THE

AÍN I AKBARI

BY

ABUL FAZL ʿALLÁMI,

TRANSLATED FROM THE ORIGINAL PERSIAN.

BY

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PREFACE.

Though the reason that has compelled a change of authorship in the continued translation of the Áin i Akbari is doubtless universally known, the regretful duty of its formal announcement is imperative in the introduction of this volume. The early and somewhat sudden death of Professor Blochmann is a loss which Oriental literature may be permitted to share with his personal friends, and its regrets, though differing in kind and measure from theirs, will not be less grateful to his memory from its independence of associations in which friendship bears a part, and as a testimony to his appreciation in a wider sphere where partial judgments have no sway. This is not the place to pass in review his services to letters which have been adequately commemorated elsewhere by the Asiatic Society of Bengal for whom he so largely laboured, but as commissioned by their authority to continue the work which death has snatched from an able hand, it is fitting that these few words from his successor should record the unfortunate necessity of their action. It was at one time supposed that the manuscript of the whole translation had been completed by Professor Blochmann and prepared for the press, but whatever the origin of the rumour, no trace of the work was discovered amongst his papers, and the interval of five years between the conclusion of the first volume and his death, leaves little doubt that the report had no foundation. His preface deplores or excuses the delay that had already occurred in the translation of the volume then issued, and could not have omitted mention of the early completion of the whole were the manuscript of the remainder ready for publication. The enumeration of the difficulties which stood

in his way is expressed in terms which imply that they had not been overcome, else his silence, when silence might be interpreted to his prejudice, is inexplicable. It may be, therefore, safely assumed that want of leisure, or other weighty reason, had hindered his continuance of a work which had become the preoccupation of his most serious study and which he hoped to leave to posterity as a record that he had not toiled in vain. But the event was otherwise ordained.

While sensible of the honour conferred upon me by the Asiatic Society in selecting me for the duty of entering upon the labours and sharing the reward of my predecessor, I cannot but express my diffidence in presenting this second volume to public notice under their auspices, lest a comparison should discredit the wisdom of the choice. But whatever the verdict of those competent from linguistic knowledge and acquaintance with the abrupt, close and enigmatic style of the original to judge of the merits of the translation, no pains at least have been spared to render it a faithful counterpart consistently with a clearness of statement which the text does not everywhere show. The peculiar tone and spirit of Abul Fazl are difficult to catch and to sustain in a foreign tongue. His style, in my opinion, is not deserving of imitation even in his own. His merits as a writer have, in general, been greatly exaggerated. Omitting the contemporary and interesting memoirs of Al Badáoni, whose scathing comments on the deeds and motives of king and minister have an independent value of their own, the accident that Abul Fazl's works form the most complete and authoritative history of the events of Akbar's reign, has given them a great and peculiar importance as state records. This they eminently deserve, but as exemplars of style, in comparison with the immutable types of excellence fixed for ever by Greece and Rome, they have no place. His unique position in Akbar's

court and service enhanced the reputation of all that he wrote, and his great industry in a position which secured wealth and invited indolence, fully merited the admiration of his countrymen. Regarded as a statistician, no details from the revenues of a province to the cost of a pine-apple, from the organisation of an army and the grades and duties of the nobility to the shape of a candlestick and the price of a curry-comb, are beyond his miscrospic and patient investigation: as an annalist, the movements and conduct of his sovereign are surrounded with the impeccability that fences and deifies Oriental despotism, and chronicled with none of the skill and power, and more than the flattery of Velleius Paterculus: as a finished diplomatist, his letters to recalcitrant generals and rebellious viceroys are Eastern models of astute persuasion, veiling threats with compliments, and insinuating rewards and promises without committing his master to their fulfilment. But these epistles which form one of his monuments to fame, consist of interminable sentences involved in frequent parentheses difficult to unravel, and paralleled in the West only by the decadence of taste, soaring in prose, as Gibbon justly remarks, to the vicious affectation of poetry, and in poetry sinking below the flatness and insipidity of prose, which characterizes Byzantine eloquence in the tenth century. A similar affectation, and probably its prototype, is to be found in the most approved Arab masters of florid composition of the same epoch, held by Ibn Khallikan's crude and undisciplined criticism to be the perfection of art, and which still remains in Hindustan the ideal of every aspiring scribe. His annals have none of the pregnant meaning and point that in a few masterly strokes, exalt or brand a name to all time, and flash the actors of his drama across the living page in scenes that dwell for ever in the memory. The history of nearly forty-six years of his

master's reign contains not a line that lives in household words among his own countrymen, not a beautiful image that the mind delights to recall, not a description that rises to great power or pathos, nor the unconscious simplicity redeeming its wearisome length which lends such a charm to Herodotus, and which in the very exordium of Thucydides, in Lucian's happy phrase, breathes the fragrance of Attic thyme. His narrative affects a quaint and stiff phraseology which renders it often obscure, and continues in an even monotone, never rising or falling save in reference to the Emperor whose lightest mention compels the adoring prostration of his pen, and round whom the world of his characters and events revolves as its central sun. Whatever its merit as a faithful representation, in a restricted sense, of a reign in which he was a capable and distinguished actor, it lacks the interesting details and portraiture of the life and manners of the nation which are commonly thought to be below the dignity of history but which brighten the pages of Eastern historians less celebrated than himself, and are necessary to the light and shade of a perfect picture. His statistical and geographical survey of the empire which this volume comprises is a laborious though somewhat lifeless compilation, of the first importance indeed as a record of a past and almost forgotten administration to guide and instruct the historian of the future or the statesman of to-day, but uninformed by deductive comment and illustration which might relieve the long array of bald detail. His historical summaries of dynasties and events in the various Súbahs under their ancient autonomous rule, are incoherent abridgments, often so obscurely phrased as not to be understood without a previous knowledge of the events to which they relate and his meaning is rather to be conjectured than elicited from the grammatical analysis of his sentences. The sources from which he drew his information are never

acknowledged. This of itself would have been of no moment and their indication might perhaps have disturbed the unity of his design had he otherwise so incorporated the labours of others with his own as to stamp the whole with the impress of originality, but he not seldom extracts passages word for word from other authors undeterred by the fear, or heedless of the charge, of plagiarism.

Such, in my opinion, is the reverse of the medal which represents Abul Fazl unrivalled as a writer and beyond the reach of imitation. The fashion of exaggerating the importance and merits of a subject or an author by those who make them their special study, especially when that study lies outside the common track of letters, inevitably brings its own retribution and ends by casting general discredit on what in its place and of its kind has its due share of honour or utility. The merit and the only merit of the Aín i Akbari is in what it tells and not in the manner of its telling which has little to recommend it. It will deservedly go down to posterity as a unique compilation of the systems of administration and control throughout the various departments of Government in a great empire, faithfully and minutely recorded in their smallest detail, with such an array of facts illustrative of its extent, resources, condition, population, industry and wealth as the abundant material supplied from official sources could furnish. This in itself is praise and fortune of no common order and it needs not the fictitious ascription of unparalleled powers of historiography in its support. The value of the Aín in this regard has been universally acknowledged by European scholars and it may not be out of place to quote here the opinion of the learned Reinaud on this work in his 1st vol. of the Geographie d 'Abulfeda, as it accurately represents its nature and worth and the style and quality of its literary composition.

L 'Inde musulmane nous offre, dans les commencements du xvii^{e} siècle, un ouvrage de compilation, qui est d'un grand intérêt pour la géographie ; c'est le traité persan, composé par Aboul-Fazel, ministre de l' empereur mogol Akbar, et intitulé *Ayyn-Akbery* ou Institutes d' Akbar, par suite de l' intérêt qu' Akbar avait apporté à sa composition. L'empire fondé dans l' Inde par Babour, un des descendants de Tamerlan, avait pris, sous le règne d' Akbar, une grande extension et s' étendait depuis l' Afganistan jusqu 'au fond du golfe du Bengale, depuis l' Himalaïa jusqu'au Dekhan. Grâce à l'excellent gouvernement établi par Akbar, les provinces, pendant longtemps ravagées par les guerres intestines, avaient acquis une physionomie nouvelle. D'un autre côté, les vues libérales de l'empereur et de son ministre n'avaient rien de commun avec l'esprit étroit et exclusif qui caractérise l'islamisme, et ils avaient fait traduire en persan les meilleurs livres de la littérature sanscrite. Aboul-Fazel, se mettant à la tête d'une société de savants, entreprit une description géographique, physique et historique de l'empire, accompagnée de tableaux statistiques. Chacun des seize soubah ou gouvernements dont se composait alors l'empire mogol, y est décrit avec une minutieuse exactitude ; la situation géographique et relative des villes et des bourgs y est indiquée ; l'énumération des produits naturels et industriels y est soigneusement tracée, ainsi que la nomenclature des princes, soit idolâtres, soit musulmans, auxquels les soubah avaient été soumis avant d'être enclavés dans l'empire. On trouve ensuite un exposé de l'état militaire de l'empire, et l'énumération de ce qui composait la maison du souverain, etc. L'ouvrage se termine par un précis, fait en général d'aprés les sources indigènes, de la religion brahmanique, des divers systèmes de la philosophie hindoue, etc.

L'auteur, par une recherche d'érudition deplacée, a effecté le style des anciens auteurs persans ; on a souvent de

la peine à le comprendre. En 1783, Francis Gladwin, encouragé par le gouverneur général Hastings, publia une version anglaise abrégée de l'ouvrage. Placé aussi favorablement qu'il l' était et aidé des conseils des indigènes, il vint à bout de difficultés qui auraient été partout ailleurs insurmontables. La version anglaise, plusieurs fois réimprimée, se répandit à la fois dans l'Inde et en Europe, et cette publication n'a pas été, surtout dans les commencements, sans influence sur les progrès des études indiennes.

Maintenant, si on entreprenait une nouvelle édition de la version de Gladwin, l'on pourrait la rendre d'un usage encore plus utile. L'ouvrage fourmille de noms indigènes, particulièrement de mots sanscrits, et ces mots, en passant à travers les caractères de l'alphabet arabe, ont souvent subi d' horribles altérations. Au temps de Gladwin, l'on n'était pas assez avancé dans les études indiennes pour rendre à ces mots leur véritable physionomie. Maintenant, un indianiste qui saurait passablement le persan, rétablirait facilement les termes dans leur véritable état. Pour ma part, dans le cours de mes travaux sur l'Inde, j'ai fait subir des corrections à la transcription, au fur et à mesure des besoins.

Je ne dois pas négliger de dire un mot sur la table des noms de lieux, reproduite dans la version anglaise en caractères arabes avec leur transcription, et disposée d'après l'ordre des sept climats. Non-seulement beaucoup de noms sont altérés, mais encore les noms sont placés au hasard. En ce qui concerne la confusion, elle existe dans le texte original. Evidemment, la personne qui dans le principe, fut chargée de dresser cette table, était peu au courant de la géographie.

The criticism of Gladwin's version is just and this delicate animadversion I desire to imitate. His difficulties with varying and corrupt MSS. from which he had to translate were very considerable, and it is much to his credit that he has on the whole succeeded so well. But it is not to be

denied that omissions are frequent and considerable and that he has often misconstrued his author and thus led those who followed and relied on him astray. In the Tables of Longitudes and Latitudes in the fourth book, the geographical names whether Persian or English are quite untrustworthy and very few are correctly spelt or transliterated. Much of the burden of this blame is to be laid on the original text which has been composed or transcribed without intelligence, discrimination or geographical knowledge, and for purposes of reference is so frequently incorrect as to be worthless. The fourth and fifth books which form the concluding volume of this work are now in course of translation and if the little leisure I can command will permit of it, I trust that their publication will not long be delayed. The constant elucidation which the text requires, involves no inconsiderable research which, while it lightens the exertion and encourages the patience of the reader, is among the translator's most anxious and laborious tasks. I have dispensed with two indices, such as are appended to the first volume, the advantage of which I have not been able to discover. There appears to me no more reason for distinguishing geographical from other proper names than for disjoining names of men from those of women, or animate from inanimate objects. I have therefore included all in a single index. The names of the towns and villages in the list of Sarkárs, twice recorded by Abul Fazl both under the Ten Years' Settlement (p. 88. *et seq.*) and in the histories of the Súbahs, have not been separately entered, to avoid augmenting the index without necessity. A reference to the Súbah and then to the Sarkár will suffice to trace the location of any particular town.

H. S. Jarrett.

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ADDENDA.

Page 125, line 9, to Sherganj add the following note:

Cissa Sinensis, Brisson. Cissa Venatoria, Blyth—the green jay. It is found in the South Eastern Himalayas and in the hill ranges of Assam, Sylhet, Arakan and Tenasserim. These birds wander about from tree to tree and pick grasshoppers, mantides and other insects, are frequently tamed and caged and are amusing and imitative. They sing lustily a loud screeching strain and are highly carnivorous. The shrike-like habit, in confinement, of placing a bit of food between the bars of their cage is in no species more exemplified than in this—Jerdon, II, 312.

Page 56, line 6, to ḳudán add following note:

The text has 'kụdán,' with a variant 'kullán.'—I accepted the former without investigation at the time, but the true reading is Faddán (فدان) which means a certain measure of land, subdivided into 24 ḳíráṭ—loosely reckoned as the quantity which a yoke of oxen will plough in one day and commonly defined as consisting of 333⅓ ḳaṣabehs, the latter being 24 ḳabḍah, and the ḳabḍah being the measure of a man's fist with the thumb erect, or about 6¼ inches. Lane's Arab. Lex.

BOOK THIRD.

IMPERIAL ADMINISTRATION.

Since somewhat of the recent imperial institutions regulating the Army and the Household have been set down, I shall now record the excellent ordinances of that sagacious intellect that energizes the world.

ÁÍN 1.

THE DIVINE ERA.

The connection of monetary transactions without fixity of date would slip from the grasp, and through forgetfulness and falsehood raise a tumult of strife; for this reason every community devises a remedy and fixes an epoch. Since thought fosters well-being and is an aid to facility *(of action)*, to displace obsolete chronology and establish a new usage is a necessity of government. For this reason, the prince regent on the throne of felicity in the 29th year of the Divine Era,[1] for the purpose of refreshing that pleasure-ground of dominion and revenue, directed its irrigation and rendered blooming and lush the palace-garden of the State.

Compassing events within a determinate time, the Persian calls *máhroz (date)*; the Arab has converted this into *múarrakh (chronicled)*, and thence "*taríkh (date)* is a household word. Some derive the Arabic from *irákh*, a wild bull. This conjugation of the measure of *tāfa'íl*[2] means, to polish. As ignorance of the time of an event grew less, it became dis-

[1] 1585. See Vol. I, p. 195. The Useful Tables published as an appendix to the Journal of the Asiatic Society, state that the date of the establishment of the era is the thirtieth of Akbar's reign. It gives the epoch of the Iláhy era as falling on Friday the 5th Rabí us Sáni A. H. 963, corresponding with the 19th February 1556. It is used on inscriptions, coins and records of Jehangir's and the following reigns, but generally coupled with the Hejira date.

[2] I can find no authority for this statement—no dictionary that I have consulted gives this meaning. Lane says that 'tarikh' is an arabicized word according to some, borrowed apparently from the Hebrew יָרֵחַ "a month," or from the Chaldean. Others say it is pure Arabic. Al Birúni quotes Maimûn-b-Mihrań for the etymology of "*Mahroz*" and 'Tarikh.' Athar-úl Bákiya," Sachau's translation, p. 34.

tinguished by this name. Some assert that it is transposed from '*tákhír* which is referring a late period to an antecedent age. Others understand it to be a limit of time wherein an event determines. They say "such a one is the *táríkh* of his tribe," that is, from whom dates the nobility of his line.[1] It is commonly understood to be a definite day to which subsequent time is referred and which constitutes an epoch. On this account they choose a day distinguished by some remarkable event,[2] such as the birth of a sect, a royal accession, a flood or an earthquake. By considerable labour and the aid of fortune, by constant divine worship and the observance of times, by illumination of the understanding and felicity of destiny, by the gathering together of far-seeing intelligences and by varied knowledge especially in the exact sciences and the Almighty favour, observatories were built: wonderful upper and lower rooms with diversity of window and stair arose on elevated sites little affected by dust.

By this means and with the aid of instruments such as the armillary sphere and others double-limbed and bi-tubular,[3] and the quadrant of altitude,[4] the astrolabe, the globe and others, the face of astronomy was illumined and the computation of the heavens, the position of the stars, the extent of their orbits in length and breadth, their distance from each other and from the earth, the comparative magnitude of the heavenly bodies and the like were ascertained. So great a work without the daily increasing auspiciousness of a just monarch and his abundant solicitude, is not to be

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[1] The Arabic phrase is, فلان تاريخ قومه

[2] This passage is so strikingly similar to the opening of the 3rd chapter of Al Birúni's Athár ul Báḳiya that it can scarcely be accidental. There is nothing to hinder the supposition that Abúl Fazl was acquainted with that writer's works and not a little indebted to him.

[3] I cannot determine accurately what these may be. No dictionary renders the expressions. It is possible that the first may be the *skaphium* of Aristarchus which was a gnomon, the shadow of which was received on a concave hemispherical surface, having the extremity of its style at the centre, so that angles might be measured directly by arcs instead of the tangents. The second may refer to the invention of Archimedes to ascertain the apparent diameter of the sun by an apparatus of double cylinders. There was another, too, of Aristarchus to find the distance of the sun by measuring the angle of elongation of the moon when dichotomized. The *kitab ul Fihrist* mentions only the astrolabe and the armillary sphere, p. 284. Sédillot (Prologoménes des Tables Astron. d'Oloug Beg) speaks of a "gnomon à trou" used by Naṣíruddín Ṭúsi.

[4] So I venture to interpret the term. Dozy (Supplem. Dict. Arab.) quotes Berbrugger on this word "*Ruba'a-el-moudjib*, le quart de cercle horodictique, instrument d'une grande simplicite dont on fait usage pour connaitre l'heure par la hauteur du soleil." *Moudjib* should be "*mujayyab*.'

accomplished. The gathering together of learned men of liberal minds is not achievable simply by means of ample wealth, and the philosophic treatises of the past and the institutions of the ancients cannot be secured without the most strenuous endeavours of the sovereign. With all this, thirty years are needed to observe a single revolution of the seven planets.[1] The longer the period and the greater the care bestowed upon a task, the more perfect its completion.

In this time-worn world of affliction Divine Providence has vouchsafed its aid to many who have attained considerable renown in these constructions, such as Archimedes, Aristarchus and Hipparchus in Egypt, from whose time to the present, the 40th year of the divine era, 1769 years have elapsed[2]; such as Plotemy in Alexandria who flourished some 1410 years ago; as the Caliph Mámún in Baghdad, 790 years past, and Sind[3] bin 'Ali

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[1] The ancients gave the name of *planets* to the five planets visible to the naked eye, and the sun and moon. The names of the five—Mercury, Venus, Mars, Jupiter, and Saturn first occur in the cosmical scheme of Philolaus. (Lewis. Astron. of the Ancients) The thirty years must refer to that planet of the seven occupying the longest period in its revolution, namely, Saturn which was the most remote then known. It takes 29 years and 5½ months (very nearly) to return to the same place among the fixed stars, whether the centre of motion be the Sun or the Earth. The Copernican system had been published fifty-six years before Abúl Fazl began this volume.

[2] It is needless to say that all these figures are very inexact. Archimedes flourished 287-212 B. C. Aristarchus somewhere about 280-264 B.C. and Hipparchus is placed by Suidas at from B. C. 160 to 145, and yet they are all bracketed together. The date of Plotemy, illustrious as he is as a mathematician, astronomer and geographer, is uncertain. He observed at Alexandria, A. D. 139 and was alive in A. D. 161. Mamún succeeded to the Caliphate on the 24th September [illegible]. He caused all Greek works that he could procure to be translated, and in particular the Almagest of Plotemy. The real title of this work is *Μεγάλη Σύνταξις τῆς 'Αστρονομίας*. There was another called *μαθηματική σύνταξις*. The Arabs, to distinguish the two probably called the greater work *μεγάλη* and afterwards *μεγιστη* and Almagest is a compound of the Greek with a prefix of the Arabic article. Mámún is said to have made the delivery of certain Greek MSS. at Constantinople, one of the conditions of peace with Michael the III. He ordered the obliquity of the Ecliptic to be observed at Baghdad which was found to be 23° 35′, and less than some preceding observations had indicated. Another important operation was the measure of a degree of the terrestrial meridian. There is still preserved, a work composed under Mámún's direction entitled, according to the Latin translation, Astronomia Elaborata a compluribus D. D. jussu regis Maimun. (Encycl. Metropolitana. Art. Astron.)

[3] *Abu Ṭayyib Sind-b-'Ali* was a Jew converted to Islam in the Caliphate of Mámún and was appointed his astronomer and superintendent of observatories. A list of his books may be found in the Kitáb ul Fihrist, p. 275, and in Hammer-Purgstall's Literaturgesch der Araber, p.

and Khálid[1] bin 'Abdul Malik al Marwazi 764 years since at Damascus. Hákim and Ibn[2] A'a'lam also laid the foundations of an observatory at Baghdad which remained unfinished, 712 years, and Battáni[3] at Racca 654 years previous to this time. Three hundred and sixty-two solar years have passed since Khwájah[4] Naṣír of Tús built another at Múrágha

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258, Vol. III, but the latter is inexact and has in two places misunderstood his original, the Fihrist: see also, Sedillot-Prolégomènes d'Oloug Beg, Introd. ix.

[1] *Khalid-b-'Abdul Malik,* A. H. 217 (832) a native of Merv. He is included among three astronomers who first among the Arabs, instituted observations from the Shammásíyah observatory at Baghdad. His son Maḥammad b. Khálid was an astronomer in Mamún's service. Ham. Purg. Lit. Gesch. der Arab. p. 259. Vol. III. and Sedillot. p. x.

[2] *Ibn u'l 'A'a'lam* A. H. 375 (A. D. 985), stood in great credit with Adḥad ud daulah, but finding himself in less estimation with his son Shamsud Daulah, he left the court but returned to Baghdad a year before his death. His astronomical tables were celebrated not only in his own time but by later astronomers. He died on his return from a pilgrimage to Mecca. Ibid. p. 311. Vol. V. Of Al Hâkimi, I can learn nothing.

[3] *Muhammad b. Jábir al Battáni.* (Albatenius) a native of Harrán and inhabitant of Rakka. His observations were begun in A. H. 264 (A. D. 877-8) and he continued them till A. H. 306. He died in 317 A. H. He was the author of the astronomical work entitled the Sabean tables. It is doubtful whether he embraced Islamism. His ancestors were Sabeans and he was probably so himself. In his table he marked the positions of the fixed stars in A. H. 299 (A. D. 911-12). Among other works he wrote a treatise on the mode of calculating the amplitude of the Zodiacal signs for every latitude, which would be of use in the history of spherical trigonometry: also an explanation of Ptolemy's *quadripartitum.* cf. Ibn Khallikân. art al Battâni and the Fihrist, p. 279. In the Encyclopædia Metropolitana it is stated that he was surnamed the Ptolemy of the Arabs. He corrected the determination of Ptolemy respecting the motion of the stars in longitude, ascertaining it to be one degree in 70 instead of 100 years; modern observations make it one degree in 72 years. He also determined very exactly the eccentricity of the ecliptic and corrected the length of the year, making it consist of 365 days, 5 hours, 46 minutes, 24 seconds, which is about 2 minutes short of but 4 minutes nearer the truth than had been given by Ptolemy. He also discovered the motion of the apogee. His works have been collected and published in two vols. 4to. under the title of *De Scientia Stellarum,* of which there are two editions, one in 1537 and the other in 1646.

[4] *Naṣíru'ddín* is the surname of Muḥammad-b-Ḥassan or Ibn Muḥammad at Túsi, often simply called Khwájah Naṣiru'ddin (A. H. 597-672, or according to some 687). Huláku the Tartar chief placed him at the head of the philosophers and astronomers whom his clemency had spared in the sack of Moslem towns, and gave him the administration of all the colleges in his acquired dominions. The town of Murágha in Azarbayján was assigned to him and he was ordered to prepare the astronomical tables which were termed Imperial (Elkhán). He studied and explained the elements of Euclid and wrote on the

near Tabríz and 156 is the age of that of Mirza Ulugh Beg[1] in Samarkand.

Rasad signifies 'watching' in the Arabic tongue and the watchers, therefore, are a body who, in a specially-adapted edifice, observe the movements of the stars and study their aspects. The results of their investigations and their discoveries regarding these sublime mysteries are tabulated and reduced to writing. This is called an astronomical table *(zíj)*. This word is an Arabicized form of the Persian,[2] *zík* which means the threads that guide the embroiderers in weaving brocaded stuffs. In the same way, an astronomical table is a guide to the astronomer in recognising the conditions of the heavens, and the linear extensions and columns, in length and breadth, resemble these threads. It is said to be the Arabic rendering of *zih* from

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spherics of Theodosius and Menelaus in 663 and 670. The Akhlák i Náṣiri, a work on morals was translated into Persian by this savant from the Arabic original the Kitáb ut Ṭahárat, written by Abu Ali b. Maskawaih, minister of the house of Buwaih, with additions on domestic and political subjects. Cf. d'Herbelot art. Nassiruddin. Sédillot. Prolog. Introd. p. xcvii. Abul Pharaj-ed. Pococke. 1663, p. 548 in which his death is placed in 675 A. H.

[1] Ulugh Beg (الملک السید الغ بک بن شاہ رخ بن تیمور کورکان محمد تراغاي) was the son of Shah Rukh and grandson of Tamerlane born at Sultanieh A. H. 796, (A. D. 1393). In 810 he possessed the government of some provinces of Khorasán and Mazanderán and in 812, that of Turkistán and Transoxania. He however, quickly abandoned politics and devoted himself passionately to his favourite studies. He desired that his tables should be scrupulously exact and procured the best instruments then available. These at this period, were of extraordinary size. The obliquity of the ecliptic was observed in A. D. 995 with a quadrant of 15 cubits' radius (21 feet 8 inches). The sextant of Abu Muḥammed al Khojandi used in 992 had a radius of 40 cubits (57 feet 9 inches). The quadrant used by Ulugh Beg to determine the elevation of the pole at Samarcand, was as high as the summit of St. Sophia at Constantinople (about 180 feet). The astronomical tables were first published in A. H. 841 (A. D. 1437). The ancient astronomy had produced only one catalogue of the fixed stars, that of Hipparchus. Ulugh Beg, after an interval of sixteen centuries, produced the second. Like all orientals he fell into the slough of astrology. The stars foretold his assassination. His suspicions pointed to his son, whom unmerited ill-treatment drove into rebellion and this brought about the catastrophe he dreaded. He was slain in 1449, and with his death closes the line of Arabian astronomers. A century and a half separates him from the great Keppler. Purbach, Regiomontanus, Copernicus and Tycho Brahe filled the interval and not a little of the honour accredited to Western astronomers is due to the labour of the Arabs. The subject is exhaustively discussed by Sedillot. Prolegom. d'Olung Beg, Vols. I and II.

[2] See Sedillot. Prolog. des Tab. Ast. Tome I, p. 686. Note 1. where the words of the text are almost literally given from Sháh Kulji.

the frequent necessity of its use, which the intelligent will understand. Some maintain it to be Persian, signifying a mason's rule, and as he, through its instrumentality determines the evenness of a building, so an astronomer aims at accuracy by means of this astronomical table.

Many men have left such compilations to chronicle their fame. Among these are the Canons of

1. Ma'ju'r the Turk.

There are two of this family whom Sédillot terms the Benou Amadjour, *viz.*, علي بن اما جورالتركي و ابولحسن على ابن اما جور التركي Hammer-Purgstall makes them the same person but adds another name ابوالقاسم عبدالله بن الاماجور According to him, they were brothers, and the former was the author of the Canon called al Bedíá or "the Wonderful;" the latter of works on other astronomical tables with disputed titles. He appears to quote from the Fihrist and from Casiri who borrows from Ibn Jounis, but the Fihrist distinctly states that Abu'l Ḥasan was the son not the brother of Ali b. Amajúr. Ibn Jounis speaks of Abu'l Ḳásim also, and as a native of Herat, من اولاد الفراعنة, which evidently refers to his Turkish origin but mis-translated by Casiri and copied by Ham-Purgstall 'descended from the Pharaohs." (Sedillot. p. xxxix note). The Benou Amajúr were astronomers of repute and made their observations between the years 885-933, leading the way to important discoveries. (Sed p. xxxv *et seq*).

2. Hipparchus.

3. Ptolemy.

4. Pythagoras.

5. Zoroaster.

6. Theon of Alexandria.

7. Sa'ma't the Greek.

Another reading is Sábát (ساباط) but I cannot recognize nor trace the name satisfactorily. The epithet يوناني inclines me to believe the name to be that of a Greek astronomer in Islamic times.

8. Tha'bit-b-Kurrah b Hárún was a native of Ḥarrán, of the Sabean sect, and rose to eminence in medicine, mathematics and philosophy, born A. H. 221 (A. D. 836) died in A. H. 288 (A. D. 901). He was much favoured by the Caliph Al Mua'tadhid who kept him at Court as an astrologer. He wrote on the Spherics of Theodosius, and retranslated Euclid already turned into Arabic by Hunain-b-Isháḳ al Ibádi. He was also author of a work in Syriac on the Sabean doctrines and the customs and ceremonies of their adherents. Ibn Khall. D'Herb. Sedillot. p. xxv. *et seq.* For a list of his works, see the Fihrist, p. 272.

9. Husa'm b. Sina'n. (var. Shabán.)

I believe the first name to be an error. The Fihrist mentions a son of Sinán with the patronymic Abúl Ḥasan who is no doubt here meant. He was grandson of Thábit-b-Ḳurrah, and named also Thábit according to Ḍ'Herb. as well as Abúl Ḥasan after his grandfather. (Sedillot). Equally proficient in astronomy with his grandfather, he was also a celebrated physician and practised in Baghdad. He wrote a history of his own time from about A. H. 290 to his death in 360. Abúl Faraj speaks of it as an excellent work. See also Ibn Khall. De Slane. Vol. II. p. 289 and note 7. His

father Sinán the son of Thábit-b-Kurrah, died at Baghdad A. H. 331. They were both Harranians, the last representatives of ancient Greek learning through whom Greek sciences were communicated to the illiterate Arabs. Sinán made a collection of meteorological observations called the Kitáb ul anwá, compiled from ancient sources, incorporated by Albiruni in his Chronology, and thereby preserved to us the most complete Parapegma of the ancient Greek world. See Albirúni. Chronol. Sachau's Transl. p. 427. n.

10. **Tha'bit-b-Mu'sa.**

I can find no such name The Fihrist gives Thábit-b- Ahúsa, head of the Sabean sect in Harrán.

11. **Muhammad-b-Ja'bir al Batta'ni.** See p. 4, note 3.

12. **Ahmad-b-'Abdu'llah Jaba'.**

Jaba is a copyist's error for Habsh حبش He was one of Al Mamún's astronomers, and distinguished by the title of Al Ḥásib or the Reckoner. He was employed by Mamún at Sinjar to observe the obliquity of the Ecliptic and to test the measurements of geometrical degrees. He compiled a set of tables by the Caliph's order. Ham. Purg. B. III, p. 260. Abu'l Faraj (ed. 1663, p. 247) says that he was the author of three Canons; the first modelled on the Sindhind, the second termed Mumtahan or Proven (after his return from his observations) and the third the Lesser Canon, known as the 'Sháh'. He lived to the age of a hundred. Though Ham. Purg. writes the name Hubaysh (حبيش) and Habsh, the Fihrist and Sedillot confirm the latter reading. A list of this astronomer's works will be found in the last named work.

13. **Abu' Rayha'n.**

Abu Rayḥán-Muḥammad-b-Aḥmad Albirúni, born 362. A. H. (A. D. 973), d. 440. (A. D. 1048). For further particulars I refer the reader to Sachau's preface to the Indica and the Chronology of this famous Savant.

14. **Kha'lid-b-'Abdu'l Malik.** See p. 4 note 1.

15. **Yahya-b-Mansu'r.**

More correctly Yahya-b-Abi Manṣúr, was one of Al Mámún's most famous astronomers. Abu'l Faraj (p. 248). says that he was appointed by that Caliph to the Shammásiyaḥ observatory at Baghdad and to that of Mount Ḳásiun at Damascus. The Fihrist gives a list of his works (p. 275) and (p. 143) his genealogy and descendants who appear to have shared and augmented their father's fame. He died about 833, (A. H. 218) in Mámún's expedition to Tarsus and was buried at Aleppo.

16. **Ha'mid Marwaru'di.**

This is doubtless, Abu Ḥámid, Aḥmad-b-Muḥammad as Ṣágháni. Ṣághán is a town near Marw. Ibn Khallikán's derivation of Marwarrúd will explain the difference in the titular adjectives of place. I transcribe De Slane. V. I, p. 50. "*Marwarrúdi* means native of *Marwarrúd*, a well-known city in Khorasán, built on a river, in Persian *ar-rúd*, and situated 40 parasangs from Marw as Sháhján; these are the *two Marws* so frequently mentioned by poets: the word Sháhján is added to the name of the larger one from which also is derived the relative adjective *Marwazi;* the word *rúd* is joined to that of the other city in order to distinguish between them. *Marwarrúd* has for relative adjective Marwarrúdí and *Marwazi*, also, according to as Samáni." Sháhján is, of course, Ṣághán. Abu Ḥámid, was one of the first geometricians and astronomers of his time (d. 379. A. H. 989), and a maker of astrolabes at Baghdad and was employed to certify the correctness of the royal astronomical reports. Ham Purg. B. V. 313.

17. Mughi'thi. Perhaps, Mughni المغني tabulae astronomicae sufficientes, mentioned by Háji Khalífa, p. 568, Art. زيج

18. Sharki. (Var. Sharfi.) probably Abu'l Ḳásim as Saraḳi (السرقي) of whom Casiri writes. 'Abûlcassam Alsaraki Aractensis (of Rakka), Astrologiæ judiciariæ et astronomiæ doctrina, uti etiam Tabularum et Spheræ peritia haud ignobilis, inter familiares atque intimos Saifeldaulati Ali-ben-Abdalla-ben Hamdan, per ea tempora Regis, habitus est, quibuscumque Sermones Academicos frequens conferebat (Saifeldaulatus Syriæ Rex, anno Egiræ 356 obiit. (Sedillot, p. xlviii.)

19. Abu'l Wafa'-Nu'rha'ni. An error for Búzjáni. Búzján is a small town in the Nisábúr district in the direction of Herát. He was born A. H. 328 (939) d. 388 (998). In his 20th year he settled in Irák. A list of his works will be found in the Fihrist, p. 283. Ham. Purg. B. V. 306. His Canon was termed "as Shámil." His most important work was the Almagest, which contains the formulas of tangents and secants employed by Arab geometricians in the same manner as in trigonometrical calculations of the present day. In the time of Al Battáni, sines were substituted for chords. By the introduction of tangents he simplified and shortened the expression of circular ratios. His anticipation of the discoveries of Tycho Brahe, may be seen in Sed. p. ix.

20. The Ja'mi'. (Plura continens) }
21. The Ba'li'gh. (Summum attingens) } of Kyakúshyár.
22. The 'Adhadi. }

Kúshyár-b-Kenán al Ḥanbali. كوشيار بن كنان الحنبلي wrote three Canons, according to Háji Khalífa. Two were the Jámi' and the Sáli' (سالع) (Báligh is however, confirmed by D'Herbelot art Zig). These works were on stellar computations, on almanacs, the motions of the heavenly bodies and their number, supported by geometrical proofs. His compendium (mujmal) summarises their contents (p. 564.) The Jámi' is again mentioned lower down as a work in 85 chapters applied by the author to rectify or elucidate the Persian era. He added to it a supplement in illustration of each chapter of the Jámi' entitled كتاب اللامع في امثلة الجامع The third Canon is called simply زيج كوشيار translated into Persian by Md-b-'Umar-b-Abi Ṭálib at Tabrízi. This was probably dedicated to Adhad 'ud Daulah Alp Arslan lord of Khorasan who had condescended to accept this title from his creature the feeble Káim bi amrí' lláh at Baghdad. Hence, I conjecture, the name Adhadí.

23. Sulayma'n-b-Muhammad. Untraceable. This name does not occur in one of the MSS. of the Aín.

24. Abu Ha'mid Ansa'ri.

The only descendant of the Auṣárs that I can find among the astronomers is Ibn us Sháṭir. d. 777 A. H. (1375); the name was Aláu'ddin, patronymic not given. See Haj. Khal. pp. 557. 566. It is possible that the celebrated Abu Ḥámid al Ghazzáli may be meant.

25. Safa'ih. Evidently the name of a Canon and not of its author.

26. Abu'l Farah Shira'zi.

27. Majmu'a'. Apparently the name of a Canon mentioned by Háji Khalífa. auctore Ibn Shari'. (ابن شرع) collecta de astrologia judiciaria.

28 Mukhta'r المختار من كتب الاختيارات الفلكية auct. Shaikh Abu Manṣúr

Sulaiman b. al Ḥusain-b-Barḍowaih. Another work of the same name (Dilectus e libris electionis dierum, astrologicae) was composed by the physician Abu Naṣr Yaḥya b. Jarír at Takríti for Sadíd ud Daulah Abu'l Ghanáim Abdu'l Karím.

29. **Abu'l Hasan Tu'si.** This name occurs in the Fihrist (p. 71) as that of a scholar learned in tribal history and poetry. A son of the same name is mentioned as a distinguished doctor, but there is no notice of his astronomical knowledge.

30. **Ahmad-b-Isha'k Sarakhsi.**

The name of Isḥáḳ does not occur in the genealogy of any Sarakhsi that I can discover. The text probably refers to Aḥmad-b-Md. b. at Ṭayyib, the well known preceptor of the Caliph al Muatadhid by whom he was put to death in A. H. 286 (899) for revealing his pupil's confidences. D' Herb. states that he wrote on the Εἰσαγωγή of Porphirius, and Albirúni (Chronology) mentions him as an astrologer and cites a prophecy of his where he speaks of the conjunction of Saturn and Mars in the sign of Cancer.

31. **Ghara'ri.** Probably Al Fazári. Abú Isḥáḳ Ibrahím-b-Ḥabíb the earliest maker of astrolabes among the Arabs, who was the author of a canon and several astronomical works. Fihrist, p. 273, date not given.

32. **Al Ha'ru'ni.**

It is difficult in such bald mention of names, where so many are alike, to be sure of the correctness of allusion. This is, probably, Hárún-b-al Munajjim, an astrologer, native of Baghdad and an accomplished scholar. His great grandfather was astrologer to the Caliph al-Mansúr and his son Yahya served al Fadhl-b-Sahl in the same capacity, died A. H. 288 (901). Ibn Khall. IV. p. 605.

33. **Adwa'r i Kira'in** (Cycles of conjunctions) the name of a Canon whose author I cannot discover.

34. **Ya'ku'b-b-Ta'u's.**

I may safely hazard the emendation Tárik (طارق) for Ṭáús. This astronomer is mentioned by Albirúni. Ham. Purg. gives his date A. H. 218 (833) and a list of his works apparently copied from the Fihrist, p. 278.

35. **Khwa'razmi.**

Muḥammad-b-Músa, by command of al Mámún, compiled an abridgment of the Sindhind (Siddhánta); better known as a mathematicism than as astronomer—see Sedillot, I. xvi. He was the author of a Canon according to the Fihrist, p. 274.

36. **Yu'sufi.** The secretary of Al Mámún, Abu't Tayyib-b-'Abdi'llah is the only name I discover in this relative form. The Fihrist, (p. 123) mentions no astronomical works of his. Perhaps, Yúsuf-b-Ali Thatta (1043) or Ibn Yúsuf al Maṣṣiṣi may be meant: the text is too vague to determine accurately.

37. **Wa'fi**—the work of Ulugh Beg "fi *Mawáfi* ul áa'mál un Najúmíya, (de transitibus operationum astronomicarum) is the only ṭitle approaching that of the text that I discover.

38. **Jauzharayn**—Jauzhar the Arabic form of Gauzhar, is the head and tail of Draco. The two points in the Ecliptic which mark its intersection by the orbit of a planet in ascent and descent, are called its Nodes or two Jauzhars—(Istiláḥát u'l Funoon, arts. ذنب and جوزهر). There is a Canon called في مقوم الجوزهر de motu vero capitis et caudœ draconis, by Shaikh Ibn ul Ḳádir al Barallusi—see Haj-Khall p. 561.

39. **Sama'a'ni.** D'Herbelot mentions under this surname Abu Saa'd Abdú

Kárim Muḥammad, the author of a work on Mathematics entitled Adáb fi ist'imál il Ḥisáb. A. H. 506—62. The Fihrist p. 244, records another Sama'án as a commentator on the Canon of Ptolemy, and a third Ibn Sama'án, the slave of Abu Ma'shar, and author of an astronomical work.

40. Ibn Sahra.

The variants of this name suggest its doubtful orthography. Ibn Abí Saḥari (ابن ابي سحري) is mentioned by Ham. Purg. as an astrologer of Baghdad whose predictions were fortunate. He lived in the latter half of the century, 132—232, (749—846) the most brilliant period in the annals of Arab literature.

41. Abu''l Fadhl Ma'sha'llah, incorrectly Másháḍa in the text.—Born in Al Manṣúr's reign, he lived to that of Al Mámún. His name "What God wills" is simply a rendering of the Hebrew Mischa. The Fihrist calls him Ibn Athra بان اثرى and notes his voluminous writings, copied by Ham. Purg. B. III. 257.

42. 'Aa'simi—untraceable.

43. Kabi'r of Abu' Ma'shar—a native of Balkh, a contemporary and envious rival of Al Kindi.—At first a traditionist, he did not begin the study of astronomy till after the age of 47. He died at Wásit exceeding the age of 100, A. H. 272, (885)—An astronomer and astrologer of great renown. In the latter capacity, he paid the penalty of success in a prediction by receiving a flogging at the command of Al Musta'in; upon which his epigram is recorded اصبت فعوقبت. "I hit and got hit." Thirty-three of his works are named in the Fihrist, p. 277. He was known in Europe as Albumaser and his works translated into Latin, see Sachau's Albirúni (Chronol.) p. 375,—also Haj. Khal. art. zíj.

44. Sind-b-'Ali. See note p. 3.

45. Ibn A'a'lam Do. p. 4.

46. Shahrya'ra'n.

This Canon occurs in Albirúni (Chronol.) with the addition of the word Sháh.—Sachau confesses his ignorance of it. Haj. Khal. gives a Canon called Shahryár which is well-known—translated into Arabic by At Tamími from the Persian. Fihrist, 244. v. also Sachau's preface to Albirúni's India, p. xxx.

47. Arkand.—In Albirúni called "the days of Arkand." The more correct form according to Reinaud, Memoire sur l' Inde., p. 322, would be the Sanskrit *Ahargana*—See Sachau's note p. 375 of Albirúni's Chronol. from which I quote.

Albirúni made a new edition of the Days of Arkand, putting into clearer words and more idiomatic Arabic, the then existing translation which followed too closely the Sanskrit original.

48. Ibn Su'fi.

Al Shaikh Md. b. Abi'l Fatḥ as Súfi al Miṣri wrote an epitome of the Canon of Ulugh Beg with additional tables and notes. It was with reference to this epitome that the work of Al Barallusi, Bihjat ul Fikr fi Hall is Shams Wál Ḳamr was written, of which the Jauzhar, one of its three parts, is alluded to in 38.

49. Sehela'n Ka'shi.

Sehelán, Sehilán or Ibn Sehilán according to D'Herbelot was the name of the Minister of Sultán ud Daulah of the Buyide family, whose enmity with his brother Mushrafúd Doulah was due to the policy or personal feeling of that statesman. A canon might have been published under his patronage and name.

50. Ahwa'zi. D'Herbelot alludes to several authors under this name; one a commentator on Euclid. The Fihrist names Mḍ-b-Isḥâḳ al Ahwasi, without date. He appears to have written on agriculture and architecture.

51. The 'Uru's of Abu' Ja'far Bu'shanji.

Búshanj, according to Yakút (Mu'jam il Buldán) is a small town about 40 miles from Herat, which has given birth to some eminent scholars, but I can find no astronomer among them.

52. Abu''l Fath—Shaikh Abu'l Fatḥ as Súfi who amended the tables termed Samarcandi. Haji Khal, 566. III.

53. A'kkah Ra'hibi—untraceable.

54. Masa'u'di.—The Canon Masudicus is extant in 4 good copies in European libraries, and waits for the combination of two scholars, an astronomer and an Arabic philogist, for the purpose of an addition and translation, v. Sachau, pref. to Alb. India, p. xvi.

55. Mua'tabar of Sanjari. The surname of Abu'l Fatḥ Abdurraḥman, called the treasurer; he was a slave of Greek origin, in the service of A'li al Kházin al Marwazi and much in his favour. On the completion of his Canon, the Sultán Sanjar sent him a thousand dinars which he returned. Haj. Khal. III. 564.

56. Waji'z-i-Mua'tabar is doubtless, as its name imports, an epitome of the foregoing.

57. Ahmad Abdu'l Jali'l Sanjari, author of two treatises on stellar influences. D'Herbelot mentions him as an astrologer of note, but adds no particulars.

58. Muhammad Ha'sib Tabari.

Untraceable.

59 'Adani.
60. Taylasa'ni.
61. Asa'ba'i.
62. Kirma'ni.

These are names of tables which I do not find mentioned. By the term Taylasán is meant a paradigm showing astronomical calculations, in the shape of half an oblong quadrangular field divided by a diagonal. It is named after the form of the Scarf (Taylasán) worn by learned men in the East. A model will be found in Albirúni's Chronology. (Sachau), p. 133.

63. Sulta'n 'Ali Khwa'razmi Ạli. Shah-b-Mḍ-b-il Kásim commonly known as 'Alá'uddín Al Khwárazmi, the author of a Canon called Sháhi—the royal; also of a Persian epitome from the Elkháni Tables, called the Ụmdat úl Elkháníya. Haj. Khal. p. 565, III.

64. Fa'khir 'Ali Nasabi.

The variants indicate a corrupt reading—untraceable.

65. The 'Alai of Shirwa'ni. Faridúddin Abu'l Ḥasan Ạli-b-il Karím as Shirwani, known as Al Fahhád, eminent among the later astronomers, the author of several canons besides the one mentioned—See Haj. Khal. p. 567, in two places.

There are two other Canons called 'Alái. H. K. 556-7.

66. Ra'hiri—var. Záhidi—untraceable.

67. Mustawfi—mentioned by Haj. Khal. without author's name.

68. Muntakhab (Selectus) **of Yazdi.**

69. Abu' Raza' Yazdi.

Yazd is a town between Naysabúr and Shiráz. I find no record of either the canon or the astronomer.

70. **Kaydu'rah.**

71. **Ikli'li.**

Al Iklíl is the 17th Lunar Station—three stars in the head of Scorpio. I infer from the absence of any mention of such astronomers that these canons are named after stars. I can learn nothing of Ḳaydurah.

72. **Na'siri**—perhaps called after Násiru'd-Daulah-b-Ḥamdán, temp. Mutii bi'lláh, A. H. 334. (946 A. D.)

73. **Mulakhkhas.** (Summarium).

74. **Dastu'r.** Dastúr u'l Ạml fi Taṣḥiḥ il Jadwal—a Persian commentary by Maḥmúd-b-Mahd.-b-Káḍhizáda (known as Meriem Chelebi, مريم in H. K. and D'-Herb.) of the Canon of Ulugh Beg. See H. K. p. 560, III. and Sedillot, clv. I.

75. **Murakkab.** (Compositus).

76. **Miklamah.** (Calamarium).

77. **'Asa'.** (Baculus).

78. **Shatsalah.** Var. Shashtalah.

79. **Ha'sil.** (Commodum).

80. **Khata'i.** A name of N. China: its people possessed an Astronomical Calendar in common with the Aighur Tribe, v. D'Herb. Art. Igur.

81. **Daylami.**

This is a bare list of tables of whose authors there is no certain record. Two of them, Khaṭái and Daylam point to the countries where they were in vogue. Kublai Khan the brother of Hulákn after his conquest of China, introduced into the Celestial Empire the astronomical learning of Baghdad, and Cocheon-king in 1280, received the tables of Ibn Yúnas from the hands of the Persian Jamálu'ddín. For the extent of Chinese science at this time, see Sedillot. ci. I.

82. **Mufrad.** (Simplex) **of Md.-b-Ayyub.**

This Canon is in H. K. withont the author's name.

83. **Ka'mil** (Integer) **of Abu Rashid.**

There is a commentary of the *Shámil* of al Búzjáni by Ḥasan-b-Ạli al Ḳumnáti, entitled the Kámil, mentioned in H. K. p. 565. III.

84. **Elkha'ni.**

There are the tables of Naṣíru'ddin Ṭúsi.

85. **Jamshi'di.** Ghiyáthu'ddín Jamshíd together with the astronomer known as Ḳádḥizádah, assisted Ulugh Beg in the preparation of his Canon. The former died during the beginning of the work, the latter before its completion. H. K. 559. D'Herbelot (Art. zig. Ulug. Beg.) reverses this order and asserts that Jamshid finished it. I suspect that he has copied and mistaken the sense of H. K.

86. **Gurga'ni.** Another name for the Canon of Ulugh Beg. See Sed. p. cxix.

Whatever they set down, year by year from an astronomical table, as to the particular motions and individual positions *of the heavenly bodies*, they call an Almanac. It embodies, in fact, the diurnal progression of a planet from its first entrance into Aries to a determinate point in the ecliptic, in succession, and is in Hindi called *patrah*. The Indian sage considers astronomy to be inspired by divine intelligences. A mortal endowed with purity of nature, disposed to meditation, with accordant

harmony of conduct, transported in soul beyond the restraints of sense and matter, may attain to such an elevation that earthly and divine forms, whether as universals or particularized, in the sublime or nethermost regions, future or past, are conceived in his mind. From kindliness of disposition and in the interests of science they impart their knowledge to enquirers of auspicious character, who commit their lessons to writing, and this writing they term *Siddhánt*. Nine such books are still extant; the *Brahm-Siddhánt*, the *Súraj-Siddhánt*, the *Sóm-Siddhánt*, the *Brahaspat-Siddhánt*, inspired by Brahma, the sun, moon, and Jupiter respectively. Their origin is referred to immemorial time and they are held in great veneration, especially the first two. The Garg-Siddhánt,[1] the Nárad-Siddhánt, the Párásar Siddhánt the Pulast-Siddhánt, the Bashístah-Siddhánt,—these five they ascribe to an earthly source. The unenlightened may loosen the tongue of reproval and imagine that these mysteries acquired by observation of *Stellar* movements, have been kept secret and revealed only in such a way as to ensure the gratitude of *reverential* hearts, but the keen-sighted and just observer will, nevertheless, not refuse his assent, the more especially as men of innate excellence and outward respectability of character have for myriads of years transmitted a uniform tradition.

Among all nations the Nychthemeron[2] is the measure of time and this in two aspects, *firstly*., Natural, as in Turán and the West, from noon to noon, or as in China and Chinese Tartary[3] from midnight to midnight; but the reckoning from sunset to sunset more universally prevails. According to the Hindu sages, in Jagmot[4]—the eastern extremity of the

[1] These last are named after five celebrated Rishis or Munis. The antiquity of Indian astronomy is a matter of dispute among the learned. The curious inquirer may refer to the 8th Vol. of the Asiatic Researches where Mr. Bentley reduces its age, maintained by Monsieur Bailly to date back to the commencement of the Kali Yug, 3102 B. C.—to within a few hundred years, and fixes the date of the Súraj-Siddhánt —the most ancient astronomical treatise of the Hindus and professed to have been inspired by divine revelation 2,164,899 years ago,—to 1038 of our era. Mr. Bentley is in turn learnedly answered by a writer in the *Edinburgh Review* for July 1807. Sir W. Jones' essay on the Chronology of the Hindus may be read in conjunction with the preceding papers, v. Alb. India, Cap. XIV. where the names of the Siddhánts and their sources are differently given.

[2] This term for the twenty-four hours of light and darkness was used by the later Greeks and occurs in 2 Cor. xi. 25. *νυχθήμερον ἐν τῷ βυθῷ πεποίηκα* Its precision of meaning commends its use which Sachau has adopted.

[3] ایغور is the name of a Chaghtai tribe eponymously applied to this country, see D'Herb. Art. Igur and the observations thereon Vol. IV, p. 300.

[4] Cf Albirúni's India, Edit. Sachau. p. 133. Cap. XXVI. This word should

globe, they reckon it from sunrise to sunrise; in Rúmak—the extreme west, from sunset to sunset; in Ceylon, the extreme south, from midnight to midnight and the same computation obtains in Dehli: in Sadhpúr, the extreme north, from noon to noon. *Secondly*, the Equated also called Artificial, which consists of a complete revolution of the celestial sphere measured by the sun's course in the ecliptic. For facility of calculation, they take the whole period of the sun's revolution and divide equally the days thereof and consider the fractional remainder as the mean of each day, but as the duration of the revolutions is found to vary, a difference *between the natural and artificial day* arises. The tables of Al-Battáni assume it as 59 minutes, 8 seconds, 8 thirds, 46 fourths, 56 fifths and 14 sixths. Those of Elkháni make the minutes and seconds the same, but have 19 thirds, 44 fourths, 10 fifths and 37 sixths. The recent Gurgáni tables agree with the Khwájah[1] up to the thirds, but give 37 fourths, and 43 fifths. Ptolemy in the Almagest accords in minutes and seconds, but sets down 17 thirds, 13 fourths, 12 fifths and 31 sixths. In the same way ancient tables record discrepancies, which doubtless arise from varying knowledge and difference of instruments. The cycle of the year and the seasons depend upon the sun. From the time of his quitting one determinate point till his return to it, they reckon as one year. The period that he remains in one sign is a solar month. The interval of the moon's departure from a given position to its return thereto with the sun in conjunction or opposition or the like, is a lunar month. And since twelve lunations are nearly[2] equal to one *annual* revolution of the sun, they are called a lunar year. Thus both the year and the month

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be "Jamkót." Albirúni quotes from the Siddhánta. The 4 cardinal points mentioned are given as the names of 4 large towns—the globe is described a spheroid, half land, half water: the mountain Míru occupies the centre, through which the Equator (*Nalkash*) passes. The Northern half of the mountain is the abode of angelic spirits, the southern that of Daityas and Nágs and is therefore called Daitantar. When the sun is in the meridian of Míru, it is midday at Jamkót, midnight at Rumak and evening at Saddpúr. The latter name is spelt by Abirúni with a double *d*. See a map of this peculiar geographical system prefixed, to Gladwin's translation of the Aín and in Blochmann's text edition, following the preface.

[1] Naṣíru'ddín Ṭúsi, author of the Elkháni tables.

[2] A synodical month, the interval between two conjunctions of the sun and moon, is 29 d. 12 h. 44. m. It was founded on the most obvious determination of the moon's course and furnished the original month of the Greeks, which was taken in round numbers. at 30 days. By combining the course of the sun with that of the moon, the tropical year was assumed at a rough computation to consist of 12 unations or 360 days. See Astron. of the Ancients, Lewis, p. 16.

are solar and lunar: and each of these two is Natural when the planetary revolutions are regarded and not the computation of days, and Equated when the computation is in days and not in the time of revolution. The Hindu sage divides the year, like the month, into four parts, allotting a particular purpose to each. Having now given a short account of the night, the day, the year and the month which form the basis of chronological notation, we herein set down somewhat of the ancient eras to complete our exposition.

Era of the Hindús.

The creation of Brahma is taken as its commencement and each of his days is an epoch. They assert that when 70 *kalps* are completed, each consisting of 4 Yugs[1] and the total of these being 4,320,000 years, a Manu appears. He is the offspring of the volition of Brahma and his co-operator in the creation. In each of his days fourteen[1] *successive* Manus arise. At this time which is the beginning of the 51st year of the age of Brahma, there have been six Manus, and of the seventh, 27 *kalps* have elapsed, and three Yugs of the 28th, and of the fourth Yug, 4,700 years. In the beginning of the present Yug, Rájá Judhishthira conquered the universe and being at the completion of an epoch, constituted his own reign an era and since that time to the present which is the fortieth of the Divine era, 4,696 years have elapsed. It continued in observance 3,044 years. After him Bikramájít[2] reckoned from his own accession to the throne and thus in some measure gave relief to mankind. He reigned 135 years. In this year 1652 years have since then gone by. They relate that a youth named Sálbáhan,[3] was victorious through some supernatural agency and

[1] *Viz.*, the Satya or Krita, Treta, Dwápar and Káli; the first comprises 1,728,000 years; the second, 1,296,000, the third, 864,000, the fourth 432,000—being a total of 4,320,000.

[1] The first is Svayambhuva (as sprung from Svayam-bhu, the self-existent,) the author of the famous Code: the next five are Svarochesha, Uttama, Támasa, Raivata, Chakshusha; the seventh is called Vaivasvata, or the Sun-born and is the Manu of the present period,—conjectured to be Noah, as the first is thought to be Adam.—Prinsep's Useful Tables.

[2] This era to which the luni-solar system is exclusively adapted is called Sanvat, Vulg. Sambat. It began when 3044 years of the *Kali Yug* had elapsed, *i. e.*, 57 years before Christ, so that if any year, say 4925 of the *Kali Yug* be proposed and the last expired year of Vikramaditya be required, subtract 3044 therefrom and the result, 1881, is the year sought. To convert Samvat into Christian years, subtract, 57; unless they are less than 58 in which case deduct the amount from 58 and the result will be the date B. C. This era is in general use throughout Hindustan properly so called.—Useful Tables, Part II, p 26.

[3] Sálivákan, a mythological prince of Deccan who opposed Vikramáditya

took the Rájá prisoner on the field of battle. Since the captive was not deserving of death, he treated him with consideration and asked him if he had any request to make. He replied that though all his desire was centred in retirement from the world and in the worship of the one Supreme Creator, he still retained the wish that his era might not be obliterated from the records of the age. It is said that the boon was granted, and although he introduced his own era, he did not interfere with the observance of the other. Since this era, 1517 years have expired, and they believe that it will continue in use for 18,000 years more, after which Rajah Bijiyábhinandan will institute a new era from his own reign which will last 10,000 years. Then Nágá Arjun will come to the throne and promulgate another era which will continue for 400,000 years, after which Kalki,[1] whom they regard as an *avatar*, will establish a fresh era to last 821 years. These six are considered the principal eras and are called Sáká, for there were many epochs and each termed "Sanpat."[2] After the invasion of Sálbáhan, the era of Bikramájít was changed from "Sáká" to "Sanpat." After *the expiration of these six*, the Sat[3] Yug will re-commence and a new epoch be instituted.

The Hindú astronomers regard the months and years as of four kinds—1st, "Saurmás," which is the sun's continuance in one sign of the Zodiac, and such a year consists of 365 days, 15 *gharis*,[4] 30 *pals*, and 22½ *bipals*; 2nd, "Chándramás," which is computed from the first day of the moon's increase to the night of the new moon. This year is of 354 days, 22 *gharis*[5] and one '*pal*.' The beginning of the year is reckoned from the entry of the sun into Aries. This month consists of 30 lunar days

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raja of Ujjain. His capital was Pratishthána on the Godaveri. The Sáká era, dates from his birth and commences on the 1st Bysákh, 3179. K. Y. which fell on Monday, 14th March, 78 A. D. Julian style.—Ibid. p. 22.

[1] Vishnu, in his future capacity of destroyer of the wicked and liberator of the world. This is to constitute the tenth and last *avatár* and is to take place at the end of the four *yugs*. He is to re-appear as a Brahman, in the town of Sambhal, in the family of Vishnu Sarmá.

[2] Properly 'Sanwat.' *Sáká* signifies an era or epoch and is generally applied to that of Sáliváhan.

[3] The text is here in error. The full stop after است nullifies the sense. It should be omitted together with the alif of است The sentence is then complete and the meaning obvious and consistent. ست is the ordinary Persian transliteration of the Sanskrit सत्य.

[4] A *ghari* is 24 minutes, a *pal* 24 seconds, a *bipal*, a second. This would give 6 hours, 12 minutes and 22½ seconds, whereas according to our calculation, it should be 5 hours, 48 m. 47½s. very nearly. *Saur* and *Chandra* signify 'solar' and 'lunar'—*Más* is a 'month.'

[5] This minus the 'pal' is our calculation exactly.

(*tithi*). Each twelve degrees of the moon's course, reckoning from its departure from conjunction[1] with the sun is a *tithi:* and from the slowness or speed of the moon's progress there is a difference in the number of *gharis* from a maximum of 65 to a minimum of 54. The first, *tithi* is called Pariwá; the second Dúj; the third Tíj; the fourth Chauth; the fifth Panchamíṇ; the sixth Chhaṭh; the seventh Saptamíṇ; the eighth Ashtamíṇ; the ninth Naumíṇ; the tenth Dasmín; the eleventh Ekádasi; the twelfth Duádasi; the thirteenth Tirúdasi; the fourteenth Chaudas: the fifteenth Púranmási; and from the 16th to the 29th, they use the same names up to the 14th. The 30th is called Amáwas. From Pariwá the 1st to the 15th they call Shuklapachch, and the other half Kishnpachch. Some begin the month from the 1st of Kishnpachch. In their ephemerides generally the year is solar and the month lunar.

And since the lunar year is less than the solar by ten days, 53 *gharis* 29 *pals* and 22½ *bipals*, on the calculation of a mean rate of motion *of the sun and moon*, the difference, after 2 years, 8 months, 15 days and 3 *gharis*, would amount to one month, and according to the reckoning in the ephemeris would occur in not more than 3 years or in less than 2 years and one month. According to the first calculation, there is this difference in every twelve months and in such a year they reckon one month twice: according to the latter system, in every solar month when there are two conjunctions;[2] and this must necessarily occur between Chait and Kuár (*ásin*) and does not go beyond these seven months. They term this *intercalary* month Adhik (*added*), vulgarly called Laund.[3]

The third kind of month is Sáwan Más. They fix its commencement at any day they please: it is completed in thirty days. The year is 360 days.

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[1] The year commences at the true instant of conjunction with the sun and moon, that is on the new moon which immediately precedes the beginning of the solar year, falling, somewhere within the 30 or 31 days of the solar month Chaitra. The day of conjunction (*amávasya*) is the last day of the expired month; the first of the new month being the day after conjunction. The *tithis* are computed according to *apparent* time, yet registered in *civil* time. For the comprehension of this perplexing notation I refer the reader to the Useful Tables, Part II, p. 24.

[2] When two new moons fall within one solar month, the name of the corresponding lunar month is repeated, the year being then intercalary or containing 13 months. The two months of the same name are distinguished by the terms *adhika* (added) and *nija* (proper or ordinary). U. T. p. 23.

[3] As the place of the sun's and moon's apogee, the equinoctial precession, and the obliquity of the ecliptic are necessary, among other subordinate bases of calculation, for the true computation of the lunar days, I leave the verification of the text to the possessors of this knowledge.

The fourth, Nachhattar, is reckoned from the time the moon quits any mansion to her return thereto. This month consists of 27 days and the year of 324.

The number of the seasons is, with them, six[1] and each they call *Ritu*. The period that the sun remains in Pisces and Aries, they term *Basant*: this is the temperate season: when in Taurus and Gemini, *Girekham*, the hot season; in Cancer and Leo, *Barkha*, the rainy season; in Vírgo and Libra, *Sard*, the close of the rainy season and the beginning of winter; in Scorpio and Sagittarius, *Hemant*, winter; in Capricornus and Aquarius, *Shishra*, the season between winter and spring.

They divide the year likewise into three parts: to each they give the name of *Kál*, beginning from Phágun. They call the four hot months *Dhupkál;* the four rainy months *Barkhakál* and the four cold months *Sítkál*. Throughout the cultivable area of Hindustan, there are but three seasons. Pisces, Aries, Taurus and Gemini are the summer; Cancer, Leo, Virgo, Libra, the rains; Scorpio, Sagittarius, Capricornus and Aquarius, the winter. The solar year they divide into two parts. The first beginning with Aries to the extreme of Virgo they term *Uttargól*, which is the sun's progress to the north of the Equator, and from the beginning of Libra to the extreme of Pisces, *Dakkhangól*, the sun's course to the south of the Equator. Also from the first of Capricorn to the end of Gemini, they call *Uttaráyan*, the sun's northern declination (the summer solstice): and from the 1st of Cancer to the end of Sagittarius *Dachchhanáyan*, or the sun's southern declination (the winter solstice). Many events, occurring in the first of these divisions, especially death, are deemed fortunate.

The Nycthemeron they divide into 60 equal parts and to each they give the name of *ghatis*, more commonly *ghaṛi*. Each *ghaṛi* is subdivided into the same number of parts, each of which they call *pal*. In the same way they apportion the *pal*, and each part they term *nári* and also *bipal*. Each *nári* is equal to six respirations of a man of an equable temperament, undisturbed by running, the emotions of anger and the like.

A man in good health respires 360 times in the space of one *ghaṛi*, and 21,600 times in a Nycthemeron. Some affirm that the breath which is respired, they term *Swás* and that which is inspired *Parswás*, and both together they called a *parán*. Six *paráns* make a *pal*, and 60 *pals* a *ghaṛi*. An astronomical hour which is the 24th part of a Nycthemeron

[1] Of two sidereal months each, the uccession of which is always the same: but the vicissitudes of climate in them will depend upon the position of the equinoctial colure.—U. T. II, 18.

is equal to 2¼ *ghaṛis*. Each night and each day is again divided into 4 parts, each of which is called a *pahr*, but these are not all equal.

The Khaṭái era.

They reckon from the creation of the world, which in their belief took place 8,884 *Wans* and 60 years previous to the present date. Each *Wan* is 10,000 years. They believe that the duration of the world will be 300,000 *Wans*—according to some 360,000. They employ the natural solar year and the natural lunar month. They begin the year from the sun's mid passage though Aquarius. Muḥi'u'ddín[1] Maghrebi places it at the 16th degree, others between the 16th and 18th.[2] They divide the Nycthemeron into 12 *Chághs*. Each of which is subdivided into 8 *Kehs*, and to every one of these they give a different name.

They divide the Nycthemeron also into *Feneks*. For this computation of time they have three cycles, *viz.*, *Sháng Wan*, *Jung Wang*, and *Khá Wan*, each comprising 60 years and each year of the cycle is defined by a double[3] notation. The revolution of the cycle is marked by a series

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[1] He was a distinguished philosopher and mathematician in the service of the Sultan of Aleppo. Surnamed al Mughrebi from his having been educated in Spain and Africa. On the taking of Aleppo by Hulágu, he was spared in the name, and for the cause of science associated in A. H. 658 with Nasír-u'ddín Ṭúsi in the superintendence of the observatory at Marágha, and shared in the composition of the Elkháni tables. D'Herbelot.

[2] See D'Herb. (Vol. IV. p. 42.) on this nomenclature and his tables of the cycles.

[3] The word بحو may also grammatically but in point of fact less accurately apply to the cycle. The following explanation taken from the Useful Tables will elucidate the text. They have two series of words, one of ten and the other of twelve words; a combination of the first words in both orders is the name of the 1st year: the next in each series are taken for the 2nd year, and so to the 10th; in the 11th, the series of 10 being exhausted, they begin again with the first combining it with the eleventh of the second series: in the 12th year, the second word of the first series is combined with the twelfth of the second: for the 13th year, the third word of the first list with the first of the second list is taken, that list also being now exhausted. Thus designating the series of 10 by Roman letters, and that of 12 by italics, the cycle of 60 will stand thus.

1 a a	21 a i	41 a e
2 b b	22 b k	42 b f
3 c c	23 cl	43 c g
4 d d	24 d m	44 d h
5 e e	25 e a	45 e i
6 f f	26 f b	46 f k
7 g g	27 g c	47 g l
8 h h	28 h d	48 h m
9 i i	29 i e	49 i a
10 k k	30 k f	50 k b
11 a l	31 a g	51 a c
12 b m	32 b h	52 b d
13 c a	33 c i	53 c e
14 d b	34 d k	54 d f

of ten and a series of twelve *symbols*. The first is employed for the notation of the year and the day; the second is similarly applied and is likewise horary. By the combination of these two series, they form the cycle of 60 and work out detailed calculations.

The Turkish Era.

Called also the Aighúri. It is similar to the foregoing, except that this cycle is based on the series of 12. They reckon their years and days after the same manner, but it is said that some astronomical tables also employ the series of 10. The commencement of their era is unknown. Abu Raihán (Albirúni) says[1] that the Turks add nine to the incomplete Syromacedonian years and divide it by 12: and in whatever animal the remainder terminates, counting from the Sign of the Mouse, the year is named therefrom. But weighed in the balance of experiment, this is found wanting by one year. The intention, undoubtedly, is to carry the remainder down the animal signs of the series, and, beginning from the Mouse, to adopt the name of the animal in which it terminates. Although the commencement of the era is unknown, yet we gather sufficient information regarding the year of the cycle and its name. And if 7 years be added to the imperfect years of the Maliki era, dividing by 12, whatever

15 e c	35 e l	55 e g
16 f d	36 f m	56 f h
17 g e	37 g a	57 g i
18 h f	38 h b	58 h k
19 i g	39 i c	59 i l
20 k h	40 k d	60 k m

The series of 10 is designated in China by the name of *tien kan* or celestial signs. Their characters and names are

1. *Kéa.* 2. *yih.* 3. *ping.* 4. *ting.* 5. *woo.* 6. *ke.* 7. *kang.* 8. *kin.* 9. *jin.* 10. *kwey.*

The series of 12 are the horary characters and are named *teche*, terrestrial signs, they are as follows:

1. *tsze.* 2. *chow.* 3. *yin.* 4. *maon.* 5 *shin.* 6. *sze.* 7. *woo.* 8. *we.* 9. *shin.* 10. *yew.* 11. *seo.* 12. *hae.*

These characters being substituted for their equivalent letters in the cycle, will show the Chinese name of every year; for example. *Kea tsze* is the first year. *Kang yin* the 27th. Their months are lunar of 29 and 30 days. Their years ordinarily 12 months, but a 13th added whenever there are two new moons, while the sun is in one sign of the Zodiac, which occurs 7 times in 19 years. The first cycle, according to the Jesuits, began in February 2397 B. C.; we are now, therefore, in the 72nd cycle, the 28th of which will begin in 1890. To find the Chinese time, multiply the elapsed cycle by 60, and add the odd years: then if the time be before Christ, subtract the sum from 2398; but if after Christ, subtract 2397 from it; the remainder will be the year required.

[1] This reference I have not been able to trace in Albirúni's Athár ul Bákiya, or his India.

remains is the year of the animal reckoning from the Mouse. This will prove correct according[1] to the following series.

Names of the twelve years of the Cycle.

1. *Sijḳán*, the Mouse. 2. *Úd*, the Ox. 3. *Párs*, the Leopard. 4. *Tawishḳán* the Hare. 5. *Lóiy*, the Dragon. 6. *Y'ilán*, the Serpent. 7. *Yúnt*, the Horse. 8. *Ḳú*, the Sheep. 9. *Bíj*, the Ape. 10. *Takháku*, the Cock. 11. *Yít*, the Dog. 12. *Tankúz* the Hog. They add the word *el* to each of these words, which signifies year.

The Astrological Era.

The astrologers reckon from the Creation and assert that all the planets were then in Aries. The year is solar. According to their calculation, from that time to the present 184,696 years have elapsed.

The Era of Adam.

Its beginning dates from his birth. The years are solar, the months lunar. According to the Elkháni tables, 5,353 solar years have elapsed to the present date. But some of those possessing a book of divine revelation make it 6,346 solar years; others 6,938 solar: others again, 6,920, solar, but according to what has been reported from learned Christians, it is 6,793.

The Jewish Era.

Begins with the creation of Adam. Their years are natural, solar: their months, artificial, lunar. They reckon their months and days like the Arabians according to an intermediate system. The year is of two kinds, *viz.*, Simple,[2] which is not intercalary, and Composite, in which an

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[1] These 12 signs of the Zodiac exactly correspond with the animals in the series of the Japanese Cycle given in the Useful Tables, but the vernacular names are different. The calculations based on them are vaguely stated: in Albirúni's Chronology, some information may be obtained from the Rules for the reduction of Eras. Chapters VI and VII may be read by the curious, but will be understood only by the learned. See also D'Herbelot art. Chagathai and the interesting observations thereon, followed by tables of the denary and duodenary cycles, in Vol. IV, p. 43.

[2] عبور from عبر to pass or cross. Albírúni says that the Jewish leap year is called 'Ibbúr (עִבּוּר) derived from *Me'ubbereth* (מְעֻבֶּרֶת) meaning a "pregnant woman." For they compared the insertion of the supernumerary month, to a woman's bearing in her womb a foreign organism. Chronl, Sach. p. 63.

intercalation is effected. Like the Hindus they intercalate a month every three years.[1]

The Era of the Deluge.

This era is computed from this event; the year is natural, solar, the month natural, lunar. The year begins from the entry of the Sun into Aries. Abu Ma'shar[2] of Balkh based his calculations regarding the mean places of the stars on this era from which to the present year 4,696 years have elapsed.

The Era of Bukht Naṣṣar[3] (Nebuchadnezzar).

This monarch instituted an era from the beginning of his own reign. The year is solar, artificial, of 365 days without a fraction. The month,

[1] Or 7 months in 19 lunar years. Cf. Albirúni's Chronology, p. 13 where the Jewish Luni-solar year is discussed. The Jews usually employed the Era of the Seleucides till the 15th century, and though some insist on the antiquity of their present era, it is generally believed to be not more ancient than the century named. They date from the Creation which they number at 3,760 years. Their year is luni-solar, of 12 or 13 months each and each of 29 or 30 days. The civil year commences with or immediately after the new moon following the equinox of autumn. The length of the year of 12 months varies between 353 and 355 days; that of 13, may contain 385. In 19 years, 12 years have 12 months each, and 7 years 13 months. A table of 19 years is given in the Useful Tables. The year must be divided by 19 and the remainder will show the year of the Cycle. If there be no remainder, it is the 19th year. To reduce the Jewish time to ours, subtract 3761 and the remainder will show the year. The ecclesiastical year begins 6 months earlier with the month of Nisán. Consequently when the given year is ecclesiastical, deduct a year in the date from Nisán to Elúl inclusive. Useful Tables, P. II, p. 8.

[2] Albirúni chastises what he calls the follies of this savant on every opportunity. Abu Ma'shar had calculated on the basis mentioned in the text that the deluge had happened once in every 180,000 years and would thus continue to recur. The heavy hand of Albirúni buries the astronomer under the ruins of his own system. See the Chronology, p. 29.

[3] Albirúni says that this word in its Persian form, *Bukht-narsi*, means one "who laments and weeps;" in Hebrew, "Mercury speaking" as he cherished science and favoured scholars. The era is based on Egyptian years. This is not the same king who sacked Jerusalem; there is an interval of 143 years between the two. (Chronol. p. 31). To find the day of any Julian year on which the year of Nabonassar begins, subtract the given year, if B. C., from 748 and if A. C. add to it 747. Divide the result by 4, omitting fractions, and subtract the quotient from 57 (*i. e.* number of days from January 1, to February 26—the 1st day of the era being 26th February 747, B. C.) If the quotient exceed 57, add 365, as often as necessary, before subtraction. The remainder will be the day of the year given. The first result before the division by 4

likewise, is of 30 days and five days are added at the end of the year. Ptolemy in his Almagest computed the planetary motions on this era. Since its commencement 2,341 years have elapsed.

The Era of Philipus (Arrhidæus).[1]

Called also Fílbus or Filḳus. It is also known as the Era of Alexander of Macedon. It dates from his death. The years and months are artificial, solar. Theon of Alexandria has based his calculations of the mean places of the stars in his Canon on this Era, and Ptolemy has recorded some of his observations regarding it, in the Almagest. Of this period, 1,917 years have elapsed.

The Coptic Era.[2]

This is of ancient date. Al Battáni states that its years are solar, artificial, consisting of 365 days without a fraction. The Sulṭáni tables say

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increased by a unit for each 365 added to 57, will be the year of N. then beginning. The day of the week may be known by dividing by 7—if no remainder, the day will be Tuesday: if there be a remainder, the day placed below it on the following table will be the day required.

0.	1.	2.	3.	4.	5.	6.
Tu.	W.	Th.	F.	Sa.	Su.	M.

The year of N. being given, to find when it begins. Rule. Divide by 4; subtract quotient from 57 adding 365, if necessary, as before; the remainder will be number of days from 1st January. The given year diminished, as often as 365 has been added, will shew the number of Julian years from 747 B. C. If less than 748, subtract from that number and the remainder will be the year B. C.; if equal or more, subtract 747 from it and the remainder is A. C. Useful Tables, P. II, p. 9.

[1] He was half brother of Alexander the Great, the son of Philip and a female dancer, Philinna of Larissa. He and his wife Eurydice were put to death by Olympias B. C. 317. Of Theon's life no particulars are known, save that he was the father of the famous and hapless Hypatia. His works may be found in Smith's Class. Dict.

[2] This is the era of Dioclesian or the Martyrs; was much used by the Christian writers till the introduction of the Christian era in the 6th century, and is still employed by the Abyssinians and Copts. It dates from 29th August, 284, the supposed date of Diocletian's assumption of sovereignty at Chalcedon. The year consists of 365 days with an additional day every 4th year. Divide the date by 4 and if 3 remain, the year is bisextile. The Coptic months are as follows:

Coptic.	*O. S.*
Thoth.	August 29.
Paophi.	September 28.
Athyr.	October 28.
Cohiac.	November 27.
Tybi.	December 27.
Mesir.	January 26.
Phamenoth.	February 25.
Pharmouti.	March 27.
Pashons.	April 26.
Pyni.	May 26.
Epiphi.	June 25.
Mesori.	July 25.

that its years and months resemble the Syro-Macedonian. It has the same intercalations, but the Coptic intercalary days precede those of the Syro-Macedonian by six months.

The Syro-Macedonian Era.

The years and months are artificial, solar, and they reckon the year at 365¼ days exactly. In some astronomical observations, the fraction in excess is less than ¼. According to Ptolemy, it is 14 m. 48 s. The Elkháni observations make the minutes the same, but 32 seconds and 30 thirds. According to the calculations of the Cathayans[1] the minutes are the same, and 36 seconds, 57 thirds; to the recent Gurgáni observations, the minutes agree, with 33 seconds; the Maghrebi has 12 m.: the Battáni, 13 m. 36 s. Muḥíyu'ddín Maghrebi says that some of the Syro-Macedonian calculations make the fraction more than a quarter, others less than a quarter, and thus a quarter has been taken as the medium. Others assert that the Syro-Macedonians have by observation determined the fraction to be a full ¼. Consequently it is a natural solar year, although Mulla 'Ali Kúshji[2] makes it a solar year even on the first mentioned basis. This era dates from the death of Alexander the second,[3] *Bicornutus*, but was not employed till 12 years after his death. Others assert that he established it in the 7th year of his reign when he set out from Macedonia, his kingdom, bent on foreign conquest. Muḥíyu'ddín Mughrebi on the other hand, states that it began with the reign of Seleucus (*Nicator*) who founded Antioch.[4] This era was in use both with the Jews and Syrians. They relate that when Alexander the son of Philip marched from Greece to the conquest of Persia, he passed through Jerusalem. Summoning the learned Jews of Syria he directed them to discontinue the Mosaical era and to employ his own. They thus answered him. "Our forefathers never observed any era above a thousand years and this year our Era will complete the thousand; from next year, therefore, thy command shall be obeyed." And they acted accordingly. And this took place in Alexander's 27th year. Some maintain that this Gre-

The additional days are called by the modern Copts, *Nisi*, in common years, and *Kebús*, in leap years. To reduce the years of this Era to those of the Christians, add 283 y. 240 d. When the Dioclesian year is the year after leap year, it begins one day later than usual, and in consequence, one day must be added to the Christian year, from 29th August to end of February following. Useful Tables.

[1] V. p. 12.

[2] Anno. 1445. Sedillot. Proleg. clv.

[3] Properly III.

[4] Besides the capital of Syria, he is said to have founded 15 other cities of this name, called after his father.

cian era is of Hebrew origin. Kushyár[1] in his Jámi' says that there is no difference between the Syro-Macedonian and the Syrian era, except in the names of the months. The Syrian year begins on the 1st day of Tishrín ul Awwal. This happened formerly when the sun was in the 4th degree of Libra, and now falls on the 11th.[2] With the Syro-Macedonians, that date is the 1st of Kánúni i Sáni, when the sun is near the 20th degree of Capricorn. Battáni mentions this era[3] as beginning with Philip, father of Alexander Bicornutus, but that he called it after his son to exalt his fame; and he has based on it the calculation of the mean places of the planets in his Canon. Of this era 1905 years have elapsed.

The Augustan Era.

He was the first of the Roman Emperors[4]. The birth of Jesus Christ happened in his reign. The era begins with his accession. The year is the same as the Syro-Macedonian, and the months are Coptic; the last month in the common years has 35 days and in leap years 36. Of this era 1623 years have elapsed.[5]

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[1] V. p. 8.

[2] Another reading is 15th. Gladwin has 16th.

[3] There is a discrepancy among chronologers as to the commencement of this era. Some determine it to the 1st October 312 B. C. (W. Smith, Cl. Dic. art Seleuc): the U. T. places it, 311 y. 4 m. B. C. The Syrian Greeks began their years in September, other Syrians in October: the Jews, about the autumnal equinox. It is used in the book of Maccabees and appears to have begun in Nisán. Supposing it to begin on 1st September 312, B. C.; to reduce it to our era, subtract 311 y. 4 m. The following are the months used by Greeks and Syrians, according to the U. T.:

Syrian.	*Macedonian.*	*English.*
Elúl.	Gorpiœus.	September.
Tishrín I.	Hyperberetæus.	October.
„ II.	Dius.	November.
Kanún I.	Appellæus.	December.
„ II.	Audynœus.	January.
Shubát.	Peritius.	February.
Aḍár.	Dystrus.	March.
Nisán.	Xanticus.	April.
Ayár.	Artemisius.	May.
Hazirán.	Dæsius.	June.
Tamúz.	Panœmus.	July.
Ãb.	Lous.	August.

[4] Albirúni says that the word Cæsar in Latin, means, "he has been drawn forth after a cutting has been made' alluding to the death of his mother in parturition and his birth by means of the "Cæsarean operation," from which he received his name. An ingenious though fictitious etymology from *cædo.*

[5] The Spanish era of the Cæsars is reckoned from 1st January, 38 B. C., being the year following the conquest of Spain by Augustus. It was much used in Africa, Spain, and the south of France. By a Synod held in 1180, its use was abolished in all the churches dependent on Barcelona. Pedro IV of Arragon abolished it in 1350. John of Castile in 1382. It continued to be used in Portugal till 1455.—U. T.

The Christian Era.

Begins with the birth of Jesus Christ. The year consists, like the Syro-Macedonian, of 365 d. 5 h. At the end of 4 years, they add a day to the end of the second month. The beginning of their Nycthemeron is reckoned from midnight. Like the Arabians, they name the days of the week, beginning with Sunday. The commencement of their year, some take to be the entry of the sun in Capricorn: others, from the 8th degree of the same.

The Era of Antoninus of Rome.

It begins with his accession.[1] The years are Syro-Macedonian, the months Coptic. Ptolemy determined the position of the fixed stars in his Almagest on this era of which 1457 years have elapsed.

The Era of Diocletian[2] of Rome.

He was a Christian emperor. The era begins with his accession. The years are Syro-Macedonian, the months Coptic; 1010 years have since elapsed.

The Era of the Hijra.

In pre-Islamic times, the Arabs had various eras, such as the building of the Ka'bah, and the sovereignty of Omar[3] b. Rabíi'a to whom was due

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[1] A. D. 138.

[2] The name in the text is قلطيانوس with a variant دقلطيانوس. Diocletian. Abul Fazl evidently meant Constantine, but probably following the text of Albirúni, (*Chronol*) he copied the heading of the Era of Diocletian, without noticing in the body of the passage, the change of name to Constantine, as the 1st Christian Emperor. The number 1010 is an error. Gladwin has 1410. If Abul Fazl counts from the era of Diocletian A. D. 284, the intermediate years would be about 1310; if from A. D. 324, the date of Constantine's sole mastership of the empire 1270, if from his proclamation as Emperor by the legions in 306, the number would be 1290. His father Constantius was proclaimed Cæsar by Diocletian in A. D. 292.

[3] An error for 'Amr-b-Lohayy-born about 167 A. D., was king of Ḥijáz; for his genealogy see Caus. de Perc. Essai Sur l'hist. Arab. Tabl. II, VIII, The great tribe of Khuzáa'h trace their descent from him. Whilst at Balḳá in Syria, he had seen its inhabitants practising idolatry: their idols, they averred, protected and favoured them, granting rain at their prayers. At his request they presented him with the idol, Hobal, which he set up in Mecca and introduced its worship. It was made of red agate or cornelian and represented an old man with a long beard. "Quam pulchre convenit figmento isti nomen suum," says Pococke. (Spec. p. 97) "ut sit הבל *Vanitas.*" He also brought two other idols, Asaf and Náilah in the figure of a man and a woman and placed them upon

the rise of idolatry in Ḥijáz, and this continued in use till the year of the Elephant,[1] which they, in turn, observed as a fresh epoch. Every Arab tribe constituted any important event in their history, an era. In the time of the prophet this thread *of custom* had no coherence, but from the date of the Hijra, they gave each year a special name. Thus that year was called the 'year of Permission," that is, the permission to go from Mecca to Medina. The second year was named the "year of Command," *i. e.*, to fight the unbelievers.[2] At the accession of the second Caliph (Omar), Abú Músa Asha'ri,[3] governor of Yaman made the following representation: "Your despatches have arrived dated the month of Shạbán. I cannot discover what date is understood by Shạbán." The Caliph summoned the learned. Some of the Jews advised the use of their era. The sage Húrmuzán[4] said; "the Persians have a computation which they call Máhroz" and this he explained. But as there were intercalations in both, and their skill in calculation was slight, he did not accept either but adopted the era of the Hijrah. The month according to their system is reckoned from the sight of one new moon, after the sun has completely set, till the next is visible. It is never more than 30 nor less than 29 days. It sometimes occurs that four successive months are of 30 days, and three of 29. Chronologers putting aside calculations based on the moon's appearance, reckon lunar months

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mounts Safa and Merwa. The following references deal fully with this subject. Poc. Spec. 90 et seq. Caus. de Perc. I, 223. Shahrastani, p. 434. Sírat ur Rasúl. Ibn Hishám, p. 50. Sale, Prel. Disc. Kur. p. 14. The same error in the name Rabia' occurs in Albirúni Chronol. p. 39.

[1] 570 A. D. the year in which Mahomed was born, and the name of which commemorates the defeat of Abraha, the Ethiopian king of Yaman. The story is well known v. Sale's Kurán, p. 499. Essai sur l'Histoire des Arabes. Caussin, de Perceval, I, 268.

[2] The 3rd year was called, the year of the trial
4th „ „ year of Congratulation on the occasion of marriage.
5th „ „ year of the earthquake.
6th „ „ year of inquiring.
7th „ „ year of victory.
8th „ „ year of equality.
9th „ „ year of exception.
10th „ „ year of farewell.
Chronol. Albirúni, Sachau, p. 35.

[3] Abú Músa Al Asha'ri was one of the Companions, a native of Kúfah. He joined the prophet at Mecca and was a convert before the Flight to Medina. He was also one of the fugitives to Abyssinia and including his journey from Yaman to Mecca, shared in the unusual distinction of three flights. His reading of the Kuran was unequalled. He died at Medina A. H. 50 or 51. Nawawi. *Tahzib u'l Asmá.*

[4] Hurmuzan was a learned Persian, taken prisoner by Abú Músa and sent to the Caliph Omar by whom his life was spared, though the grace was obtained with some difficulty. He subsequently became a convert. Ibid.

in two ways, *viz.*, Natural, which is the interval of the moon's departure from a determinate position, with the sun in conjunction or opposition or the like to its return thereto; 2ndly, Artificial; since the motions of the moon are inconstant and their methodisation as well as an exact discrimination of its phases difficult, its mean rate of motion is taken and thus the task is facilitated. In the recent (*Gurgáni*) tables, this is 29 days, 12 hours and 44 minutes.[1] The rule is this, that when the fraction is in excess of half, it is reckoned as one day. Thus when the excess is over a half, they take the month of Muharram as 30 days, and the second month 29, and so on alternately to the last. In common years, therefore, Dhi'l Ḥijjah is 29 days. The mean lunar year consists of 354 d. 8. h. 48 m.[2] which is less than a solar artificial year by 10 d. 21 h. 12 m. Mirza Ulugh Beg has based his new Canon on this era of which 1002 years have elapsed to the present time.[3]

The Era of Yazdajird.

He was the son of Shahryár Aparwez[4] b. Hurmuz b. Noshirwán. It began with the accession of Jamshíd. After him every succeeding monarch renewed its designation by his own accession and Yazdajird also re-instituted it from his assumption of sovereignty.[5] The years are like the Syro-Macedonian; but the fraction in excess was reserved till at the end of 120 years, it amounted to a whole month, and that year was reckoned at 13 months. The first intercalation was after *Farwardín*, and it was called by the name of that month. Then *Urdibihisht* was twice counted and so on. When the era was renewed under the name of Yazdajird, and his authority terminated in disaster, the continuity of intercalation was neglected. The years and months are Artificial, solar. 963 years have since elapsed.[6]

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[1] This is a lunation or synodical month, the interval between two conjunctions of the Sun and Moon. The periodical month, as distinguished from this, is the time taken in transit by the moon from any point of the Zodiac back to the same point: it consists of 27 d. 7 h. 43 m. Hence a lunar month is sometimes taken in round numbers at 28 d. and this is the length of a lunar month according to the law of England. Lewis. Astr. of the Anc. p. 20.

[2] And 36 seconds. Ibid.

[3] For the prohibition of intercalation by Mahomed. See Albirúni Sachau. Chronol. p. 74.

[4] In Albirúni, Shahryár-b-Parwez. Parwez or Aparwez signifies Victorious. All the five tables of the Sassanian kings in the Chronology vary somewhat, but are agreed in naming Shahryar as the father of Parwez, though he is not placed as a reigning sovereign. The U. T. however mentions him after Ardeshir III. A. D. 629.

[5] A. D. 632.

[6] "In Persia, since the age of Zoroaster, the revolution of the sun has been

The Maliki Era.

It is also called Jaláli. The Persian Era was used at that period. Through the interruption of continuity in intercalation, the commencements of the years fell into confusion. At the instance of Sulṭán Jalálu'ddin[1] Malik Sháh Saljúki, Omar Khayyam and several other learned men instituted this era. The beginning of the year was determined from the sun's entry into Aries. The years and months were *at first* Natural, but now the month is the ordinary Artificial. Each month consists of 30 days and at the end of *Isfandármuz*, they add 5 or 6 days. Of this era, 516 years have elapsed.

The Kháni Era

dates from the reign of Gházán[2] Khán and is founded on the Elkháni tables. The years and months are Natural, solar. Before its adoption the State records bore date from the Hijrah and the lunar year was current. By this means the road was opened to grievous oppression, because 31 lunar years are equal to only 30 solar years and great loss occurred to the agriculturists, as the revenue was taken on the lunar years and the harvest depended on the solar. Abolishing this practice Gházán Khán promoted the cause of justice[3] by the introduction of this era. The names of the month are the Turkish with the addition of the word *kháni*. Of this, 293 years have elapsed.

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known and celebrated as an annual festival, but after the fall of the Magian empire, the intercalation had been neglected: the fractions of minutes and hours were multiplied into days, and the date of the spring was removed from the sign of Aries to that of Pisces." Gibbon. Decl. and Fall. Vol. X. p. 367. Ed. 1797.

[1] A brilliant sketch of his life may be read in Gibbon. I need not multiply references. "The reign of Malek was illustrated by the Gelalæan era: and all errors, either past or future, were corrected by a computation of time, which surpasses the Julian and approaches the accuracy of the Gregorian style. The Gelalæan era is fixed to the 15th March A. H. 471 (A. D. 1079) Vol. X. p. 367.

[2] Gházán Khán, Maḥmúd, eldest son of Arghún, the 8th from Mangu Khán son of Jenghiz, of the Moghul Tartar or Ilkhanian Dynasty of Persia. He ascended the throne in A. H. 694 (A. D. 1294) and was succeeded by Ghiásu'ddin Au-guptu Khudá bandah Muhammad, A. H. 703. (A. D. 1303). U. T. P. II, p. 146. A history of Ghâzan Khán was written by Shamsu'ddin Muḥammad al Káshi, *temp* Sulṭán Abu Said. Háji Khalífah gives the date of the author's death about A. H. 930. which does not agree with the date of Abu Sáíd in the U. T.

[3] A similar act of justice is recorded of the Caliph al Muṭadhid in his reform of the Calendar. V. Albirúni, Chronol. p. 36.

The Iláhi Era.

His Majesty had long desired to introduce a new computation of years and months throughout the fair regions of Hindustan in order that perplexity might give place to easiness. He was likewise averse to the era of the Hijra (*Flight*) which was of ominous signification, but because of the number of short-sighted, ignorant men who believe the currency of the era to be inseparable from religion, His Imperial Majesty in his graciousness, dearly regarding the attachment of the hearts *of his subjects* did not carry out his design of *suppressing it.* Although it is evident to right-minded people of the world, what relevancy exists between the market-coin of commercial dealing and the night-gleaming jewel of faith, and what participation between this chain of objective connection and the twofold cord of spiritual truth, yet the world is full of the dust of indiscrimination, and the discerning are heedful of the fable of the fox[1] that took to flight when camels were being impressed. In 992[2] of the Novilunar year, the lamp of knowledge received another light from the flame of his sublime intelligence and its full blaze shone upon mankind. The fortunately gifted, lovers of truth raised their heads from the pillow of disappointment and the crooked-charactered, drowsy-willed lay in the corner of disuse. Meanwhile the imperial design was accomplished. Amir Fatḥu'llah Shirázi,[3] the representative of ancient sages, the paragon of the house of wisdom, set himself to the fulfilment of this object, and taking as his base the recent Gurgáni Canon, began the era with the accession of his Imperial Majesty. The splendour of visible sublimity which had its manifestation in the lord of the universe commended itself to this chosen one, especially as it also concentrated the leadership of the world of spirituality, and for its cognition by vassals of auspicious mind, the characteristics of the divine essence were ascribed to it, and the glad tidings of its perpetual adoption proclaimed. The years and months are natural solar without intercalation and the Persion names of the months and days have been left unaltered. The days of the month are reckoned from 29 to 32, and the two days of the last are called *Roz o Shab* (Day and Night). The names of the months of each era are tabulated for facility of reference.

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[1] Gulistan I. Story XVI. 'What connection, Madcap,' they said to him 'has a camel with thee and what resemblance hast thou to it? 'Peace!' he answered 'for if the curious should, to serve their own ends, say "—"This is a camel," who would care about my release so as to inquire into my condition?"

[2] A. D. 1584.

[3] See Ain Akb. Vol. I, p. 33, &c.

1. Hindu months.	2. Khaṭái months.	3. The Aighúr Era.	4. The Era of the astrologers.	5. The Era of Adam.	6. The Era of the Jews.[2]	7. The Era of the Deluge.	8. The Era of Nabonassar.	9. The Era of Philipus Arrhidaeus.	10. The Era of the Copts.[3]
Chait	Chanweh	Arám Ay.[1]	,,	,,	Tishri	,,	Thoth	Thoth	Thoth
Baisákha	Zhezheweh	Ikandi Ay.	,,	,,	Marheshwán	,,	Bápeh	Bápeh	Páopi
Jeṭh	Sámweh	Ochanj Ay.	,,	,,	Kislew	,,	Hátor	Hator	Athyr
Asáṛh	Harweh	Dardanj Ay.	,,	,,	Ṭebeth	,,	Kehak	Kehak	Khawáḳ
Sáṇwán	Ụweh	Beshanj Ay.	,,	,,	Shebáṭ	,,	Túbah	Túbah	Tybi
Bhádoṇ	Lúweh	Altínj Ay.	,,	,,	Adhár	,,	Amshér	Amshér	Makhír
Kunwár	Cheweh	Yetinj Ay.	,,	,,	Nisán	,,	9	Barmahát	Phamanoth
Kátik	Báweh	Saksanj Ay.	,,	,,	Iyár	,,	9	Barmúdah	Pharmúthi
Aghan	Kheweh	Ṭúksanj Ay.	,,	,,	Siwán	,,	9	Bashans	Pachon
Pús	Shabweh	Onnanj Ay.	,,	,,	Tammúz	,,	9	Bonah	Payni
Mágh	Shayayweh	Onbaranj Ay.	,,	,,	Ấb	,,	9	Abíb	Epiphi
Phágun	Sirweh	Haḳsabát Ay.	,,	,,	Elúl	,,	9	Misri	Mesori

11. Syro-Macedonian Era.	12. The Augustan Era.	13. The Christian Era.	14. The era of Antoninus.	15. The Era of Diocletian.	16. Era of the Hijrah.	17. Era of Yazdijird.	18. The Maliki Era.	19. The Khání Era.	20. The Divine Era.
Tashrínúl Awwal	Identical with those of Nabonasar.	January	Identical with those of Nabonasar.		Muḥarram	Farwardín Máh. Old Style	Farwardín Máh i Jaláli	Arám Ay Khani	Farwardin Máh i Iláhi
Tashrínu'l Ấkhir		February			Safar	Ardibihisht Máh. O. S.	&c.	&c.	&c. like 18. substituting 'Iláhi' for "Jaláli."
Kánún'l Awwal		March			Rabía' I.	Khurdád Máh. O. S.	&c.	&c. like 3, with the word "Khání" after "Ay" In the 4th month, the word "Tortanj" occurs, where in Col. 3, it is Dardanj."	
Kánúnu'l Ấkhir		April			Rabía' II.	Tír Máh O. S.	&c.		
Shebáṭ		May			Jumáda I.	Amurdád Máh. O. S.	like 17. with the word "Jaláli" after "Mah."		
Ấzár		June			Jumáda II.	Sharéwar Máh. O. S.			
Nisán		July			Rajab	Mihr Máh. O. S.			
Ayyár		August			Sha'bán	Abán Máh. O. S.			
Huzurán		September			Ramadḥán	Ấzar Máh. O. S.			
Tamúz		October			Shawwál	Day Máh. O. S.			
Ấb		November			Dḥi Ka'da	Bahman Máh. O S.			
Aylúl		December			Dḥi Ḥijjah	Isfandármaz Máh. O. S.			

[1] These months are somewhat different in Albirúni. Chronol. p. 82.

[2] The choice of variants in these names might have been decided by a reference to Gesenius: the correct spellings appear to be relegated to the notes of the text.

[3] In the Coptic months, I have follow- the spelling of Sachau's Albírúni (Chrono). p. 83) and the U. T. p. 10. P. II. They are to be found also in Masḁúdi's Murúj uḍ Ḍahab. Chap. 55, and in Abúl Mahásin (Annals) Vol. I, p. 36.

The events of the world recorded in chronological sequence, are accounted the science of history, and he who is proficient in them, is a historian. Many writings in this branch of knowledge regarding India, Khaṭá, the Franks, Jews and other peoples are extant. Of the Muhammadan sect, the first who in Ḥijáz occupied himself with this subject was Muhammad-b-Isḥáḳ,[1] then follow Wahab-b-Murabbih,[2] Wáḳidi,[3] Ásma'i,[4] Ṭabari,[5] Abu A'bdu'llah Muslim-b-Ḳutaybah,[6]

[1] Author of the well known work *Al Magházi wa's Siyar*(expeditiones bellicæ et biographiæ); he was a native of Medina, and as a traditionist held a high rank, and regarded by Al Bukhári and as Sháfa'i as the first authority on the Muslim conquests. He died at Baghdad A. H. 151 (A. D. 768) other dates (151-2-3) are also given. It is from his work that Ibn Hishám extracted the materials for his life of the prophet. v. Ibn Khalakan. Others accord the honour of being the first writer on this subject to U'rwah-b-Zubayr. Haj. Khal. V. 646.

[2] Was a native of Yaman and one of the "Abná" *i. e.*, a descendant of one of the Persian soldiers settled there. He died at Ṣana'á in Yaman A. H. 110. in Muḥarram (April—May A. D. 728)—(others say in 114 or 116) at the age of 90. He was a great transmitter of narrations and legends. A great part of the information given by Moslem historians regarding the antislamic history of Persia, Greece, Yaman, Egypt &c. comes from him. He was an audacious liar, as Moslem critics of a later period discovered. Ibn Khall. De. Sl. IV. p. 672-3.

[3] Abu A'bdu'llah Muḥammad-b-Omar. Waḳid, al Waḳidi, a native of Mecca, author of the well known "conquests" of the Moslems. He was born A. H. 130 (Sep. A. D. 747) and died on the eve of Monday 11 Zúl Ḥijjah. A. H 207 (27th April A. D. 823), being then Ḳádhi of the quarter of Baghdad, situated on the west bank of the Tigris; *wáḳidi* means descended from Wáḳid, an ancestor of this name., I. K. III. p. 61.

[4] Abu Saíd 'Abdu'l Malik-b-Kuraib al Asma'i, the celebrated philologer, a complete master of Arabic. He was native of Basra, but removed to Baghdad in the reign of Harún ar Rashíd. It is said he knew by heart 16,000 pieces of verse. He was born A. H. 122 (A. D. 740) and died at Basra in the month of Ṣafar A. H. 216 (March—April A. D. 831). Others say he died at Marw. The voluminous treatises of this author are detailed by I. K.

[5] Ibn Jarír at Ṭabari (native of Ṭabarestán) author of the great commentary of the Kurán and of the celebrated history. He is regarded as an exact traditionist, born A. H. 224 (A. D. 838-9) at Amol in Tabarestán and died at Baghdad A. H. 310 (A. D. 923)., I. K.

[6] A native of Dinawar, some say of Marw, author of the *Kitab ul Ma'árif* and *Adáb úl Kátib;* the first a work of general knowledge, from which Eichhorn extracted his genealogies of the Arabs published in his *Monumenta historiæ Arabum:* it contains a number of short biographical notices of the early Moslems. A list of other works will be found in I. K.'s biography. II. p. 22. He was born A. H. 213 (A. D. 828-9) and died A. H. 270 (A. D. 884). Other dates given are A. H. 271 and 296 (A. D. 909). The *Adáb ul Kátib* or Writer's Guide is

remarkable for its long preface, though itself a short work on philology, and was called by the learned 'a preface without a book,' in contradistinction to Ibn as Sikkít's work, the Isláḥ úl Mantiḳ, a book without a preface.

[1] Muhammad-b-A'li, known as Aa'sim Kúfi; his work, the Futúh Aa'thim (H. K.) is a short account of events from the death of the prophet to the death of Ḥusain at Karbala. It was translated into Persian by Aḥmad-b-Md. Mustaufi: a copy of it is among the MSS. of the Asiatic Society. In this latter the name is spelt with a ص instead of ث

[2] This name occurs in the Hamásah. A poem beginning يعاتبني في الدين قومي و انما the 39th of the "Báb úl Adab" is by Al Mukanna' al Kindi. Freytag gives his name from the Scholia as Muhammad-b-Ohmaizah. He is said to have been called Muḳanna' from the veil he wore to protect the beauty of his person. He squandered his wealth in lavish gifts and in the time of the Omayyads was still living, of much account with his people, but in poverty. This single poem scarcely deserves to place him in the roll of Arab writers of note. The variant *Mukaffa'* must refer to Ibn al Muḳaffa'. He was known as the *Kátib* or Secretary and was the author of some celebrated epistles. He also translated Kalíla and Damna into Arabic. He was Secretary to I'sa-b-A'li, uncle to the first two Abbaside Caliphs, as Saffáh and al Manṣúr. His horrible death by order of the governor of Basra, Sofyán-b-Muawiyah al Muhallabi may be read in Ibn-Khall. It occurred in A. H. 142 (A. D. 759-60). The latter states that some of his poetry may be found in the Hamásah. He is evidently confounding him, with Mukanna' above mentioned. According to H. K. the Taríkhu'l Furs, an ancient history of Persia by an unknown author and the principal source of the Shahnámah was translated from the Pehlevi into Arabic by Ibn al *Muḳanna'* I suspect Mukaffa' is the right reading.

[3] Abu A'li Aḥmad-b-Miskawaih, a Persian of good birth and distinguished attainments. He was treasurer to Malik Adhd'ud Daulah-b-Buwaih, who placed the utmost trust in him. He was the author of several works. Abúl Faraj relates (Hist. Dynast. p. 328) that Avicenna consulted him on a certain abstruse point; and finding him slow of intelligence and incapable of solving his difficulty, left him. His death is placed about A. H. 420. Haj. Khal. makes it 421 (A. D. 1030.) The latter mentions one of his works. *Tajárib-úl-Umum wa Tawáḳib u'l Himam* (*experientiæ populorum et studia animorum*) of much repute.

[4] Binákit is placed by Yaḳút (*Mua'jamúl Buldán*) in Transoxiana. He is the author of the Raudhat ul Albáb (viridarium cordatorum) a compendium of Persian history. He lived *tempore* Jinghiz Khan and wrote on the history of the Kháṭái kings at the request or command of Sultán Abú Saíd Bahádur. H. K. See Elliot's Bibl. Index to Muḥammadan Historians India p. 70.

[5] The well known author of the Historia Dynastiarum, born A. D. 1226; and died 1286 according to Chaufepié. Pococke and D'Herbelot briefly allude to him; Bayle at some length, whose cynicism enlivens if it does not add to the value of his notes.

Imádu'ddín-b-Kathír,[1] Mukaddasi,[2] Abú Hanífah Dinawari,[3] Muhammad-b-'Abdu'llah Masa'údi,[4] Ibu Khallákán,[5] Yáfa'i,[6] Abú Nasr Utbi;[7] amongst the Persians, Firdausi, Túsi, Abúl Husain Baihak,[8] Abúl

[1] The Háfidh I'mádu'ddín, Ismáíl-b-A'bdu'llah ad Dimashki died in A. H. 774 (A. D. 1372). The name of his history is *'Al Bidáyah wa'l Niháyah* (*initium et finis*) and is continued to his own time. See H. K.

[2] There are several of this name. See D'Herb. art. Mocaddes. Shamsu'ddín 'Abdu'llah was the author of a geography entitled.—*Ahsanu'l taksím fi Ma'rifati'la kálím*, a description of the seven climates, died A. H. 441, (A. D. 1049 : a second, Husámuddín Md.-b:-A'bul Wáhid author of a work on judicial decisions ; died A. H. 643 (A. D. 1245) : a third, probably the one alluded to, Shahábúddín Abú Mahmúd as Sháfa'í author of the work *Muthíru'l Gharám ila' Ziáratíl Kúds wál Shám (liber cupidinem excitans Hierosolyma et Damascum visendi.)* He died in 765, (A. D. 1363). H. K.

[3] Abú Hanífa Ahmad-b-Dáúd ad Dinawari, author of a work *Isláh u'l Mantik* (emendatio sermonis). He died 290 (A. D. 902). H. K.

[4] The author of the Murúj ud Dahab. (Prata Auria) which he composed in the reign of the Caliph Mutia Billáh. It begins with the creation of the world, and is continued through the Caliphs to his own time. He died in Cairo in 346. A. H.(A. D. 957). See D'Herb. andH. K.

[5] The famous biographer: his work the *Wafayátu'l Aa'yán* containing the lives of illustrious men is well known. It was composed in Egypt under Sultán Baybars of the Mameluke dynasty. He has given a few particulars of his life at the close of this work which was finished in A. H. 672 (A. D. 1273-4). He was born in 608 (A. D. 1211) and died in 681 (A. D. 1282). D'Herb. and H. K.

[6] A'bd'ullah-b-Asa'd al Yáfa'i al Yamani, died 768 A. H. (A. D. 1366). He wrote the Mirat u'l Janán wa I'brat u'l Yakdhán (speculum cordis et exemplum vigilantis), a historical work beginning with the Flight and continued to his own time. Another is the Raudhat u'l Riáhín (viridarium hyacinthorum) containing lives of Moslem saints. This last is not mentioned by H. K. cf. D'Herb.

[7] Author of the *Taríkh Yamíni* which contains the history of the Ghaznivide Sultán Yamín u'd Daulah Mahmúd-b-Subuktakín of whom he was a contemporary : it is brought down to the year 428 (A. D. 1036-7) : De Sacy has given an analysis of it in the 4th Vol. of *Notices et extraits*. I. K. III. p. 266. Another of his name is Al Utbi the poet of Basra ; his surname was drawn from Utba son of Abú Sufyán. It also signifies *descended* from Utba-b-Ghazán one of the prophet's companions. I. K. III. 107.

[8] Abú Hasan' Ali-b-Zayd al Baihaki author of the *Wisháhi Dumyatil Kasr* ; a supplement to the Dumyat u'l Kasr of al Bákharzi the poet who died. A. H. 467. (A. D. 1075). He is mentioned in I. K. under the latter name ; also by H. K., but his date is omitted ; also as the author of a work called Taríkhi Baihak. v. under *Tarikh* ; Baihak, derived from the Persian *baiha*, *good* (*bihín*), according to Yakút is a collection of 321 villages between Nisabúr and Kúmis, there are two others given in H. K. one ; the author of the *Arba'ín* (*quadragenariæ de Moribus*) Abu Bakr Ahmad-b-A'li as Sháfa'í, died 458, (A. D. 1065) and Abu'l Mahásin Masa'úd-b-A'li-d-544 (A.

Ḥusain author of the Tárikhi Khusrawi,[1] Khwájah Abúl Fazl Baihaki,[2] A'bbás-b-Muṣa'b,[3] Aḥmad-b-Sayyár,[4] Abu Isḥáḳ Bazz'az,[5] Muḥammad Balkhi,[6] Abul Ḳa'sim Ka'bi,[7] Abu'l Ḥasan Fársi,[8] Ṣadru'ddín Muḥammad author of the Táju'l Maásir,[9] (*corona monumentorum*), Abú'Abdu'llah Júzjáni,[10] (author of the Ṭabakát-i-Náṣiri), Kabíru'ddin 'Iráḳi,[11] Abu'l Kásim Káshi,[12] author of the Zubdah *(Lactis flos)*, Khwájah Abú'l Fazl[13] author of the Makhzan ul Balághat (*promtuarium eloquentiæ* and Fadháil úl Mulúk (*virtutes principum præstantes)*,[14] 'Atau'ddín Juwaini, brother of the Khawájah Shamsu'ddín author of a Diwán, (he

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D. 1149) author of the *Al Aa'laḳ u'l Malawain* (*pretiosiores partes diei et noctis*) cf. D'Herb. art. Baiheki.

[1] Abú'l Ḥusain Muḥammad-b-Sulaiman Al Asha'ri. the Tárikh Khusrawi, is a history of the Persian kings. H. K. gives no further particulars or date.

[2] Author of a history of the House of Subuktikín in several volumes. H. K.

[3] Author of the Taríkh Khorásán H. K.

[4] Ahmad-b-Sayyár-b-Ayyúb. The Ḥáfidh, Abu'l Ḥasan al Marwazi a traditionist of great repute and accuracy. Died A. H. 268. A. D. 881. Abu'l Maháṣin V. II. p. 45.

[5] Abú Isháḳ-Muḥammad-b-al Bazzáz was the author of a history of Herat. H. K.

[6] Muhammad-b-Ákil al Balkhi-d-A. H. 316. (A. D. 928). (Abul Mahásin II. p. 235.) author of history of Balkh H. K.

[7] Abu'l Kásim Ali-b-Maḥmúd author of a history of Balkh. H. K. See also I. K. II. p. 21.

[8] Abúl Ḥasan, A'bd'u'l Gháfir-b-Isma'il Al Fársi, author of the Siyáḳ fi ḍaili tárikh Nisabúr (cursus orationis appendix ad historiam Nisabúræ). He died A. H. 527 (A. D. 1132.) H. K.

[9] This is the Persian History, mentioned by H. K. who gives no further particulars.

[10] The Tabaḳáti Náṣiri is on the military, expeditions of Náṣiru'ddin Maḥmud Sháh-b-Iltamish of Delhi. The name of the author is Abú Omar, Othman-b-Muḥammad al Minháj, Sirháj al Júzjáni. So it occurs in the author's own preface to his work which has been printed under the superintendence of Captain Nassau Lees. The name is sometimes written,but apparently incorrectly as Jurján: the latter city is placed by Yáḳut between Tabaristán and Khorásán, while Juzján is an extensive distract between Balkh and Marwarúḍ. See Capt. Lees' preface for an account of this author.

[11] Son of Táju'ddín Iráki, who wrote of the conquests of Sultán A'láu'ddin Khilji. He was a skilled rhetorician, and writer; see a slight sketch of him in the Taríkh Fíroz Sháhi. (p. 361) of Ziáuddín Barni.

[12] Abu'l Ḳásim Jamálu'ddin. Muḥammad-d- A. H. 836 (A. D. 1432), author of the Zubdatu't Tawáríkh, in Persian. H. K.

[13] Abú'l Fadḥl Ubaidu'llah H. K. (In Randhat us Safa, 'Abdullah)-b-Abi Nasr Aḥmad-b-A'li-b-al Míkál; both the works mentioned are historical. H. K. refers to the Randhat us Safa without further detail.

[14] D'Herbelot and the Randhat give the name A'láu'ddin A'ta Malik al Juwaini; the author of the *Jahán Kushá* a Persian history; no other particulars are stated.

wrote the Tarikh Jahánkushá, *Historia, orbis terrarum victrix*) Ḥamdu'llah Mustaufi Ḳazwíni,[1] Kádhi Nidhám Bayḍháwi,[2] Khwajah-Rashídi Ṭabíb,[3] Háfiz Ábru,[4] and other trustworthy writers.

For a long time past, likewise, it has been the practice to record current events by a chronogram and to make the computation of years appear from a single word, a hemistich and the like and this too they term a date; as for instance, for the accession of his Majesty, they have devised the words "Naṣrat i Akbar" (نصرت اکبر) *victoria insignis* and "Kám Baksh" (کام بخش). *Optatis respondens*), but the ancients practised it little; thus the following was written on Avicenna.[5]

The Demonstration of Truth, Abu A'li Sína.
Entered in *Shaja'* (شجع 373) from non-existence into being.
In *Shaṣá* (شصا 391) he acquired complete knowledge.
In *Takaz* (تکز 427) he bade the world farewell.

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[1] Author of the *Tarikh Guzída* (*præstantissima exhistoria*) which ranks among the best general histories of the East, written for the Wazir Ghiathu'ddín Muḥammad. It was first composed in 50,000 verses, and then turned into prose about A. H. 730 (A. D. 1329-30). It begins with the creation and gives an account of the prophets, preislamite monarchies, and subsequent Caliphate to his own time with the usual digressions in biography, geography and genealogy. The various chapters of this work are detailed in H. K. See Elliot's Bibl. Index, p. 75.,

[2] Káḍhi Naṣiru'ddin Abdu'llah-b-Omar al Baidháwi-d-A. H. 684 (A. D. 1285) author of the Nidhámu't Tawárikh (*Ordo historiarum*), a compendium of Persian history with an account of Moslem dynasties from the house of Umayyah to that of Khwárazm and the Mongols. The text has the word *Nidhám* as a name instead of the titles of his work.

[3] Khwájah Rashidu'ddín Fadhlu'llah. the Wazir (put to death in 718 (A. D. 1318), author of the Jami'u't Tawáríkh (*historia universalis*). He began it just before the death of Gházán Khán A. H. 704 (1304 A. D.) His successor Khudabandah Muḥammad ordered him to complete it and preface it with his name and to add to the history of the Jingíz dynasty, a more general account of the nations of the world. The full details will be found in H. K. under art. جامع التواریخ A more extended notice of the author and his work may be read in Elliot's Bibl. Index p. 1. Vol. I.

[4] Núru'ddín Lutfullah, al Harawi-b-A'bdullah, known as Ḥáfidh Abrú, author of the *Zubdatu't Tawáríkh* composed for Bai Sanḳar Mírza, an account of the principal events and strange or extraordinary occurrences recorded in the history of the world carried down to A. H. 829 (1425 A. D.) He died in 834 (A. D. 1430). Elliot's Bibl. Index p. 81.

The whole of this series of authors is taken bodily and in the same order by Abu'l Fazl from the Raudhatu's Safá without acknowledgement.

[5] Pur i Sína signifies the same as Ibn Sína, The full name of this philosopher is Abu 'Ali Ḥusain-b-'Abdu'llah-b-Sína, as Shaikh. ar Ráis. He was born in Buhkára A. H. 370 (A. D. 980) and died in 428 (1036) at the age of 58. The length to which these notes have run

A'ÍN I.

The Commander of the Forces.

He is the vicegerent of His Majesty. The troops and people of the province are under his orders and their welfare depends upon his just administration. He must seek the will of God in all that he undertakes and be constant in praise and supplication. He must never lay aside the consideration of the people's prosperity nor suffer his zeal to sleep. He must not be prompt to vain converse or asperity of manner. Vigilance and the due distinction of ranks must be his care, especially towards subordinates near his person and officials at a distance. What is the duty of dependents must not be committed to his sons, and what these can perform he should not execute himself. In all transactions he should confide in one wiser than himself and if he can find none such, he should confer with a few chosen individuals and weigh carefully their deliberations.

It haps at times, the hoary sage
May fail at need in counsel right,
And unskilled hands of tender age
A chance shaft wing within the white.[1]

He should not admit many men to his secret councils, for the prudent, zealous, warm, disinterested adviser is rare, lest one of them should provoke dissension, and opportunities for timely action escape. He should regard his office of command as that of a guardian, and exercise caution, and making a knowledge of the disposition of men a rule of government, live as it behoves his office. Levity and anger he should keep under the restraint of reason. He should reclaim the rebellious by a just insight into the conduct of affairs and by good counsel, failing which, he should be swift to punish by reprimands, threats, imprisonment, stripes or amputation of limb, but he must use the utmost deliberation before severing the bond of the principle of life. He should not pollute his tongue with abuse which is the manner of noisy vagabonds of the market place. He should refrain from the use of oaths in speech for this is imputing falsehood to himself by implication and distrust in the person he addresses. In judicial investigations, he should not be satisfied with witnesses and oaths, but pursue them by manifold inquiries, by the study of physiognomy and the

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compel me to reject information which the reader may easily gather for himself. The life of Avicenna will be found in I. K. Under art *Sina* D'Herbelot transcribes his life and under *Canún* the contents of his famous work on Medicine which has been a mine of knowledge and contention to all subsequent Moslem writers on this subject.

[1] Gulistán of Sa'di, Chap. III.

exercise of foresight, nor, laying the burden of it on others, live absolved from solicitude.

> Beware lest justice to that judge belong,
> Whose own ill-deed hath wrought the suppliant's wrong.

Let him not inflict the distress of expectation upon supplicants for justice. He should shut his eyes against faults and accept excuses, and adopt such a course of conduct as will not disparage his good breeding and dignity. He should not interfere with any man's creed. A wise man, in worldly affairs that are transient, seeks not his own loss, why then should he knowingly abandon the spiritual life that is eternal, for if it be true, disturbance is criminal and if otherwise it is the malady of ignorance and is deserving of kind treatment. Each division of the kingdom, he should entrust to zealous upright men and provide for the safety of the roads by the establishment of trusty guards and from time to time receive reports of them. He should select for purposes of secret intelligence honest, provident, truthful and unavaricious men, and if such needful individuals are not to be obtained, in every affair he should associate several who are unknown to each other and inspecting their several reports thus ascertain the truth. His expenditure should be less than his income, and from his treasury he should supply the needy, especially those who loose not their tongues in solicitation. He should never be negligent of the supplies and accoutrements of the troops. He should not refrain from the practice of horsemanship, and should use the bow and the matchlock and command this exercise to his men. In attaching individuals to his own person and in the increase of confidence, he should employ a cautious circumspection. Many are the evil dispositioned and licentious of nature who profess sincerity and sell themselves at a high price. He should turn his attention to the increase of agriculture and the flourishing condition of the land and earn the gratitude of the people by the faithful discharge of his obligations and account the befriending of the agriculturists as an excellent service to the Almighty. He should retain impartial collectors of revenue and from time to time obtain information regarding their actions. Let him store for himself a goodly reward in the making of reservoirs, wells, watercourses, gardens, serais and other pious foundations, and set about the repairing if what has fallen into ruin. He should not be given to retirement nor be unsettled in mind which is the manner of recluses, nor make a practice of associating with the common people nor be ever surrounded by a crowd which is the fashion of blind worshippers of outward appearances.

> Court not the world nor to it wholly die;
> Walk wisely: neither phœnix be nor fly.

Let him hold in honour the chosen servants of God, and entreat the assistance of spiritually-minded anchorites and of mendicants of tangled hair and naked of foot. The imploring blessings from the sun and the solar lamp, he should not consider as its deification or a worshipping of fire.[1] Let him accustom himself to night vigils and partake of sleep and food in moderation. He should pass the dawn and the evening in meditation and pray at noon and at midnight. When he is at leisure from worldly affairs and introspection of conscience, he should study works of philosophy and act according to their precepts. If this does not satisfy his mind, he should peruse the spiritual admonitions of the Masnawi[2] and regardless of the letter imbibe its spirit. He should entertain his mind with the instructive stories of Kalíla and Damna, and thus gaining a knowledge of the vicissitudes of life, regard the experience of the ancients as his own. Let him apply himself to the cultivation of true knowledge and put aside childish tales. Let him associate with a discreet and trusty friend and give him permission to look carefully into his daily conduct in order that he may privately represent whatever, in the balance of his discretion, appears blameworthy and if at any time his penetration should be at fault he should not be thereat displeased for men have ever been backward in uttering a displeasing truth especially in a season of anger when reason slumbers and the spirit is aflame. Courtiers, for the most part, seek pretexts of evasion and lend a false colouring to error, and if perchance one of them should be really concerned, he will hold his peace for fear, for he is indeed difficult to find who would prefer another's benefit to his own injury. Let him not be roused to anger by the representations of detractors, but rest in the path of circumspection, for men of evil nature, dissemblers in speech, palm off their tales with the semblance of truth and representing themselves as disinterested, labour to injure others. He should not consider himself as fixed of residence but hold himself ever ready for a summons to the presence. .Let him not be malevolent, but prefer courtesy and gentleness. He should not subvert ancient families but let an illustrious ancestry redeem unworthy successors. Let him see that the younger among his followers when they meet, use the greeting "God is great,"[3] and the elder reply 'Glorious is His Majesty." Let him not take as food a sheep or a goat of under one year and he should abstain from flesh for a month after the anniversary of his birthday. He shall not eat of anything that he has himself killed. He should restrict himself in sensual gratification and approach not a pregnant woman. The

[1] See. Vol. I, pp. 200-202.

[2] Of Jaláluddin Rúmi.

[3] See Vol. I, p. 166.

food which is bestowed in memory of the deceased, he should prepare each year on his birthday and regale the needy.

With heavenly treasures store thy grave—provide[1]
While yet in life—none may when he hath died.

When the sun advances from one sign of the zodiac to another, let him offer up a thanksgiving and discharge cannon and musketry to arouse the slumberers in forgetfulness. At the first beams of the world-illumining sun and at midnight which is the turning point of its re-ascension, let him sound the kettle-drum and enforce vigilance.

A'I'N II.

The Foujdár.

In the same way that His Majesty, for the prosperity of the empire, has appointed a Commander of the forces for each province, so by his rectitude of judgment and wise statesmanship he apportions several pargannahs to the care of one of his trusty, just and disinterested servants, appreciative of what is equitable, and faithful to his engagements; and him they style by the above name. As a subordinate and assistant he holds the first place. Should a cultivator or a collector of the crown lands or an assignee of government estates prove rebellious, he should induce him to submit by fair words, and if this fail, he shall take the written evidence of the principal officers and proceed to chastise him. He should pitch his camp in the neighbourhood of the body of rebels and at every opportunity inflict loss upon their persons and property but not risk at once a general engagement. If the affair can be concluded with the infantry he should not employ cavalry. He should not be rash in attacking a fort, but encamp beyond bowshot and the reach of its guns and musketry, and obstruct the roads of communication. He should be vigilant against night attacks and devise a place of retreat, and be constant in patrolling. When he has captured the rebel camp, he must observe equity in the division of the spoil and reserve a fifth for the royal exchequer. If a balance of revenue be due from the village, this should be first taken into account. He should constantly inspect the horses and accoutrements of the troops. If a trooper be without a horse, his comrades should be assessed to provide for him and if a horse be killed in action, it should be made good at the expense of the State. He must duly furnish a roll of the troops present

[1] Sa'di-Gulistán Preface.

and absent, to the royal court and ever bear in mind the duty of carrying out its sacred ordinances.

ÁI'N III.

The Mír A'dl and the Kázi.

Although the supreme authority and the redress of grievances rests with sovereign monarchs, yet the capacity of a single person is inadequate to the superintendence of the entire administration. It is therefore necessary that he should appoint one of his discreet and unbiassed servants as his judiciary delegate. This person must not be content with witnesses and oaths, but hold diligent investigation of the first importance, for the inquirer is uninformed and the two litigants are cognisant of the facts. Without full inquiry, and just insight, it is difficult to acquire requisite certitude. From the excessive depravity of human nature and its covetousness, no dependence can be placed on a witness or his oath. By impartiality and knowledge of character, he should distinguish the oppressed from the oppressor and boldly and equitably take action on his conclusions. He must begin with a thorough interrogation and learn the circumstances of the case; and should keep in view what is fitting in each particular and take the question in detail, and in this manner set down separately the evidence of each witness. When he has accomplished his task with intelligence, deliberation and perspicacity, he should, for a time, turn to other business and keep his counsel from others. He should then take up the case and reinvestigate and inquire into it anew. and with discrimination and singleness of view search it to its core. If capacity and vigour are not to be found united, he should appoint two persons, one to investigate whom they call a Kázi; the other the Mir A'dl to carry out his finding.

ÁI'N IV.

The Kotwál.

The appropriate person for this office should be vigorous, experienced, active, deliberate, patient, astute and humane. Through his watchfulness and night patrolling the citizens should enjoy the repose of security, and the evil-disposed lie in the slough of non-existence. He should keep a register of houses, and frequented roads, and engage the citizens in a pledge of reciprocal assistance, and bind them to a common participation of weal and woe. He should form a quarter by the union of a certain number of habitations, and name one of his intelligent subordinates for its superintendence and receive a daily report under his seal of those who enter or

leave it, and of whatever events therein occur. And he should appoint as a spy one among the obscure residents with whom the other should have no acquaintance, and keeping their reports in writing, employ a heedful scrutiny. He should establish a separate *serái* and cause unknown arrivals to alight therein, and by the aid of divers detectives take account of them. He should minutely observe the income and expenditure of the various classes of men and by a refined address, make his vigilance reflect honour on his administration. Of every guild of artificers, he should name one as guildmaster, and another as broker, by whose intelligence the business of purchase and sale should be conducted. From these also he should require frequent reports. He should see to the open thoroughfare of the streets and erect barriers at the entrances and secure freedom from defilement. When night is a little advanced, he should prohibit people from entering or leaving the city. He should set the idle to some handicraft. He should remove former grievances and forbid any one from forcibly entering the house of another. He shall discover thieves and the goods they have stolen or be responsible for the loss. He should so direct that no one shall demand a tax or cess save on arms, elephants, horses, cattle, camels, sheep, goats and merchandise. In every Súbah a slight impost shall be levied at an appointed place. Old coins should be given in to be melted down or consigned to the treasury as bullion. He should suffer no alteration of value in the gold and silver coin of the realm, and its diminution by wear in circulation, he shall recover to the amount of the deficiency. He should use his discretion in the reduction of prices and not allow purchases to be made outside the city. The rich shall not take beyond what is necessary for their consumption. He shall examine the weights and make the *sér* not more or less than thirty *dáms*.[1] In the *gaz*[2] hereinafter to be mentioned, he should permit neither decrease or increase, and restrain the people from the making, the dispensing, the buying or selling of wine, but refrain from invading the privacy of domestic life. Of the property of a deceased or missing person who may have no heir, he shall take an inventory and keep it in his care. He should reserve separate ferries and wells for men and women. He should appoint persons of respectable character to supply the public watercourses, and prohibit women from riding on horseback. He should direct that no ox or buffalo or horse, or camel be slaughtered, and forbid the restriction of personal liberty and the selling of slaves. He should not suffer a woman to be burnt against her inclination, nor a criminal deserving of death, to be impaled,

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[1] See Vol. I, pp. 16, 32, *et seq.*

[2] See Vol. I, p. 88. n. and Áín 11 of this book.

nor any one to be circumcised under the age of twelve. Above this limit of age, the permission may be accorded. Religious enthusiasts, calendars, and dishonest tradesmen he should expel or deter from their course of conduct, but he should be careful in this matter not to molest a God-fearing recluse, or persecute barefooted wandering anchorites. He should allot separate quarters to butchers, hunters of animals, washers of the dead, and sweepers, and restrain men from associating with such stony-hearted gloomy-dispositioned creatures. He shall amputate the hand of any who is the pot-companion of an executioner, and the finger of such as converse with his family. He should locate the cemetery outside of, and to the west of the city. He should prohibit his adherents from wearing sombre garments in mourning and induce them to wear red. From the first till the nineteenth of the month of Farwardín, during the whole of the month of Abán, the days of the sun's passage from one sign of the zodiac to another, *viz.*, the first of every solar month, the sixteenth of the same, the Iláhi festivals, the days of the eclipse of the sun and moon, and on the first day of the week, he shall prohibit men from slaughtering animals, but hold it lawful as a necessity for feeding animals used in hunting and for the sick. He shall remove the place of execution to without the city and see that the Iláhi festivals are observed. He shall have lamps lit on the night of the Nauroz[1] (New Year's day) and on the night of the 19th of Farwardín. On the eve of a festival, as well as on the festival itself he shall cause a kettle-drum to be sounded at each watch. In the Persian and Hindu almanacs, he shall cause the Iláhi era to be adopted and the beginning of the month according to the Hindu nomenclature he shall place in Shukla-pachch.[2]

ÁIN V.

The Collector of the Revenue

Should be a friend of the agriculturist. Zeal and truthfulness should be his rule of conduct. He should consider himself the representative of the lord paramount and establish himself where every one may have easy access to him without the intervention of a mediator. He should deal with the contumacious and the dishonest by admonition and if this avail not, proceed to chastisement, nor should he be in apprehension of the land falling waste. He should not cease from punishing highway robbers, murderers and evildoers, nor from heavily mulcting them, and so administer that the cry of complaint shall be stilled. He should assist the needy husbandman with

[1] See Áín 22, 2nd Book. | [2] See p. 17 of this book.

advances of money and recover them gradually. And when through the exertions of the village headman the full rental is received, he should allow him half a *biswah*[1] on each *bíghah*, or otherwise reward him according to the measure of his services. He should ascertain the extent of the soil in cultivation and weigh each several portion in the scales of personal observation and be acquainted with its quality. The agricultural value of land varies in different districts and certain soils are adapted to certain crops. He should deal differently, therefore, with each agriculturist and take his case into consideration. He should take into account with discrimination the engagements of former collectors and remedy the procedure of ignorance or dishonesty. He should strive to bring waste lands into cultivation and take heed that what is in cultivation fall not waste. He should stimulate the increase of valuable produce and remit somewhat of the assessment with a view to its augmentation. And if the husbandman cultivate less and urge a plausible excuse, let him not accept it. Should there be no waste land in a village and a husbandman be capable of adding to his cultivation, he should allow him land in some other village. He should be just and provident in his measurements. Let him increase the facilities of the husbandman year by year, and under the pledge of his engagements, take nothing beyond the actual area under tillage. Should some prefer to engage by measurement and others by appraisement of crops, let him forward the contracts with all despatch to the royal presence. Let him not make it a practice of taking only in cash payments but also in kind. This latter is effected in several ways. First, *kankút: kan* in the Hindi language signifies grain, and *kút*, estimate. The whole land is taken either by actual mensuration or by pacing it, and the standing crops estimated in the balance of inspection. The experienced in these matters say that this comes little short of the mark. If any doubt arise, the crops should be cut and estimated in three lots, the good, the middling and the inferior, and the hesitation removed. Often, too, the land taken by appraisement, gives a sufficiently accurate return. Secondly, *batái*, also called *bháoli;* the crops are reaped and stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required, otherwise the evil-minded and false are given to deception. Thirdly, *khet batái*, when they divide the fields after they are sown. Fourthly, *láng batái;* after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home to clean it and turn it to profit. If it be not prejudicial to the husbandman, he may take the value of the corn-bear-

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[1] The 20th part of a *bíghah*.

ing land in cash at the market rate. If on this land they sow the best kinds of produce,[6] in the first year he should remit a fourth of the usual assessment. If at the time of collection, the better produce is found to be larger in quantity than the previous year, but less land cultivated, and the revenue be the same, let him not be provoked or moved to contention. He should always seek to satisfy the owner of the crops. He should not entrust the appraisement to the headman of the village lest it give rise to remissness and incompetence and undue authority be conferred on high-handed oppressors, but he should deal with each husbandman, present his demand, and separately and civilly receive his dues.

He must take security from land surveyors, assessors and other officers of revenue. He should supply the officials engaged in the land measurements, for each day on which they are employed, with 16 *dáms* and 31 *sers*, and as a monthly ration, on the following scale:

	Flour.	Oil.	Grain.	Vegetables &c.
	sér	sér	sér	dám
Superintendent of survey, ...	5.	½	7.	4.
Writer, ...	4.	½	5.	4.
Land surveyor and four thanadars, each,	8.	1	"	5.

He shall affix a mark to the land surveyed and shall take a bond from the headman that there shall be no concealment regarding the land, and the various crops shall be duly reported. In the process of measurement if any inferior portion of land be observed, he shall at once estimate its quantity, and from day to day take a note of its quality and this voucher he shall deliver to the husbandman. But if this discovery be made after the collection of the revenue, he shall gather information from the neighbours and from unofficial documents and strike an average. In the same way as the *kárkun* (registrar of collections) sets down the transactions of the assessments, the *mukaddam* (chief village revenue officer) and the *patwári* (land-steward) shall keep their respective accounts. The Collector shall compare these documents and keep them under his seal and give a copy thereof to the clerk. When the assessment of the village is completed, he shall enter it in the abstract of the village accounts, and after verifying it anew, cause its authentication by the *kárkun* and *patwári*, and this document he shall forward weekly to the royal presence and never delay it beyond fifteen days. After the despatch of the draft estimates to the imperial court, should any disaster to the crops occur, on ascertaining the exact

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[6] جنس کامل such as sugar, *pán* or cotton in contradistinction to جنس ادنیٰ inferior crops, such as maize.

particulars on the spot, he shall calculate the extent of the loss and recording it in writing, transmit it without delay in order that it may be approved or a commissioner despatched. He should collect the revenue in an amicable manner and extend not the hand of demand out of season. He should begin the collection of the spring harvest from the *Holi*, which is a Hindu festival occurring when the sun is about to pass from Aquarius and is entering or has reached midway in Pisces, and the Autumn harvest from the *Dasharah*, which is a festival falling when the sun is in the middle or last ten days of Virgo, or the first ten of Libra. Let him see that the treasurer does not demand any special[1] kind of coin, but take what is of standard weight and proof and receive the equivalent of the deficiency at the value of current coin and record the difference in the voucher. He should stipulate that the husbandman bring his rents himself at definite periods so that the malpractices of low intermediaries may be avoided. When there is a full harvest, he should collect the appropriate revenue and accept no adjournment of payments on future crops. Whosoever does not cultivate land liable to taxation but encloses it for pasturage, the Collector shall take for each buffalo six *dáms*, and for an ox, three *dáms* yearly, but for a calf or a buffalo which has not yet calved, he shall make no demand. He shall assign four oxen, two cows and one buffalo to each plough and shall lay no impost on these. Whatever is paid into the treasury, he shall himself examine and count and compare it with the day-ledger of the *kárkun*. This he shall verify by the signature of the treasurer and placing it in bags under seal, shall deposit it in a strong room and fasten the door thereof with several locks of different construction. He shall keep the key of one himself and leave the others with the treasurer. At the end of the month, he shall take from the writer (*bitikchi*) the account of the daily receipts and expenditure and forward it to the presence. When two lakhs of *dáms* are collected, he shall remit them by the hands of trusty agents. He shall carefully instruct the *patwári* of each village to enter in detail in the memorandum which he gives to the husbandman, the amount he receives from the same; any balances he shall enter under each name in a book and forward it attested by the signatures of the headmen; and these, at the next harvest, he shall recover without distress. He shall carefully inspect the *suyúrghál*[2] tenures, sending

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[1] If the word خالصي be read instead of خاص as occurs in one MS., the rendering will then be "fine gold" instead of special coin.

[2] An assignment of land revenue for charitable purposes: also a grant without stipulation of any condition. See Vol. I, p. 270.

copies of them to the registry office to be compared. He should ascertain the correctness of the *chaknámah*,[1] and resume the share of a deceased grantee or one who is an absentee or actually in service of the state. He should take care that land cultivated by the farmer himself and not by the tenant, as well as resumed lands, should not be suffered to fall waste; the property of the absentee or of him that dies without an heir he should duly keep under ward and report the circumstances. He should see that no capitation-tax be imposed nor interfere with the remission of dues granted by former governments. He shall not make the occasions of journeying, feasting or mourning an opportunity for exactions, and refrain from accepting presents. Whenever a *muḳaddam* or *patwári* shall bring money or, advancing to the dais, shall present a *dám* in obeisance, he shall not accept it. In the same way he shall renounce *balkaṭi*, which is the practice of taking a small fee from each village when the harvest is ready for reaping. He shall also waive all perquisites on handicrafts, market-booths, police, travelling passports, garden produce, temporary sheds, enclosure, fishing rights, port-dues, butter, oil of sesame, blanketing, leather, wool, and the like malpractices of the avaricious who fear not God. He shall provide for the periodic appointment of one among those best acquainted with the district, to reside at the royal court and furnish it with the minutest particulars. Every month he shall submit a statement of the condition of the people, of the *jágírdárs*, the neighbouring residents, the submission of the rebellious, the market prices, the current rents of tenements, the state of the destitute poor, of artificers, and all other contingencies. Should there be no *kotwál*, the Collector must take the duties of that office upon himself.

ÁÍN VI.

The Bitikchi[2]

Must be conscientious, a good writer, and a skilful accountant. He is indispensable to the collector. It is his duty to take from the *kanúngo*[3] the

[1] This is a grant of alienated lands specifying the boundary limits thereof. *Chak*, according to Elliot, is a patch of rent-free land detached from a village.

[2] A word of Turkish origin, signifying a writer or scribe.

[3] An officer in each district acquainted with its customs and land-tenures and whose appointment is usually hereditary. He receives report from the *patwáris* of new cases of alluvion and diluvion, sales, leases, gifts of land &c. which entail a change in the register of mutations. He is a revenue officer and subordinate to the tahsildár. Carnegy. Kachh. Technical.

average decennial state of the village revenues in money and kind, and having made himself acquainted with the customs and regulations of the district, satisfy the Collector in this regard, and lend his utmost assistance and attention. He shall record all engagements made with the agriculturists, define the village boundaries, and estimate the amount of arable and waste land. He shall note the names of the *munsif*, the superintendent, the land-surveyor and *thanadár*, also that of the cultivator and headman, and record below, the kind of produce cultivated. He should also set down the village, the pergunnah and the harvest, and subtracting the deficiency take the value of the assets, or after the manner of the people of the country, inscribe the name, the kind of produce, and the deficiency below the date of cultivation. When the survey of the village is complete, he shall determine the assessment of each cultivator and specify the revenue of the whole village. The Collector shall take the revenue on this basis, and forward a copy of the survey, called in Hindi *khasra* to the royal court. When drawing out the rolls, if the former documents are not available, he should take down in writing from the *patwári* the cultivation of each husbandman by name and thus effect his purpose, and transmit the roll together with the balances and collections punctually, and he shall enter the name of the *taḥṣíldar* below each village, in the day-ledger. He shall record the name of each husbandman who brings his rent and grant him a receipt signed by the treasurer. Copies of the rolls of the *patwári* and *muḳaddam* by means of which they have made the collections, together with the *sarkhat*, that is the memorandum given to the husbandman, he shall receive from the *patwári*, and inspecting them, shall carefully scrutinize them. If any falsification appears, he shall fine them and report to the Collector daily the collection and balances of each village and facilitate the performance of his duty. Whenever any cultivator desires a reference to his account, he shall settle it without delay and at the close of each harvest he shall record the collections and balances of each village and compare them with the *patwári's*, and enter each day in the ledger the receipts and disbursemenls under each name and heading, and anthenticate it by the signature of the Collector and treasurer. At the end of the month, he shall enclose it in a bag under the seal of the Collector and forward it to the presence. He shall also despatch daily the price-current of mohurs and rupees and other articles under the seals of the principal men, and at the end of each harvest, he shall take the receipts and disbursements of the treasurer, and forward it authenticated by his signature. The abstract and settlement of the assessment, at the close of each year, he shall transmit under the signature of the Collector. He shall enter the effects and cattle

plündered in any village, in the day-ledger, and report the circumstances. At the year's end, when the time of the revenue-collections has closed, he shall record the balances due from the village and deliver the record to the Collector and forward a copy to the royal court. When removed from office, he shall make over to the Collector for the time being his account under the heads of balances, advances &c., and after satisfying him in this regard, take the detail thereof and repair to the Court.

A'I'N VII.

The Treasurer.[1]

Called in the language of the day *Fotadár*[2]. The treasury should be located near the residence of the governor and the situation should be such where it is not liable to injury. He should receive from the cultivator any kind of mohurs, rupees or copper that he may bring, and not demand any particular coin. He shall require no rebate on the august coinage of the realm but take merely the equivalent of the deficiency in coin-weight. Coinage of former reigns he shall accept as bullion. He shall keep the treasure in a strong room with the knowledge of the *shikdár*[3] and the registrar, and count it every ēvening and cause a memorandum thereof to be signed by the Collector and compare the day-ledger with the registrar's account and authenticate it by his signature. On the door of the treasury as sealed by the Collector, he should place a lock of his own, and open it only with the cognisance of the Collector and registrar. He shall not receive any monies from the cultivator save with the knowledge of the Collector and registrar, and he shall grant a receipt for the same. He shall cause the *patwári's* signature to be affixed to the ledger known in Hindustan as *bahi*, so that discrepancy may be avoided. He shall consent

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[1] Khizánadár.

[2] The term *fota* is applied in Arabic, to cloths used as waist wrappers brought from Sind, and the word itself is supposed to be derived from that country and not to be of Arabic origin. De Sacy in his Chrest. Arabe I, 195 quotes from M. Varsy that these cloths are made in the Levant and Arabia, and are used for the bath, as veils for women and for turbans. He adds, Les pagnes sont tres-connues dans nos ports meridionaux qui font le commerce du levant, sous le nom de *foutes*. De la vient en portugais, *Fota*. The office was no doubt originally named from this distinguishing portion of apparel. In Marathi, it is termed पोतदार whence the common name *Poddr* applied to a banker, a cash-keeper, or an officer in public establishments for weighing money or bullion. See Wilson's Gloss.

[3] An officer appointed to collect the revenue from a certain division of land under the Moghul government; it was sometimes applied to the chief financial officer of a province or to the viceroy in his financial capacity.—Wilson's Glossary.

to no disbursements without the voucher of the *diwán*,[1] and shall enter into no usurious transactions. If any expenditure should be necessary that admits of no delay, he may act under the authority of the registrar and *shiḳdár* and represent the case to government. The aforementioned duties, from those of the commander of the troops up to this point, are primarily under the direct cognisance of the sovereign authority and as no one individual can perform them, a deputy is appointed for each function and thus the necessary links in administration are strengthened.

Currency of the means of Subsistence.

Since the benefit and vigour of human action are referrible to bodily sustenance, so in proportion to its purity is the spirit strengthened; the body, were it otherwise, would grow corpulent and the spirit weak: the thoughts too under such a regimen, incline to refinement and actions to virtue. The seekers of felicity, sober in conduct, are before all things particularly careful in the matter of food and do not pollute their hands with every meat. To the simple in heart who fear God, labour is difficult and their means of living straitened. They have not that luminous insight which penetrating to the essence of things, dwells in repose, but through fear of the displeasure of God, are sunk in exhaustion of soul from the pangs of hunger. As for instance in the case of the man who possessed a few cows, his legitimate property, and subsisted on their milk. By the accident of fortune, it chanced that they were carried off, and he passed some days fasting. An active fellow after diligent pursuit brought them back, but he would not accept them and replied, "I know not whence those dumb animals have had food during these past few days." In a short space this simple soul died. Many tales are told of such dull-witted creatures who have thus passed away. There are also avaricious worldlings who do not recognize the difference between other people's property and their own, and gratify themselves at the expense of their spiritual and temporal good. The ignorant and distraught in mind, making their own necessities an occasion of spoilation and seizure, prepare for themselves eternal punishment.

Simple, innocent-minded folk consider that there are no unappropriated waste lands and were they obtainable, it would be difficult to furnish the implements of cultivation, and if these could be had, the means of providing

[1] This term was especially applied to the head financial minister whether of the state or of a province, being charged in the latter with the collection of the revenue, its remittance to the imperial treasury and invested with extensive judicial powers in all civil and financial causes.—*Ibid.*

food which would enable them to labour, are not manifest. They can discover no mine to excavate, and if one were pointed out to them which had no owner, it would be extremely onerous to obtain a living therefrom. They are averse too, from the profession of arms, lest dear life be the exchange for base lucre. They withdraw themselves also from commerce for this reason that many ask a high price for their goods, conceal their deficiencies and praise them for qualities which are not in them, while they close their eyes to the evident excellencies of what they purchase and disparage it for faults it does not possess, preferring their own benefit to another's loss. And they disapprove also of those who are content to hold lawful the sequestration of the goods of rival sectaries, and they affirm that if the fautor of such pretension be discerning and wise, it will seem an occasion for additional anxiety rather than a sanction to retain the property of another; for how can the illicit seizure of what is another's be commendable on the score of a difference of faith? On the contrary, it is a suggestion of the evil one, a phantasy of the dreams of the avaricious and unfit for the ears of the good. At the present time His Majesty has placed a lamp upon the highway before all men, that they may distinguish the road from the pitfalls, and sink not into the slough of perdition, nor pass their dear lives in unprofitableness.

Since there is infinite diversity in the natures of men and distractions internal and external daily increase, and heavy-footed greed travels post haste, and light-headed rage breaks its rein, where friendship in this demon-haunted waste of dishonour is rare, and justice lost to view, there is, in sooth, no remedy for such a world of confusion but in autocracy, and this panacea in administration is attainable only in the majesty of just monarchs. If a house or a quarter cannot be administered without the sanctions of hope and fear of a sagacions ruler, how can the tumult of this world-nest of hornets be silenced save by the authority of a vicegerent of Almighty power? How, in such a case can the property, lives, honour, and religion of the people be protected, notwithstanding that some recluses have imagined that this can be supernaturally accomplished, but a well-ordered administration has never been effected without the aid of sovereign monarchs. That fiery wilderness of talismanic power, too, is haunted by spells and sorcerers, and storms of confusion from this sea of undiscernment have arisen and arise, and many souls, through simplicity and short-sightedness, in the turbulent billows of inexperience have been and are still ever engulfed, while those who by the light of wisdom and through the grace of acceptance have bridled their desires and garnered provisions for the long journey to come, have, in the cross-roads of distraction, become

the reproach of high and low, for their folly, irreligion and unbelief. In that assembly of ignorance should a philosopher of experience enter, he must needs take up the fashion of fools and so escape from the contumely of the base.

It is evident that in all cultivated areas, the possessors of property are numerous, and they hold their lands by ancestral descent, but through malevolence and despite, their titles become obscured by the dust of uncertainty and the hand of firmness is no longer stretched above them. If the cultivator hold in awe the power of the Adorner of the universe and the Elixir of the living, and the merchant turn back from evil designing and reflect in his heart on the favour of the lord of the world, the depository of divine grace, his possessions would assuredly be approved of wisdom. Thus the virtue of property lies in the pledge of intention, and a just ruler, like a saltbed, makes clean the unclean, and the evil good. But without honest coadjutors, abundant accessories of state and a full treasury even he could effect nothing and the condition of subserviency and obedience would lack the bloom of discipline. Now the man of robust frame should, in the first place, choose the profession of arms and reflect on the assistance which he is capable of rendering, so as to regard his life as devoted to the task of preserving human society from dissolution. The means of sustenance are likewise as abundant to the labourer as forage for his cattle. But if a man is unequal to this, he should endeavour, in some way, to enter into the number of state servants. Thus the currency of the means of subsistence rests on a twofold basis, *viz.*, the justice of sovereign monarchs and regard to the welfare of well-disposed dependents. The base materialist understands not the language of reason and never transcends the limits of bodily sense. This unfertile soil needs the water of the sword, not the limpid spring of demonstration. In the presence of the majesty of the prince, the proud and perverse of disposition sink into obscurity while the prosperity of the good who seek after justice is ever continuous.

Of a truth, whatever be the recompense of the guardianship over the four[1] priceless elements of the constitution, it is both meet and expedient and according to the Almighty will. To the watchmen over the house, the lord thereof appoints the guerdon, and to the watchmen of the universe, its shepherds.[2] If the whole of a man's possessions were spent for the protection of his honour, it would be but fitting if in gratitude he further pledged his whole credit, how much the more when it is a question of the guardianship of the four great elements of State polity? But just mo-

[1] See Vol. I, p. IV. Abul Fazl's preoe.

[2] *i. e.*, in the Homeric sense, ποιμένες λαῶν

narchs exact not more than is necessary to effect their purpose and stain not their hands with avarice; and hence it is that this principle varies, as has been stated, according to diversities of age and country. From this suggestive digression, it will be evident that whatever circumspect rulers exact from their subjects after due deliberation and to subserve the interests of justice and grant to their submissive dependents, has a perfect propriety and is universally in vogue. It is also clear that the maintenance of the soldier should be ampler and more choice. Next follow the cultivators and then other artisans. Ancient Greek[1] treatises affirm that professions are circumscribed to three classes, the Noble, the Base, and the Intermediate. The former refers to the mind and is, also, of not more than three kinds: the first concerns the pure intellect, as sagacity and capability of administration; the second, acquired knowledge, as composition or eloquence; the third personal courage, as military duty. The Base also is of three kinds; the first is opposed to the common weal of mankind, such as the hoarding of grain: the second is the contrary of any one virtue, as buffoonery; the third is such as the disposition is naturally averse from, as the trade of a barber, a tanner or a sweeper. The Intermediate comprises various callings and trades; some that are of necessity,[2] such as agriculture; others which could be dispensed with, as dyeing; others again simple, as carpentry and ironmongery; and some compound, as the manufacturing of scales or knives.[3]

From this exposition the distinguished character of the military profession is evident. In short, the noblest source of maintenance is to be found in a profession which is associated with just dealing, self-restraint and bravery and apart from evil doing and sensuality. The good regard

[1] The reference is, no doubt, to Aristotle's Politics z. (Δ) the true sense of which has been lost by filtration through some Arabic version or paraphrase.

'Εν ἁπάσαις δὴ ταῖς πόλεσιν ἔστι τρία μέρη τῆς πόλεως, οἱ μὲν εὔποροι σφοδρα, ὄι δὲ ἄποροι σφοδρα, οἱ δὲ τρίτοι οἱ μεσόι τούτων· ἐπεὶ τοίνυν ὁμολογεῖται τὸ μέτριον ἄριστον και τὸ μέσον, φανερὸν ὅτι καὶ τῶν εὐτυχημάτων ἡ κτῆσις ἡ μέση βελτίστη πάντων·

The three classes of citizens are differently described by Theseus in the Suppliants of Euripides but the middle class is there also adjudged to be the most serviceable to the State. v. Iket. 238.

[2]. *δεύτερον δὲ τὸ καλούμενον βάναυσον· ἔστι δὲ τοῦτο περὶ τὰς τέχνας ὧν ἄνευ πόλιν ἀδύνατον οἰκεῖσθαι· τούτων δὲ τῶν τεχνων τὰς μὲν ἐξ ἀνάγκης ὑπάρχειν δεῖ, τὰς δὲ εἰς τρυφὴν ἢ τὸ καλῶς ζῆν·* Id. z. (Δ)

[3] Perhaps this distinction may lie between arts and instruments made by the arts. So Aristotle, Δ (H); *ἔπειτα τεχνας, πολλῶν γὰρ ὀργάνων δεῖται τὸ ζήν·*

three things as necessary in a profession—avoidance of tyranny, refraining from what is dishonourable, abstinence from all that is mean; by what is dishonourable, is meant buffoonery and the like low pursuits; by what is mean, is understood an inclination to base callings.[6]

When an appropriate means of maintenance is secured, it is a requisite condition of economy to husband a portion of one's means, provided that the household is not thereby straitened. The mendicant should not be turned away disappointed nor subjected to the reproof of covetousness and greed. The proper control of an estate is conditional on the expenditure being less than the income; it is permitted to indulge a little in commercial speculation and engage in remunerative undertakings, reserving a part in coin and valuables, a part in goods and wares, and somewhat invested in the speculations of others, and yet a portion in lands and immoveable estates, and a share may be entrusted to borrowers of credit, and expenditure regulated with circumspection, justice and modesty. Let such a one be frank in his commercial dealings and give no place in his heart to self-reproach. He should keep in view of his purpose, the will of God, not the hope of gratitude, the increase of reputation or the expectation of reward. He should also give freely to the needy whose destitution is unexposed. There is also a twofold manner of munificence which if exercised in just measure, is meritorious. Firstly, what is given in pure generosity or largesse such as a present and the like. This should be done quickly and secretly and without setting store on its amplitude or abundance, nor yet so as to cripple one's resources or exhaust them.

Secondly what is called for by occasional exigencies, either in procuring comforts or removing grievances, such as what is given to oppressors or to the profligate in order that person, property and honour may escape their injury. But in this he should use moderation. In procuring the conveniences of life, however, it is better that the bounty should be liberal.

People of the world in the matter of living are to be resolved into three classes. One class are fallen into such heedlessness that spiritual needs do not enter their comprehension, much less are practically considered. Another through their luminous fortune are so immersed in the consideration of essential truths that they give no thought to their means of sustenance. But those who seek the felicity to come, the circumspect in conduct, neglect not a just appreciation of life but make external

[6] Aristotle counts among these, the mechanical and commercial professions. οὔτε βάναυσον βίον οὔτ' αγοραῖον δεῖ ζῆν τοὺς πολίτας· ἀγεννὴς γαρ ὁ τοιοῦτος βίος καὶ πρὸς ἀρετὴν ὑπεναντίος· Δ (H).

conditions the instrument of interior well being in the hope of admission among those absorbed in divine love, and so attaining to the third degree of felicity, whence after traversing the arid waste of deliverance, they may repose in the second.[1]

The dues of sovereignty have thus been set forth. The circulation of the means of sustenance, thus, is seen to rest on the justice of prudent monarchs and the integrity of conscientious dependents. And because the conditions of the royal state and prerogative vary in different countries, and soils are diverse in character, some producing abundantly with little labour, and others the reverse, and as inequalities exist also, through the remoteness or vicinity of water and cultivated tracts, the administration of each state must take these circumstances into consideration and fix its demands accordingly. Throughout the whole extent of Hindustan where at all times so many enlightened monarchs have reigned, one-sixth of the produce was exacted; in the Turkish empire, Irán and Turán a fifth, a sixth, and a tenth respectively. In ancient times a capitation tax was imposed called, *khiráj*. Kubád disapproved of this practice, and resolved that the revenue should be fixed upon arable land accurately surveyed. But his death occurred before he could accomplish his design. Noshirwán (his son) carried it to completion and made the *jaríb* of ten square reeds.[2] This was sixty royal yards square. One fourth of this was taken as a *ḳafíz*[3] and valued at three dirhams,[4] and the third part was fixed as the contribution due to the state. *Ḳafíz* is a measure, called also *sáa'* weighing eight *raṭl*,[5] and, some say, more. The dirhem is equal in weight to one *misḳál*. When the Caliphate fell to Omar, at the suggestion of the learned, he adopted the plan of Noshirwán but through the vicissi-

[1] That is, according to the theology of the mystics, the third stage in the progressive spiritual life is the attraction of the soul to God الى الله; the second is immersion in the Divine love فى الله; the supreme stage is the unitive مع الله reserved for his chosen saints.

[2] In the original, the word *ḳabẓah* is written erroneously for *ḳaṣbah* which is corrected in the subsequent page with the following note. "According to the glossaries, 6 barleycorns make an *aṣba'*, (finger breadth): 4 *asba'*, a *kabzah*: 6 *kabzah*, a *zaráa'* (cubit): 10 cubits, a *ḳaṣbah*: 10 *ḳaṣbah*, an *ashl*: a *jaríb* is 1 square *ashl*, *i. e.* 10 square *ḳaṣbah* or 100 square cubits. According to the *ḳudámah*, 4 *asba'* is equal to a *ḳabẓah*, and 10 *ḳabẓah* a cubit, and 60 cubits an *ashl*. According to this, a *jarib* would be 60 square cubits."

[3] A space of ground containing from about 124 to 144 cubits square. It is also a dry measure.

[4] See Vol. I, p. 35.

[5] This is variously rated at 12 to 16 oz. At Bombay it is said to be equal to 36 Surat rupees. In the Red Sea littoral the Rottolo, as it is corruptly called, varies from 10 to 24 oz. avoirdupois. Wilson's Gloss.

tudes of temporal conditions, he introduced some alterations which may be gathered from ancient volumes. In Turán and Irán from ages past, they have exacted a tenth, but the exactions have increased to more than a half which does not appear exorbitant to a despotic government. In Egypt they take for a

Ḳudán of the best soil, 3 *Ibrahímis*
" " middling, 2 "
" " worst, 1 "

The *ḳudán* is a measure of land of 100 square reeds, each of which is equal to one *báa'*.[1] An *Ibrahími* is current for 40 *kabirs* and 14 *kabírs* is equal to a rupee of Akbar Sháh. In some parts of the Turkish empire, they exact from the husbandman 30 *Áḳchehs* for everv yoke of oxen. The *Áḳcheh* is a silver coin equal to 81 *Ibrahímis*. And from crown lands the demand is 42 *Áḳcheh*, and from each soldier 21, besides which the governor of the Súbah takes 15 more. In some parts for each plough 20, and from each soldier 7 *Áḳcheh*, while the Governor takes six. In others, the *Sanjakbegi*[2] receives 27 and the *Súbashi* (kotwál) twelve. Other systems are also given which obtain in that empire.

The Muḥammadans account conquered lands of 3 kinds; *U'shri*, *Khiráji* and *Sulhíy*. The first two are subdivided into five kinds and the last into two. *U'shri*, 1st, kind; the district of Tehámah which comprises Mecca, Ṭáif, Yemen, O'mán, Bahrayn.[3] 2nd, kind; land of which the owner has voluntarily embraced that faith. 3rd, Lands which have been conquered and apportioned. 4th, Land on which an adherent of that faith has built a mosque or planted a vine or laid out a garden or fertilized it with rain water; otherwise other conditions apply. 5th, Waste land which has been

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[1] A fathom—the arms extended to their full reach.

[2] This word in Turkish, (properly *Sanják* with the long alif) signifies a flag or standard: it also means a minor province of which several in one Eyálat ایالت or Government. It is in this latter sense that the word should probably be taken, signifying the provincial governor. An Ákcheh is ⅓ of a *pára* and consequently the $\frac{1}{120}$ of a piastre or the $\frac{1}{48}$ of a penny; it is frequently mentioned under the name of *asper*, a corruption of the Greek equivalent for the proper Turkish word.

[3] The text has a word following "Bahrayn" which may possibly be read as a proper name. Either Rabah or Rayah, but Abu'l Fazl quotes evidently from the Fatáwa of Ḳázi Khan (A. H. 592. Háj. Khal.) where the definition of the limits of *U'shari* are laid down exactly as in the text with the omission of Rabah. The Fatáwa i A'lamgíri follows Ḳázi Khán. From the variants of this doubtful reading given in the notes, it is clear that there is some corruption and perhaps the variant of M. S. (د) is correct.

brought into cultivation by permission of the owner. *Khiráji* 1st kind; Persia proper and Kirmán. 2nd, Land which a tributary subject has laid out as grounds round about his house. 3rd, Land which a Muslim has reclaimed and irrigates from a source constructed from the public revenues. 4th, Land which has been acquired by convention. 5th, Land cultivated by means of water that pays revenue. *Ṣulhíy*, Lands of the Bani Najrán and Bani Taghlib;[1] the details of these may be learnt from ancient documents. Likewise, in some treatises, land is regarded under three heads 1st, Land cultivated by Muslims which they deem *U'shr*.[2] 2nd, Land of which the proprietors have accepted that faith. According to some, this is *U'shri*, and others say that it is *U'shri* or *Khiráji*, according to the determination of the Imám. 3rd, Land acquired by conquest, which some make *U'shri* and others *khiráji*, and others again affirm that its classification rests with the Imám. 4th, Land which those outside the faith retain on convention. This they call *khiráji*. Tribute paid by *khiráji* lands is of two kinds. 1. *Muḳásamah* (divided), is the 5th or 6th produce of the soil. 2. *Wazífah*[3] which is settled according to the capability and convenience of the tributaries. Some call the whole produce of the revenue *khiráj*, and as the share of the producing body is in excess of their expenditure, the *Zaḳát*[4] is taken from the amount under certain stipulations and this they call a tithe, but on each of these points there is much difference of opinion. The Caliph Omar, during his time, taxed those who were not of his faith at the rate of 48 dirhams for persons of condition, 24 for those of the middle class, and 12 for the lowest class. This was called the *Jaziyah* (capitation tax).

In every kingdom government taxes the property of the subject over and above the land revenue and this they call *Tamqha*.[5] In Irán and

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[1] The text has Tha'lab, a misprint. The details of the submission of these two tribes may be gathered from Caussin De Perc. Essai sur l'histoire des Arabes.

[2] This word signifies a tenth and is the tithe assessed on lands under Muslim rule. *U'shri* are therefore those lands subject to the tithe.

[3] Wazífah signifies a stipend or any thing stipulated or agreed upon; hence, revenue collected at a stipulated or fixed rate for a certain quantity of land. Wilson's Gloss.

[4] The poor rate, the portion therefrom given as the due of God by the possessor that he may *purify* it thereby, the root of the word, زكا denoting purity. The proportion varies, but is generally a fortieth or 2½ p. c., provided that the property is of a certain amount and has been in possession eleven months. See Lane under زكو

[5] The Turkish word meaning a royal seal or stamp: sometimes written altamgha from the Turkish ál, red. The word also signifies a royal grant under the seal of some of the former native

Turán they collect the land tax from some, from others the *Jihát* and from others again the *Sáir Jihát*, while other cesses under the name of *Wajúhát* and *Farúa'át* are exacted. In short, what is imposed on cultivated lands by way of quit-rent is termed *Mál*. Imports on manufactures of respectable kinds are called *Jihát*, and the remainder *Sáir*[1] *Jihát*. Extra collections over and above the land tax if taken by revenue officers are *Wajúhát*; otherwise they are termed *Furúa'át*.

In every country such demands are troublesome and vexatious to the people. His Majesty in his wise statemanship and benevolence of rule carefully examined the subject and abolished all arbitrary taxation, disapproving that these oppressions should become established by custom. He first defined the *gaz*, the *tenáb*, and the *bíghah* and laid down their bases of measurement: after which he classed the lands according to their relative values in production and fixed the revenue accordingly.

AÍN VIII.

The Iláhi Gaz.

Is a measure of length and a standard gauge. High and low refer to it, and it is the desire of the righteous and the unrighteous. Throughout Hindustan there were three such measures current, *viz.*, long, middling and short. Each was divided into 24 equal parts and each part called *Tassúj*.[2]

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princes and recognised by the British Government as conferring a title to rent-free land in perpetuity, hereditary and transferable. Although, perhaps, originally bearing a red or purple stamp, the colour of the imperial seal or signature became in Indian practice indifferent. Wilson's Gloss.

[1] In its original purport, the word signifies moving, walking, or the remainder: from the latter it came to denote the *remaining* or all other sources of revenue in addition to the land tax from a variety of imposts, as customs, transit dues, houses, fees, market tax &c., in which sense it is current throughout India: the several imposts under this name were abolished by the British Government, except customs, duties on spirituous liquors and other minor items. The privilege of imposing local taxes under the name of *Sáir*, was also taken away from private individuals, but it still applies to various items of the income from landed property not comprised in the produce of cultivation, as rent from fisheries, timber, fruit-trees, bees'-wax &c; it also designates certain admitted manorial rights or prescriptive fees and cesses levied from residents in a village, or from cultivators by the proprietors, which have long been established and are upon the record: the former of these additions are usually taken into account, the latter not, in fixing the assessment. It is also a tax on personal property. In Marathi it also signifies the place where the customs are levied. Wilson's Gloss.

[2] This is an arabicized word from the Pers. تسو a weight of 4 barley-corns, the 24th part of a weight measure or day.

A *Ṭassúj* of the 1st kind was equal to 8 ordinary barley-corns placed together breadthways, and of the other two respectively, to 7 and 6 barley-corns. The long *gaz* was used for the measurement of cultivated lands, roads, distances, forts, reservoirs and mud walls. The middling was employed to measure buildings of stone and wood, bamboo-built houses, places of worship, wells and gardens, and the short *gaz* for cloth, arms, beds, seats of state, sedan chairs, palanquins, chairs, carts and the like.

In some other countries, although they reckon the *gaz* as consisting of 24 *Ṭassúj*, they make

[1]1 Tassúj	equal to	2 Habbah (grain).
1 Habbah	,,	2 Barley-corns.
1 Barley-corn	,,	6 Mustard seeds.
1 Mustard seed	,,	12 Fals.
1 Fals	,,	6 Fatíla.
1 Fatíla	,,	6 Naḳír.
1 Naḳír	,,	8 Ḳitmír.
1 Ḳitmír	,,	12 Zarrah.
1 Zarrah	,,	8 Habá.
1 Habá	,,	2 Wahmah.

Some make 4 Ṭassúj equal to 1 Dáng.
6 Dáng ,, 1 Gaz.

Others reckon the *gaz* as 24 fingers, each finger equal to the breadth of 6 barley-corns, and each barley-corn equal in thickness to 6 hairs from the mane of a cob. In some ancient books they make the *gaz* equal to two spans and twice round the joint *(girih)* of the thumb, and they divided it into 16 *girih* and each *girih* was subdivided into 4 parts which they called 4 *pahr*, so that a *pahr* was the sixty-fourth part of a *gaz*.

In other ancient records the *gaz* is reckoned of seven kinds. 1st, The *Gaz i Sauda* (*Gaz* of traffic) consisting of 24 digits and two-thirds of a digit. Harún úr Rashíd of the House of ʻAbbás took this measure from the hand of an Abyssinian slave who was one of his attendants: the Nilometer[2]

In Arabic, it is a weight of 2 barley-corns, a quarter of a دانق or the 24th part of a dirham: the plur. is طساسيج. It also means a district or province or a township, as Ardabil is of the طساسيج of Ḥulwán. This term for an agglomeration of villages or townships is analogous to the مخاليف of Yemen, the اجناد of the people of Syria, the كُوَر of El Iráḳ and the رساتيق of El Jibál. See Lane under طسوج

[1] This scale is given under Aín II. Vol. I, p. 36.

[2] The cubit of the Nilometer is supposed to be the same as that of the Jews, which is exactly two feet English: if so

of Egypt is on this measure, and houses and cloths are also measured by it. 2nd, *Ziráa' i ḳasbah*, (Reed-yard) called also *A'ámah*, and *Daur*, of 24 digits: this was introduced by Ibn Abi Laila.[1] 3rd, The *Yúsufíyah*, used by the provincial governors of Baghdad for the measurement of houses: it consisted of 25 digits. 4th, The short *Háshimíyah*, of 28 digits and a third. Bilál[2] the son of Abi Bardah introduced it: according to some it was Abu Músa Ash'ari his grandfather. 5th, The long *Háshimíyah* of 29 digits and two-thirds which Manṣúr the A'bbaside favoured. It is also called the *Maliḳ* and *Ziyádíyah*. Ziyád[3] was the so-called son of Abú Sufiyán who used it to measure the lands in Arabian I'ráḳ. 6th, The *Omaríyah* of 31 digits. During his Caliphate, Omar carefully considered the long, short and middling *gaz*.[4] He took the three kinds together and to one-third of the aggregate he added the height of the closed fist and the thumb erect. He closed both ends of the measure with tin and sent it to Ḥudaifah[5] and Othmán[6]-b-Hunaif which they used for the measurement of the villages in Arabian Iráḳ. 7th, The *Mámuníyah* of 70 digits less a third. Mamún brought it into use, and it was employed for measuring rivers, plains and road distances.

Some in former times reckoned the cloth-measure (*gaz*) to be seven times the fist, and the fist was equal to four fingers closed; according to others, one finger less. The survey *gaz*, according to some, was the same seven fists: others made it seven fists together with one finger (thumb?) erect added to the seventh fist. Others again added another finger to that fist; while some made it seven fists with one finger adjoined to each fist.

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the 24 digits will be precisely inches. Volney makes it 20½ French or 22 English inches. Some allowance must probably be made for the broad hand of a negro, but the other measures will not be affected by the same error, as they must be referred to the ordinary delicate hand of a native of Asia. A finger's breadth may be safely taken as three quarters of an inch. Useful Tables, pp. 87, 88.

[1] Muḥammad-b-Abdúr Raḥmán, surnamed Ibn Abi Layla, was a distinguished jurisconsult and one of the *Ṭábiis*. He was Ḳadhi of Kúfa where he was born A. H. 74, and died in A. H. 148. D'Herb.

[2] The grandson of Abu Músa al Ashari, Ḳádḥi of Basrah, of which his grandfather had been Governor. See a brief notice of him in Ibn Khall. Vol. II, p. 2.

[3] See D'Herb. and Ockley, p. 358 under art. Ziad for a fuller account of him.

[4] I think it probable that the word "long" has here been inadvertently omitted from the MSS. used for this edition. Gladwin has the word which confirms my suspicion.

[5] One of the most eminent of the Companions of Muḥammad. Omar appointed him to the government of Madáin, where he died after the assassination of Othmán and 40 days after the accession of 'Ali. Ibn Hajar. Biog. Dict.

[6] He was governor of Basrah under the Caliph 'Ali. Ibn Khall, p. 391, Vol. IV.

Sultan Sikander Lodi in Hindustán introduced another *gaz* of the breadth of 41 *Iskandaris* and a half. This was a copper coin mixed with silver. Humayún added a half and it was thus completed to 42. Its length was 32 digits. But some authors anterior to his time make mention of a similar measure. Sher Khán and Salím Khán,[1] under whom Hindustán was released from the custom of dividing the grain and its apportionment, in measuring land used this *gaz*. Till the thirty first-year of the Divine Era, although the *Akbar Sháhi gaz* of 46 fingers was used as a cloth-measure, the *Iskandari gaz* was used for cultivated lands and buildings. His Majesty in his wisdom, seeing that the variety of measures was a source of inconvenience to his subjects, and regarding it as subservient only to the dishonest, abolished them all and brought a medium *gaz* of 41 digits into general use. He named it the *Iláhi gaz* and it is employed by the public for all purposes.

AÍN IX.

The Tanáb.[2]

His Majesty fixed for the *jaríb* the former reckoning in yards and

[1] Of the family of Súr who reigned between the expulsion and restoration of Humayun.

[2] The *Tanáb*, *Jaríb* and *Bígha* seem to have been indiscriminately used as nearly interchangeable terms. The *Jaríb* in its original use, according to Wilson (Glossary), was a measure of capacity equal to 60 *ḳafíz* or 384 *madd*, about 768 pounds. It then became applied to a land measure, or as much land as could be sown with a *jaríb* of seed-corn, and then appears to have been loosely used for a *bígha*. In course of time it occurs as a measure of land of various extent, and as the chain or rope for measuring. In the N. W. P. the measurements were made by a chain, and the *jaríb* is = to 5 chains of 11 yards each, or to 60 *gaz* or 20 gaṭhas or knots. A square of one *jaríb* is a *bígha*. Before the new system of survey, it was usual to measure lands paying revenue with a *jaríb* of 18 knots only, two being coiled round the measurer, but free lands were measured with the entire rope of 20 knots. In Sindh a *jaríb* is a measure of a 150 square feet. In Telegu, it is applied to garden land or its produce. The standard *bigha* of the revenue surveyors of the N. W. P. is = to 3,025 sq. yds. or ⅝ of an acre. In Bengal the *bígha* contained only 1,600 sq. yds. or a little less than ⅓ of an acre. In Benares at the time of the settlement, it was determined at 3,136 sq. yds. In other perganahs it was equal to 2,025 to 3,600 or 3,925 sq. yds. A *kachha bígha* is in some places a third, in others only a fourth of a full *bígha*. Akbar's *bígha* of 3,600 Ilahi *gaz* was considered = to 3,025 sq. yds. of the *bígha* of Hindustán. In Cuttack the *bígha* is now considered to be an English acre. The Maratha *bígha* is called 20 *páṇḍs* or 400 sq. *káthis* or rods of (each) 5 cubits and 5 handbreadths. The Guzerát *bígha* contains only 284⅓ sq. yds. Mr. Elliot specifies six variations found in the Upper Provinces. See Wilson's Gloss. under *Bigha* and *Jaríb*.

chose the measurement of sixty square, but adopted the *Iláhi gaz*. The *Tanáb* (tent rope) was in Hindustán a measure of hempen rope twisted which became shorter or longer according to the dryness or moisture of the atmosphere. It would be left in the dew and thus fraudfully moistened. Oftentimes it would be employed in the early morning when it had got damp and had shrunk, and by the end of the day it had become dry and had lengthened. In the former case, the husbandmen suffered loss, in the latter the royal revenues were diminished. In the 19th year of the Divine era, the *jaríb* was made of bamboos joined by iron rings. Thus it is subject to no variation, and the relief to the public was felt everywhere while the hand of dishonest greed was shortened.

AÍN X.

The Bígha

Is a name applied to the *jaríb*. It is a quantity of land 60 *gaz* long by 60 broad. Shonld there be any diminution in length or breadth or excess in either, it is brought into square measure and made to consist of 3600 square *gaz*.[1] They divide the *bigha* into 20 parts, each of which is called *biswah*, and this is divided again into 20 parts each of which is termed *biswánsah*. In measuring they reduce no further. No revenue is required from 9 *biswánsah*, but ten they account as one *biswah*. Some, however, subdivide the biswánsah into 20 parts, each of which they called *tuswánsah*, which they again divide into 20 parts, calling each *tapwánsah*. This again they partition in 20 portions, and name them severally *answánsah*. A *bigha* as measured by the *tanáb* of hemp, was two *biswah* and 12 *biswansah* smaller in extent than the *bígha* measured by the *tanáb* of bamboo. This makes a difference of 10 *bígha* in a hundred. Although the *tanáb* of hemp was of 60 *gaz*, yet in the twisting it shrunk to 56. The *Iláhi gaz* was longer than the *Iskandari* by one *biswah*, 16 *biswánsah*, 13 *taswáneah*, 8 *tapwáneah*, and 4 *answáneah*. The difference between the two reduced the *bígha* by 14 *biswah*, 20 *biswánsah*, 13 *taswánsah*, 8 *tapwánsah*, and 4 *answánsah*. In one hundred *bíghas* the variation in the two measures amounted to 22 *bíghas*, 3 *bíswah* and 7 *biswánsah*.

AÍN XI.

Land and its classification, and the proportionate dues of Sovereignty.

When His Majesty had determined the *gaz*, the *tanáb*, and the *bígha*,

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[1] The text has an error of 60 for 600. 3600 sq. *gaz* = 2,600 sq. yards = 0.538 or somewhat more than half an acre. U. T. p. 88.

in his profound sagacity he classified the lands and fixed a different revenue to be paid by each.

Polaj is land which is annually cultivated for each crop in succession and is never allowed to lie fallow.

Parauti is land left out of cultivation for a time that it may recover its strength.

Chachar is land that has lain fallow for three or four years.

Banjar is land uncultivated for five years and more.

Of the two first kinds of land, there are three classes, good, middling and bad. They add together the produce of each sort, and a third of this represents the medium produce, one-third part of which is exacted as the royal dues. The revenue levied by Sher Khán, which at the present day is represented in all provinces as the lowest rate of assessment, generally obtained, and for the convenience of the cultivators and the soldiery, the value was taken in ready money.

Produce of Polaj Land.[1] *Spring Harvest, called in Hindi Asáḍhi.*

	Produce of a *bigha* of the best sort of *polaj*.		Produce of a *bigha* of the middling sort.		Produce of a *bigha* of the worst sort.		Aggregate produce of three *bighas* of different sorts.		One third of the preceding being the medium produce of a *bigha* of polaj.		One third of the medium produce, being the proportion fixed for the revenue.	
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Wheat	18		12		8	35	38	35	12	38¼	4	12¼
Nukhúd—(Vetches) ...	13		10	20	7	20	31	0	10	13⅓	3	18
Adas—Pulse (Cicer lens) in Hindi. *Masúr*	8	10	6	20	4	25	19	15	6	18⅓	2	6
Barley	18	0	12	20	8	15	38	35	12	38¼	4	12¼
Linseed	6	20	5	10	3	30	15	20	5	7	1	29
Safflower—(carthamus tinctorius)...	8	30	6	30	5	10	20	30	6	36⅓	2	12
Arzan—Millet (Panicum miliaceum (in Hindi *China*) ...	10	20	8	20	5	5	24	5	8	1⅓	2	27⅓
Mustard	10	20	8	20	5	5	24	5	8	1¼	2	27⅓
Peas	13	0	10	20	8	25	32	5	10	23	3	23
Fenugreek, (*Methi*) ...	14	0	11	0	9	35	34	35	11	25	3	35
Kúr rice	24	0	18	0	14	10	56	10	18	30	6	10

[1] I have copied the *form* of the 4 following tables from Gladwin. Abul Fazl makes the calculation for the 4th and 5th columns for wheat only. For vetches and pulse he omits the 4th column and omits the 4th and 5th of all the remainder. The fractions below a quarter of a seer are discarded in calculating the proportion fixed for revenue: the thirds are not always mathematically exact, and fractions are sometimes raised to a unit or altogether omitted.

The revenue from musk melons, *ajwáin* (*Ligusticum ajowan*), onions and other greens not counted as produce, was ordered to be paid in ready money at the rates hereinafter mentioned.

Polaj Land.

The Autumn Harvest, called in Hindi SÁWANI.

	Produce of a *bigha* of the best sort of *Polaj*.		Produce of a *bigha* of the middling sort.		Produce of a *bigha* of the worst sort.		Aggregate produce of three *bighas* of different sorts.		One third of the preceding, being the medium produce of a *bigha* of *polaj*.		One third of the medium produce, being the proportion fixed for the revenue.	
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Molasses[1]	13	0	10	20	7	20	31	0	10	13⅓	3	18
Cotton...	10	0	7	20	5	0	22	20	7	20	2	20
Shálí Mushkin—Dark coloured, small in grain and white, fragrant, that ripens quickly and pleasant to taste ...	24	0	18	0	14	10	56	10	18	30	6	10
Common rice, not of the above quality ...	17	0	12	20	9	15	38	35	12	38⅓	4	13
Másh—in Hindi *Múng* (Phaseolus mungo) ..	10	20	7	20	5	10	23	10	7	30	2	23⅓
Músh Síah—H. *Urdh* (a kind of vetch)	10	20	7	20	5	10	23	10	7	30	2	23⅓
Moṭh (lentils), coarser than the white *múng* and better than the dark ...	6	20	5	10	3	30	15	20	5	6⅓	1	29
Jowár (Andropogon Sorghum. Roxb.)	13	0	10	20	7	20	31	0	10	13⅓	3	18
Shamákh—H. *Sanwán* (Panicum frumentaceum. Roxb.)	10	20	8	20	5	5	24	5	8	1⅓	2	27⅓
Kodroṇ[2] (like Sanwán) but its outer husk darkish red ...	17	0	12	20	9	15	38	35	12	38⅓	4	12⅓
Sesame	8	0	6	0	4	0	18	0	6	0	2	0
Kanguni (Panicum italicum)	6	20	5	10	3	30	15	20	5	7	1	29
Túriya, like mustard seed, but inclined to red	6	20	5	10	3	30	15	20	5	7	1	29
Arzan (Panicum miliaceum) generally a spring crop	16	0	13	20	10	25	40	5	13	1⅓	4	18⅓
Lahḍarah grows in ear, the grain like *Kanguni* ..	10	20	7	20	5	10	23	10	7	30	2	23⅓
Mandwah (Cynosurus corocanus) the ear like Sanwán, the seed like mustard seed, but some red, some white ...	11	20	9	0	6	[illegible]	[illegible]	0	9	0	3	0

[1] The 4th and 5th columns have been omitted by Abul Fazl.

[2] A variant gives *Kodon* and *Koderam* probably the same as *Kodo*—a small grain (Paspalum *Kora*).

	Produce of a *bigha* of the best sort of *Polaj.*		Produce of a *bigha* of the middling sort.		Produce of a *bigha* of the worst sort.		Aggregate produce of three *bighas* of different sort.		One third of the preceding, being the medium produce of a *bigha* of *polaj.*		One third of the medium produce being the portion fixed for the revenue.	
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.
Lobiya (Dolichos sinensis,) resembles a bean, somewhat small	10	20	7	20	5	10	23	10	7	30	2	20¼
Kúdiri, like *Sánwan* but coarser	6	20	5	10	3	30	15	20	5	7	1	29
Kult, (Dolichos uniflorus) like a lentil somewhat darker, its juice good for camels : it softens stone and renders it easy to cut	10	20	7	20	5	10	23	10	17	30	2	20¼
Barți, like *Sanwán* but whiter (a species of Panicum) ...	6	20	5	10	3	30	15	20	5	7	1	29

As a consideration for watching the crops a quarter of a seer (per maund) is allowed in some places and in others more, as will be shown.

The revenue from indigo, poppy, *pán*, turmeric, pignut[1] (trapa bispinosa), hemp, *kachálu* (arum colocasia) pumpkin, *hinna* (Lawsonia inermis) cucumbers, *bádrang* (a species of cucumber) the egg-plant (solanum melongena), radishes, carrots, *karelá* (momordica charantia) *kakúra*,[2] *tendas*,[3] and musk-melons, not counted as produce, was ordered to be paid in ready money at the rates hereafter mentioned.

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[1] This is the Singárah or Singharah. In the month of November, the nut ripens and such of the fruit as remains ungathered, falls off and sinks to the bottom of the pond. When the water dries up in May or June, these nuts or bulbs are found to have thrown out a number of shoots. They are then carefully collected and placed in a small hole in the deepest portion of the tank and covered with water. In the rains when the ponds begin to fill, the bulbs are taken up, each shoot is broken off, enveloped in a ball of clay to sink it and thrown into the water at different distances. They at once take root and grow rapidly until in a short time the surface of the water is covered with leaves. The fruit forms in October. The produce of a standard *bigha* is about 2½ *mans* which at the selling price of 10 *sers* for the rupee, represent a total value of Rs. 10. It is much more extensively consumed by the Hindus than the Mahomedans. Carnegie's Kachhari Technicalities.

[2] Momordica Muricata.

[3] Also called *tendu* : resinous fruit of the tree Diospyros glutinosa.

Parauti land when cultivated, pays the same revenue as *polaj*.

His Majesty in his wisdom thus regulated the revenues in the above-mentioned favourable manner. He reduced the duty on manufactures from ten to five per cent. and two per cent. was divided between the *patwari* and the *ḳánungo*. The former is a writer employed on the part of the cultivator. He keeps an account of receipts and disbursements, and no village is without one. The latter is the refuge of the husbandman. There is one in every district. At the present time the share of the *ḳánungo* (one per cent.) is remitted and the three classes of them are paid by the State accordding to their rank. The salary of the first is fifty rupees: of the second, thirty; of the third, twenty; and they have an assignment for personal support equivalent thereto. It was the rule that the commissaries of the *shiḳḳdar*, *karkun*,[1] and *Amin* should receive daily 58 *dáms* as a perquisite, provided that in spring they did not measure less than 200, nor in autumn less than 250 *bíghas*. His Majesty whose heart is capacious as the ocean, abolished this custom and allowed only one *dám* for each *bígha*.

Many imposts, equal in amount to the income of Hindustán were remitted by His Majesty as a thank-offering to the Almighty. Among these were the following:

The capitation tax.
The port duties.
Tax[2] per head on gathering at places of worship.
A tax on each head of oxen.
A tax on each tree.
Presents.
Distraints.
A tax on the various classes of artificers.
Dárogha's fees.
Taḥsildár's fees.
Treasurer's fees.
Complimentary offerings on receiving a lease and the like.
Lodging charges.
Money bags.
Testing and exchanging money.
Market duties.

[1] The registrar of the collections under a *Zamíndar*. The *Amín* was an officer employed either in the revenue department to take charge of an estate and collect the revenues on account of government, or to investigate and report their amount: or in the judicial department, as a judge and arbitrator in civil causes. Wilson's Gloss.

[2] The word is *kar* in the text, and is probably from the Sansk. कर an impost, fee or cess.

Sale of cattle; also on hemp, blankets, oil, raw hides, weighing, scaling; likewise butcher's dues, tanning, playing at dice,[1] passports, turbans,[2] hearth-money, fees on the purchase and sale of a house, on salt made from nitrous earth, on permission to reap the harvest, felt, manufacture of lime, spirituous liquors, brokerage, catching fish, the product of the tree Ál (*Morinda citrifolia*);[3] in fine all those imposts which the natives of Hindustán include under the term *Sair Jihát*,[4] were remitted.

ÁÍN XII.

Chachar land.

When either from excessive rain or through an inundation, the land falls out of cultivation, the husbandmen are, at first, in considerable distress. In the first year, therefore, but two fifths of the produce is taken: in the second three-fifths; in the third,[5] four-fifths and in the fifth, the ordinary revenue. According to differences of situation, the revenue is paid either in money or in kind. In the third year the charges of 5 per cent. and one *dám* for each *bígha*[6] are added.

ÁÍN XIII.

Banjar land.

When through excessive inundations production has seriously diminished, the revenue is collected in the following proportions:

Spring Harvest.

Proportion of revenue from one Bígha of Banjar land for five years.

	1st year		2nd year		3rd year		4th year		5th year
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr	
Wheat ... ... I.	0	20	1	0	2	0	3	0	as *polaj*
Mustard ... ... R.	0	5	0	25	0	35	1	10	"
Vetches *Nukhúd* ... ... I.	0	10	0	30	1	10	2	10	"
Do. ... ... R.	0	5	0	30	1	10	2	10	"

[1] Two words follow which are marked in the text as doubtful, they are قنلغة and ساوري: the latter word means simply a tax: there is doubtless an omission: the former I cannot trace.

[2] The word is *pag*, contraction of *pagri*, a turban. It was a kind of poll tax levied on every turban.

[3] From which a dye is extracted.

[4] See p. 58.

[5] There is probably an error in the text as the fourth year is omitted. Gladwin has "the third *and fourth* years four-fifths each"

[6] I take the و between دهٔ و نیم to be an error, as by retaining it the percentage would rise to 15 or at least to 10½. Five per cent. was levied on manufactures; it may therefore have been an extra charge on land though I do not see its reason or its justice. Gladwin translates as I have done.

Proportion of Revenue, &c.—Continued.

	1st year		2nd year		3rd year		4th year		5th year
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr	
Barley ... ... I.	0	20	1	0	2	0	3	0	as *polaj.*
Do. ... ... R.	0	5	0	35	1	20	2	20	"
Pulse (*Cicer lens*) *Adas* ... ... I.	0	10	0	30	1	10	1	30	"
Do. ... ... R.	0	5	0	30	1	10	1	30	"
Millet (*Panicum miliaceum*) *Arzan* ... I.	0	10	0	25	0	35	1	0	"
Do. .. .. R.	0	5	0	25	0	35	1	0	"
Linseed ... ... I.	0	10	0	20	0	30	1	10	"
Do. .. .. R.	0	5	0	5	0	30	1	10	"

Note. I stands for inundated land, and R for that which has suffered from rain.

Autumn Harvest.

Proportion of revenue from one Bígha of Banjar land for five years.

	1st year		2nd year		3rd year		4th year		5th year
	Md.	Sr.	Md.	Sr.	Md.	Sr.	Md.	Sr.	
Másh[1] ... ... I.	0	20	1	0	1	20	2	10	as *polaj*
Do. ... ... R.	0	5	0	20	1	0	1	20	"
Jowár ... ... I.	0	20	1	0	2	0	3	0	"
Do. ... ... R.	0	5	0	20	1	0	2	0	"
Moṭh ... ... R.	0	5	0	20	0	30	1	10	"
Lahḍarah ... ... R.	0	5	0	20	1	10	2	0	"
Kódróṉ ... ... I.	0	20	1	0	2	0	3	0	"
Do. ... ... R.	0	5	0	20	1	20	2	20	"
Manḍwah ... ... I.	0	20	1	0	2	0	3	0	"
Do. ... ... R.	0	5	0	30	1	10	2	10	"
Kúdiri ... ... I.	0	10	0	25	0	35	1	10	"
Do. ... ... R.	0	5	0	25	0	35	1	10	"
Kanguni. (Pers. *kál*) ... ... I.	0	10	0	25	0	35	1	10	"
Do. ... ... R.	0	5	0	25	0	35	1	10	"
Túriya ... ... I.	0	20	1	0	1	10	1	20	"
Do. ... ... R.	0	5	0	25	0	35	1	10	"
Saṉwán (Pers. *Shamákh*) ... I.	0	10	0	25	0	35	1	10	"
Do. ... ... R.	0	5	0	25	0	35	1	10	"
Arzan ... ... I.	0	10	0	30	1	0	1	10	"
Do. ... ... R.	0	5	0	30	1	0	1	10	"
Sesame ... ... R.	0	5	0	20	0	30	1	10	"

In the 4th year the charges of 5 per cent. and one *dám* for each *bígha* were collected and this is still in force.

In *Banjar* land for the 1st year, one or two *sers* are taken from each *bígha;* in the 2nd year, 5 *sers;* in the 3rd year, a sixth of the produce; in the 4th year, a fourth share together with one *dám:* in other years a third suffices. This varies somewhat during inundations. In all cases the husbandman may pay in money or kind as is most convenient. *Banjar* land at the foot of the hills and land subject to inundations in the districts of

[1] For these names, see p. 64.

Sanbal[1] and Bahráich, do not remain as *banjar*, for so much new soil is brought down with the overflow that it is richer and more productive than *polaj*. His Majesty, however, in his large munificence places it in the same class. It is in the option of the cultivator to pay in ready money or by *kankút*[2] *or bhaoli*.

AÍN XIV.

The Nineteen Years Rates.[3]

Intelligent people have from time to time set themselves to record the prices current of the Empire, and after careful inquiry the valuation of grain was accepted on this basis.

The revenue rates for *a bigha of polaj* land were fixed as has been stated. From the 6th year of the Divine Era which runs with the Novi-lunar year 968 (A. D., 1560-1) and concluding with the 24th year of this reign, the statistics were collected and have been tabulated for reference after the most diligent investigation. The figures are entered under the heading of each year.

[1] Or Sanbhal. See Vol. I, Geograph. Index.

[2] See p. 44.

[3] Nineteen years correspond with a cycle of the moon duringwhich period the seasons are supposed to undergo a complete revolution. Gladwin, p. 292. Vol. I.

See Table next page.

Spring Harvest of the Subah of Agra. Nineteen years' rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th years.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
Wheat ...	90 *dáms* D.	80 to 90 D.	90 D.	50 to 60 D.	56 to 60 D.	56 to 60 D.	56 to 60 D.	52 to 60 D.	38 to 48 D.	36 to 52 D.	36 to 74 D.	43 to 54 D.	32 to 50 D.	40 to 58 D.	42½ to 80 D.	64 to 94 D.	40 to 58 D.	52 to 116 D.
Cabul Vetches	...	...	...	...	...	...	...	...	33-57	33-57	33-57	33-57	33-57	33-57	33-57	33-57	26-52	50-85
Indian do. ...	80	76-80	80	44-56	44-56	44-56	44-56	32-40	20-38	20-30	20-48	19-28	19-20	21-38	19-44½	26½-40	22-37	40-86
Barley ...	80	60-76	60	38-50	38-50	40-52	40-54	36-40	21-28	21-34	21-54	28-80	20-40	26-40	28-52½	36-54	23-36	40-90
Pot-herbs ...	80	80	80	80	80	80	80	80	52-60	50-70	50-60	40-54	40-60	44-62	44-60	44-60	46-60	46-60
Poppy ...	160	160	160	140	140	140	140	140	130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130
Safflower	20 *sers*	20 sers.	20 sers.	80 D.	80	80	80	70-76	60-70	60-70	52-70	50-70	40-73	54-73	54-73	54-73	54-73	54-73
Linseed	...	...	80 D.	60-80	60-80	60-80	60-80	50-56	24-30	18-30	18-28	23-26	24-28	24-26	16-34½	16-34½	18-26	24-42
Mustard	80 D	80	80	60-80	60-80	60-80	60-80	50-56	22-30	20-30	24-32	22-30	22-26	19½-30	19-32	20½-32	18½-26	30-48
Adas (Pulse)...	60	60-68	50	32-50	32-50	32-50	32-50	26-32	15-24½	15-28	15-30	15-22	15-23	17-25	16-40½	16-20½	16-24	25-50
Arzan (Millet)	44	44	20	30	30	30	30	26-28	14-20	15-22	15-24	14-18	14-17	16-19	11½-25	12½-24	12-24	16-34
Peas ...	...	68	...	...	...	...	44	15-26	15-42	15-42	15-42	19-24	17-28	17-30	17-30	17-30	18-28	32½-56
Persian Musk-melons ...	...	...	...	...	...	...	...	120	86-120	86-120	86-120	86-120	86-120	86-120	82-120	82-120	82-120	82-120
Indian do. ...	10	10	...	...	8	8	8	16	16	15-16	15-16	8-16	15-16	15-16	10-16	12-16	12-16	12-16
Kúr rice ...	60	60	60	50-60	54-60	60	54-70	40-54	36-48	36-44	86-54	32-50	32-42	32-54	34-56	34-48	34-48	50-70
Ajwáin (Ligusticum ajowan) ...	80	80	80	80	80	80	80	70	70	70-90	70-71	60-90	70	50-80	70-90	70-9[illegible]	70-74	72-74

Note. In these tables D stands for *dám* and J for *Jetal* the 25th part of a *dám* which is the 40th part of a rupee.

Spring Harvest of the Súbah of Agra, continued. Nineteen years' rates.

	6th & 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
									D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Onions ...	...	...	...	...	...	...	...	...	17 to 73	54-70	70-73	70-72	72-80	72-80	70-80	70-80	70-80	70-80
Fenugreek ...	...	...	...	...	...	...	...	...	70	70	50-70	40-70	70	50-80	60-70	28-80	32-80	40-80
Carrots ...	1 *man*	1 *man*	1 *man*	...	...	...	...	...	20-30	20-3?	20-28	20-40	20-40	16-26	16-26	18-25	18-25	22-40
Lettuce ...	...	...	...	...	...	...	...	...	24-25	24-25	24-25	24-25	24-25	25	25	25	16	16

Autumn Harvest of the Súbah of Agra.

	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Sugar-cane *paunda* ...	...	...	...	180-200	180-200	180-200	180-200	180-200	150-200	150-200	180-200	170-200	160-200	180-200	180-200	180-200	180-200	180-200
Common sugar-cane ...	180	180	180	140-160	140-160	140-160	140-160	134-154	112-174	100-150	90-134	96-134	96-134	94-139	104-170	100-140	76-100	88-126
Shali Mushkín Dark coloured rice ...	...	...	...	70-80	70-80	70-80	70-80	64-70	52-64	29-74	40-64	52-70	42-70	47-87	47-80	47-80	56-80	60-80
Common rice	70	70	70	60	52-60	52-60	56-65	44-52	36-45	36-52	36-45	36-42	34-50	29-50	25-58	40-74	38½-66	46-48
Munji rice ...	...	...	...	...	...	...	...	...	48	48-65	48-65	48-65	48-65	48-65	48-65	48-65	48-65	48-65
Cotton ...	120	120	130	110	110	110	110	70-92	90	85-90	70-90	62-90	70-90	59-94	76-101⅛	60-90	44-58	44-60
Potsherbs ...	80	80	80	80	80	80	80	80	70	70	60-70	50-70	50-70	60-80	60-80	60-80	56-70	56-76
Sesame seed...	60	60	80	70	70	70	70	60-64	50	50	40-50	28-50	25½-50	21-38	21-32½	19-36½	24-37	10½-42
Móth lentils ...	48	48	54	36-44	40-50	40-48	30-36	20-28	19-36	19-26	14-22	18-23½	16-21	10½-25	19-26	13-21	13-25	16½-32
Másh ...	48	48	54	36-44	44	44-50	40-44	32-36	28-32	25½-32	26-32 D and 18 J	25-36	22-40	25½-45	22-40	22-39½	27-47½	26½-50

Autumn Harvest of the Súbah of Agra, continued. Nineteen years' rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Múng	48	48	48	44	44	44	44	32-40	32-40	32-40	32-40	26-40	22-34	27½-48	22-65½	22-50	27-44	32-50
Jowar... ...	50	50	60	40-48	40-48	40-48	40-48	30-40	26-30	24-38	24-30	24-34	22-34	20-34½	22½-46½	26-47	34-48	34-53
Lahdarah ...	48	48	48-50	36-44	36-50	36-44	20-24	20-36	20-24	20-36	18-24	18-24	17-31½	17-31½	18-33	18-33	20-30	24-40
Lobiya ...	...		...	...	...	...	...	...	20-32	15-42	20-32	14-32	19-32	19-37	16-36½	20-36½	19-27	22-37
Kodaram ...	44	44	50	44	40-44	40-48	30-36	20-23	20-32	21-22½	19-24	16-32	18½-35	18½-35	21-41	21-42½	21-39½	24-50
Kori	40	40	50	24	24	24	24	16-20	10-23	8-23½	8-26	10-26	7-23½	5-23½	5-23½	7-23½	7-20	7-23
Shamákh ...	36	36	50	26-30	26-30	30-36	26-34	18-20	10-12	10-20	10-12	7-12	8-16	6½-15½	6½-14	7-17	7-13	9-14
Gál (a sort of millet) ...	44	44	50	36-40	36-40	40	40	22-28	13-14	13-28	13-14	18-14	8-14	9-17	9-23	8½-23	8½-18½	12-18
Arzan... ...	44	44	50	30-40	32-40	} 36-40	36-40	34-36	15-24	15-36	15-24	15-36	13-24	13-24	13-24	12-28	12-28	12-26
Mandwah ...	48	48	50	36-40	32-40													
Indigo ...	140	140	160	140	140	130	126-130	126-36	124-132	116-140	116-136	130-160	136-140	136-140	137-140	130-140	136-140	136-140
Hemp... ...	80	80	80	80	80	80	80	70-78	70-76	70-76	70-76	60	60-76	70-76	74-78	68-80	60-84	60-84
Turiya ...	80	80	...	...	...	...	...	...	32-40	30-40	32-40	24-40	23½-32	29-40	17½	17½-40	23-40	23-40
Turmeric ...	...	...	...	...	...	..	...	...	100	100	100	100	100	100	100	100	100	100
Kachálu (arum-colocasia) ...	...		...	...	...	...	...	...	70	70	60-70	54-70	54-70	60-70	60-70	60-70	60	60
Kult	...	...	...	...	...	...	...	...	28	26	26	22	22	28	24	24	20	26
Hinna ...	...	...	...	...	...	...	...	...	58	58	58	58	58	60-70	24	53-72	53	53
Watermelons...	...	...	...	...	...	...	...	...	10	10	10-12	9-11	9½-15	10-13	10-18	10-13	10-18	10-14
Pán	...	...	...	...	...	...	...	...	180	...	...	...	...	...	..	...	...	...
Singhárah ...	...	...	...	...	...	...	...	...	100	...	...	...	...	.	...	...	...	...

Spring Harvest of the Súbah of Allahabad. Nineteen years' Rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Wheat ...	90	90	90	60-64	80-100	80-100	70	62	48-70	42-100	42-100	48-70	40-70	42½-64½	48½-86	62½-86	40-62	40-75
Cabul Vetches	...	...	...	...	...	...	...	...	33-50	50	50	50	50	33-50	33-50	33-75	26-75	40-63½
Indian do. ...	80	80	80	56-64	76-90	76-90	76-90	76-90	24-70	13-40	32-45	20-45	20-45	30-74½	43½-57½	33-50	22½-44	24-43
Barley ...	70	80	80	80-120	80	80	80	70-76	50-106	50-100	50-100	40-100	40-100	40-100	44-60	46-60	43-60	37-60
Pot-herbs ...	80	80	80	80-120	80	80	70-76	60-70	44	28-70	32-50	30-50	21-50	22-50	22½-47	45-83	38-56	24-56
Poppy ...	160	160	160	140	140	140	140	130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130
Safflower ...	½ *man*	½ *man*	½ *man*	70-80	80	80	80	76	60-70	60-70	60-70	52-70	50-70	43-70	56-70	56-70	56-70	56-70
Linseed ...	80	80	80	70-80	80	80	80	64	30-80	26-64	30-64	18-64	20-64	22-31	23-28	20-28	18-22	18-24
Mustard ...	80	80	80	70-80	80	80	80	20-60	30-80	26-44	26-44	22-44	24-44	25-43	26½-46½	28-36	22-30	22-44
Adas ...	60	60	50	40-54	54-60	54-60	54-60	42	17-60	18-40	24-40	15-40	15-40	18-43	24-36	21-35½	25-28	17-38½
Arzan ...	44	44	20	30	40	30-40	26-36	19-36	17-36	17-36	14-36	16-36	16-23	14-23	16-23	14-23	14-23	14-30½
Peas ...	...	...	...	...	...	...	...	15-60	18-43	17-40	14-40	15-40	17-34	17-44	17-44	17-44	17-28	18-41½
Persian Musk-melons ...	...	...	...	...	...	...	...	120	120-160	120-160	120-160	80-160	66-160	43-160	86-12	86-120	86-120	86-120
Indian do. ...	10	10	10	10	10	10	10	10-12	12-16	12-16	12-16	8-16	9-16	12-40	12-16	12-16	12-16	12-16
Kúr rice ...	60	60	60	60	54-80	60	60-70	40-60	44-46	40-48	40-48	36-46	38-46	22-42	36-42	32-42	40-42	42-50
Ajwáin ...	80	80	80	80	80	80	80	80	70-100	70-100	70-100	60-100	52-100	52-70	52-73	70-73	52-73	52-73
Onions ...	...	...	...	...	...	...	...	...	70-100	70-100	70-100	70-100	70-100	70-76	62-76	72-76	72-76	70-95½
Fenugreek ...	...	...	...	...	...	...	...	...	36-70	36-70	36-70	36-70	36-70	50-73	52-72	52-72	28-80	40-80
Carrots ...	1 *man*	do.	do.	do.	do.	do.	do.	do.	24-30	24-30	24-30	23-40	20-40	20-32	20-26	20-25	14-25	16-24
Lettuce ...	...	...	...	...	...	...	...	...	24	24	24	24	25	25	25	25	16	25

Autumn Harvest of the Súbah of Allahabad. Nineteen years' rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Sugar-cane (*paunda*) ...	...	...	...	...	200	200	200	200	200	200	200	200	170-200	160-200	180-200	180-200	180-200	180-200
Common sugar-cane ...	180	180	180	180	180	180	180	170-180	174-180	100-144	86½-102	100-120	100-130	86½-134	86½-165½	86-70	86-70	70-126
Dark coloured rice (*Sháli Mushkín*) ...	...	...	...	80	80	80-90	80	80	56-100	56-76½	56-76	56-76	50-76	54½-77	49-77	49-77	56-76	56-76
Common rice...	70	70	70	60	80-90	80-90	70	48	36-80	36-50	36-57½	34-57½	37-57½	37-58	42-59	40-50	36-44	30-61
Múnji rice ...	...	...	...	...	...	..	...	...	48	48	48	48	48	60	44½	65	65	65
Cotton ...	120	120	130	110	120	120	120	96	90-120	90-120	70-120	70-120	70-120	70-120	70-123	80½-102½	70-102½	50-70
Pot herbs ...	70	80	80	80	80	80	80	80	70	70-100	60-100	50-100	50-100	60-94	60-94	60-94	60-86	60-99½
Sesame seed...	60	60	80	70	80	80	80	64	50-100	39-50	39-40	28-40	28-40	26½-38	22-32	24-32	24-52	24-46
Moṭh (lentils)	48	48	54	44	54-70	50	50	36	22-60	29-46	22.46	20-46	18-46	13-30	22-28	16½-20	16-27	16½-28
Másh ...	48	48	54	44	54-70	50	48	36	28-70	28-42	28-42	24-42	25-42	27-44	21-44	21-40	24-45	24-45
Múng ...	48	48	48	44	44	44	44	44	32-72	32-46	32-46	30-46	38-46	32½-48	28½-56	34-56	30-50	26-56
Jowár ...	50	50	60	48	60	48	48	40	26	26	26	26-27	22-26	29-46½	22½-54	30-54	32-40	24-44
Lahdarah ...	48	48	48	44	50-56	50-56	50-56	40-56	20	20	20	20-22	16-40	20-48	20-48	20-48	24-40	23-61
Lobiya ...	...	...	...	...	...	...	...	...	56	42	32-42	32-42	32-42	21-43	34-44½	28-58	20-36½	20-44
Kodaram ...	44	44	44	44	44-64	54-64	54-64	36	21-60	21-33	20-44	20-22	16-36½	20½-38	76-48	81-48	22-30	21-39½
Kori ...	40	40	50	24	30	30	30	20	10	10	10	10	7-22	7-14	7-14	7-14	10	7-14
Shamákh ...	36	36	50	30	36	54	36-54	30	30	20	10-40	10-22	10-22	7-22	8-22	7-14	10½-18	10-17
Gál ...	44	44	50	40	50-56	50-56	50-56	28	18-44	18-24	18-24	10-24	8-24	10½-21½	15-23	15-23	14½-24	12-22½

Autumn Harvest of the Súbah of Allahabad (continued). Nineteen years' rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Arzan ...	44	44	50	40	40	40	40	36	20-36	20-36	20-36	20-36	18-36	20-38	14-28	14-28	14-28	14-30
Mandwah ...	46	48	50	40	40	52-56	52-56	34	22-56	22-29½	22-29½	17-29½	13-29	19-39½	25-32	25-32	22-28	18-28
Indigo ...	140	140	160	140	140	140	140	136	150-160	130-160	120-180	130-160	130-180	130-140	132-140	132-140	132-140	132-160
Hemp ...	80	80	80	80	80	80	80	77	70-120	70-80	70-80	76-80	76-80	60-88	60-90½	80	80	80
Túriya ...	80	80	80	...	...	...	...	...	32-80	32-44	32-44	24-44	24-44	32-40	26-40	26½-40	26½-40	26½-40½
Turmeric ...	...	...	...	...	...	...	...	...	100	100	100	100	100	100	100	100	100	100
Kuchálu ...	...	...	...	...	...	...	...	...	70	70	60	60	60	60	60	60	60	60
Kult ...	...	...	...	...	...	...	...	...	20	36	36	36	36	24	24	24	18	29½
Hinna ...	...	...	...	...	...	...	...	...	58	58	58	58	58	60-80	60-80	60-80	60-80	60-80
Watermelons	...	...	...	...	...	...	...	...	10-12	10-12	10-12	10-12	19½-12	10-14	10-14	10-14	10-14	10-14
Pán ...	...	...	...	...	...	...	...	...	180	180	180	180	180	160	200	200	240	240
Singhárah ...	...	...	...	...	...	...	...	...	100	100	100	100	100	100	100	100	100	100
Arhar (Cytisus Cajan) ...	...	...	...	...	...	...	...	...	...	...	...	...	...	20	20	20	20	20

Spring Harvest of the Súbah of Oudh. Nineteen years' rates.

	6th and 7th year.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Wheat	90	90	90	52-60	52-80	52-80	52-70	46-65	48	42-50	50-52	33-46	33-43	46-50½	46-70	54-74½	32-44	38-46
Cabul vetches ...	...	...	...	...	...	...	...	...	50	50	50	50	50	50	60	50	50	60
Indian do. ...	80	80	80	40-56	48-76	48-76	48-74	34-58	24-33	26-33	26-33	20-27	20-28	30-41	42-57	30-57½	19-44	21-40
Barley	80	70	60	42-50	42-60	52	48-50	36-44	28-32	30-32	32-61	20-27	20-28	29½-45	48-62	34-56½	22-30	24-40
Pot-herbs ...	80	80	80	80	80	80	80	62-72	56-60	50-60	50-60	40-62	40-60	40-52	40-52	40-52	44-60	24-60
Poppy	160	160	160	140	140	140	140	130	130	130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130
Safflower ...	½ *man*	½ *man*	½ *man*	80	80	80	80	60-70	70	60-70	60-70	52-70	52-70	54-60	54-60	54-70	54-70	54-70
Linseed	80	80	80	68-80	68-80	68-80	68-80	50-68	30-31	26-31	26-31	30-31	18-31	20-27	21-31	17½-28	17-20	17-24
Mustard ...	80	80	80	68-80	68-80	68-80	68-80	54-60	30-33	28-33	26-33	22-33	22-33	25-39	19-31	25-31	20-28	21-22
Adas	60	60	50	40	40-54	40-54	50-54	32-40	18-27	19-20	20	14-19	14-16	17-24	20-24	19-28	19-22	18½-25
Arzan	44	44	20	30	30-40	30-40	30-40	26	15-17	17-20	17-20	14-18	14-16	16-18	14-17	16-17	14-16	14-17
Peas	...	...	...	...	...	...	...	...	...	28	28	16-28	15-31½	15	16-28	16-22	16-24	16-31
Persian Muskmelons	...	...	...	...	...	...	...	120	120	120	120	160-180	66-120	86-120	86-120	86-120	86-120	86-120
Indian do. ..	10	10	10	10	8-10	8-10	8-10	8-10	16	8-16	16	13-16	8-16	15-16	12-16	12-16	12-16	12-16
Kur rice ...	66	66	66	50-60	50-60	50-60	60-72	52-60	44-46	36-46	36-46	36-46	23-46	22-42	32-42	35-42	35-42	36-50
Ajwáin	80	80	80	80	80	80	80	70	70	70	70-71	60-70	70	52-70	52-73	70-73	52-73	52-73
Onions	...	...	...	...	...	...	...	...	70-73	70	70-73	70-73	70	70-74	70-74	70-74	70-74	70-74
Fenugreek ...	...	...	...	...	...	...	...	...	70	70	70	70	70	52-80	52-80	50-80	52-80	50-80
Carrots	1 *man*	do.	do.	...	...	...	...	...	30	24	24	50-90	24	20-25	20-28	20-28	14-28	17-28
Lettuce	...	...	...	...	...	...	...	...	... 24	24	24	24	25	25	25	25	16	25

Autumn Harvest of the Súbah of Oudh. Nineteen years' rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Sugar-cane (*paunda*) ...	...	...	...	200	200	200	200	200	200	200	200	200	200	200	200	200	200	200
Common Sugar-cane ...	180	180	180	160	160-180	160-180	160-180	160-180	144	124-144	100-110	100-110	100-110	90-106	70-100	70-100	64-80	64-107
Dark coloured rice (*Shálí Mushkín*) ...	...	...	...	80	80	80	80	60	56	56-68	56	56-70	50-70	54-70	49½-68	44-76	40-76	36-60
Common rice ...	70	70	70	60	60-80	60-80	60-80	48-52	36	36-48	36-38	36-38	28-36	24-38	22-46	36-40	21-36	22-36
Múnji rice	...	...	...	...	...	...	...	...	...	48	48	48	48	48	60	44½	65	65
Cotton	120	120	130	110	110-130	110-120	110-120	88	90	90	70-90	70-74	72-130	72-130	65-79	64-70	50-60	46-90
Pot-herbs	80	80	80	80	80	80	80	70	70	60-70	50-76	60-70	64-94	64-94	64-94	64-94	60-70	60-64
Sesame seed ..	60	60	80	70	70-80	70-80	70-80	64	50	50	40-50	28-50	24-50	28-32	29-90½	21½-33	21½-30	19-26
Moth	48	48	54	44	44	44	44	44	22	22-36	22	20-22	20-22	13-21½	18-25	16-25	12-20	16-20
Másh	48	48	54	44	44-54	44-50	50-54	36	28	28-36	28	27-28	26-28	23-35	28-42½	28-34	19-36	16-28
Mung	48	48	48	44	44	44	44	44	32-40	32-40	32-40	32-40	32-40	32-48	28½-44	30-52	36-46	25-30
Jowár	50	50	60	48	48-60	46-60	48-60	40	26	26-40	26	26-27	24-26	23-40	23-48	25½-48	30-40	24-46
Lahdarah	48	48	48-50	44	16-44	44-50	44-50	20-70	20-40	20	20-40	18-48	18-48	20-40	18-48½	30-40	18-30	18-30
Lobiya	...	...	16-44	44	44-54	...		...	24	15-50	32	32	30	36½	35	20	20	20
Kodaran	44	44	44-50	44	44-54	44-54	50-54	36	21-23	21-36	20-21	20-21	16-24	22-30	28-41	22-34	18-28	15-28
Kori	40	40	50	24	24-30	24-30	30	20	10	10	8-10	10	10	9-10	9-12½	9-12½	9-12½	10½-18½
Shamákh	36	36	50	30	30-36	30	36	20	10	10-20	10	9-10	9-10	9-12½	8½-18	10-16	8-12	11-16½
Gál	44	44	50	40	40-50	40-50	44-50	26	13	13-28	13	10-13	10-13	11-15	12-23	12-23	14-14½	12-14
Arsan	44	44	50	40	40	40	40	34-36	20	20	20	20	18-28	20-28	14-28	14-28	14-22	14-25
Mandwah	48	48	50	40	40	40-52	50-52	34	22-23	22-23	22-23	16-22	18-20½	18-31½	22-31	18-28	14-28	14-28
Indigo	140	140	160	140	140	140	140	136	132	130-136	130-136	136	130-136	140	140	140	140	140
Hemp	80	80	80	80	80	80	80	70-78	70	70-78	70	70	70	70-80	80	80	60-80	60-80
Túríya	80	80	80	...	...	...	...	...	32	32	32	24-32	24-32	20-32	18-32	20-32	20-32	14½-24

Autumn Harvest of the Súbah of Oudh (continued). Nineteen years' rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Turmeric	...	...	...	...	...	...	...	...	100	100	100	100	100	100	100	100	100	100
Kachálu	...	...	...	...	...	...	...	...	60	70	60	60	60	60	60	60	60	60
Kult	...	...	...	...	...	...	...	...	20	36	36	36	36	24	24	24	18	29½
Hinna	...	...	...	...	...	...	...	...	58	58	58	58	58	58-70	58-70	60-70	60-70	60-70
Water melons ...	...	...	...	...	...	...	...	...	10	16-18	10	10	10	10-12	10-12	10-12	10-12	10-12
Pán	...	...	...	...	...	...	...	...	180	180	180	180	180	300	200	200	240	240
Singhárah	...	...	...	...	...	...	...	...	100	100	100	100	100	100	100	100	100	100
Arhar	...	...	...	...	...	...	...	...	...	...	...	...	...	20	20	20	20	20

Spring Harvest of the Súbah of Delhi. Nineteen years' rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Wheat ...	90	84-90	90	44-60	48-56	56	56	50-56	44-57	36-48	37-64	40-48	24-40	31½-50	45-83	36½-82	20-56	65-102
Cabul vetches ...	...	...	...	...	...	...	...	...	54½	54	54	54	33-58	54	54-57	54½-57	50-57	57-60½
Indian do. ..	70	70-86	80	44-56	40-44	40-50	40-50	30-44	20-30	21-30	21-30	21-40	19-30	19-50	19-24	21-30½	24-38	19-37
Barley	80	60-70	60	32-50	32-40	40	40	36	16-37	16-39	20-44	12-37	12-30	12-30	20-34	19-37	26-42	40-72½
Pot-herbs ...	80	80	80	80	80	80	80	70	40-70	40-70	40-60	40-54	40-60	40-60	40-60	40-60	40-60	40-60
Poppy	108	108	108	108	140	140	140	130-140	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130	100-130
Safflower ...	½ *man*	½ *man*	½ *man*	80	80	80	80	76-80	60-70	60-70	60-70	50-70	50-70	50-70	54-70	54-70	54-70	54-70
Linseed	...	...	80	60-80	60	...	60-70	50	20-30	20-30	20-30	19-30	19-30	19-30	28-70	14½-28	8-19	26-30
Mustard ...	80	80	80	60-70	60	60-70	60-70	48-60	22-30	19-30	27-28	19-26	19-27	19-27	14½-24	19½-30	19½-24	28-48

Spring Harvest of the Súbah of Delhi (continued). Nineteen years' rate.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Adas	60	60-70	50	34-40	34-36	36-40	36-40	26-28	19-24	19-24½	19-28	15-18	15-18	15-18	14-30	16-25	16-25	30-40
Arzan	44	44	20	30	30	30	30	24-28	15-20	15-20	15-20	12-30	12-17	12-17	12½-18	12-18	12-20	16-30
Peas	...	66-70	...	...	...	...	...	...	15-26	15-24	15-30	15-44	15-24	15-24	15-25	17-32	17-24	20-56
Persian Musk Melons	...	...	...	...	...	...	...	120	80-120	80-120	80-120	80-120	80-120	66-130	80-120	80-120	80-120	80-120
Indian ditto ...	10	10	...	...	8-10	8-10	8-10	11-15	11-16	11-16	10½-16	11-16	11-16	10-16	12-16	12-16	12-16	12-16
Kúr rice	60	60	60	40-60	40-60	60	54	40-54	36-64	34-45	34-48	28-52	24-54	24-54	30-56	30-56	30-56	30-70
Ajwáin	80	80	...	70-80	70-80	70-80	70-80	70	70	70	70	70	70	70	70-73	70-73	70-73	70-73
Onions	...	...	...	...	...	...	...	70-73	70-73	70-73	70-73	70-73	70-73	70-73	70-74	70-74	70-74	70-74
Fenugreek	...	...	...	...	...	..	...	70	70	70	70	70	70	30-70	22-70	30-40	42-60	42-60
Carrots	...	...	...	...	...	...	...	19-24	19-26	19-26	19-24	19-25	22-25	16-25	16-25	16-25	28-40	28-40
Lettuce	...	...	...	...	...	...	...	24-25	24-25	24-25	24-25	25	25	25	25	25	16-18	24-25

Autumn Harvest of the Súbah of Delhi. Nineteen years' rate.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Sugar-cane (*paunda*)	...	...	...	200	180-200	180-200	do.	do.	do.	do.	do.	do.	do.	do.	do.	do.	do.	do.
Common sugar-cane...	180	180	180	106-140	106-140	106-140	106-140	106-140	112-164	104-130	90-134	96-134	90-134	90-106	90-123½	94-104	60-100	80-102
Dark coloured rice *Sháli mushkín* ...	...	...	...	70-80	70-80	70-80	70-72	64	47-57	48-57	47-57	48-57	44-57	64-77	47½-70	47½-77	54-78	42-90
Common rice ...	70	70	70	70	52-60	52-60	52-60	56	44-48	32-45	31-45	30-49	28-50	18-50	32-57	20-58	36-64	34-66
Múnji rice	...	...	...	...	...	...	...	...	47-65	48-65	43-65	48-65	40-65	50-65	44½-65	43-65	43-65	38-65

Autumn Harvest of the Subáh of Delhi—(continued). Nineteen years' rates.

	6th & 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Cotton	120	120	130	110	110	110	110	90	90	75-90	70-90	60-90	70-90	76-112	88-150	56-120	44-68	45-70
Pot-herbs	80	80	80	80	80	80	80	80	70	70	44-70	54-70	54-70	54-70	54-70	57-60	57-60	57-60
Sesame seed ...	60	60	80	80	80	80	80	80	60-64	50	32-50	35-80	35-50	21-50	21-43	19½-45	19½-36½	20-36
Moṭh	48	48	54	36-44	40	40	32	20-22	18-22	18-22	19-21	16-22	19½-22	10-19½	10-18	16-21	19-36	19-36
Másh	48	48	54	36-44	36-44	44	40	32	26-30	25½-35	26-35	22-32	19-31	22-36	19-29½	16-22	25-44	28-54
Múng	48	48	48	44	44	44	44	44	28-32	28-32	28-32	28-32	22-45	24-40	22-40½	23-36	30-44	30-55
Jowár	50	50	60	40-48	40-48	40-48	40-44	32-34	26	22-26	22-26	22-26	18-26	20-42	19-42	19-42	25-32	26-53
Lahdarah	48	48	50	40-44	36-44	36-44	36-44	28-30	20	20	20	18-20	16-21	19-27	17-22	19-28	18-31	18-44
Lobiya	...	...	...	...	...	...	...	...	20-32	20-32	20-32	20-32	14-23	19-33	20-33	20-33	20-33	20-33
Kodaram	44	44	50	44	40-44	40-44	40	30	20-21	21	21	16-20	14-24	17½-35	17½-36	19½-43	20-39	29-30
Kori	40	40	50	24	24	24	24	16	10	9½	10	10	6-10	4-10	5 10½	5-14	5-12½	10½-15
Shamákh	36	36	50	30	26-30	30-36	26	16-20	10-15	9½-15	9½-15	9½-15	6½-15	6½-11½	5½-12	12-28	7-13	10½-15
Gál	44	44	50	32-40	32-40	36-40	36-40	34-36	20	20	16-20	16-20	13-20	12-22	8½-21	12½-22	16-25	14½-25
Arzan	44	44	50	32-40	32-40	36-40	36-40	34-36	20	20	16-20	16-20	13-20	12-22	8½-21	10½-22	14-25	14½-25
Mandwah	48	48	50	36-40	36-40	40	40	30-34	22	22	22	16-22	14-22	14½-25	13-22	17½-33	24-35	23-44
Indigo	140	140	160	140	140	140	140	136	120-136	126-132	200-136	124-136	126-136	126-136	134-136	136-150	136-150	130-150
Hemp	80	80	80	80	80	80	80	78	70	67-70	67-70	66-70	66-70	66-70	50-66	66-70	60-80	60-80
Túriya	80	80	80	...	60-80	...	...	...	32	32	32	28-32	32	19½-40	17½-40	30½-38	18½-40	18½-38
Turmeric	...	...	...	...	...	...	...	...	100-120	100	100	100	100	100	100	100	100	100
Kachálu	...	...	...	...	...	...	...	...	70	70	60-70	54-70	54-70	57-60	57-60	57-60	52-60	54-60
Kult	...	...	...	...	...	...	...	...	28	26	26	22	22	28	24	24	20	26
Hinna	...	...	...	...	...	...	...	...	58	58	58	58	58	60-70	60-70	60-70	60-70	60-70
Water-melons ...	...	...	...	...	...	...	...	...	10	10	10-12	10-12	9½-15	10-12	10-12½	15	10-12½	10-12½

Spring Harvest of the Súbah of Lahore—(continued). Nineteen years' rates.

	6th & 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd pear.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Wheat	90	80	90	50	56	56	60	60	44-52	48-52	40	24	30	40-43	28-38	44-55	38-64	55-68
									*	D. J.	D. J.	D. J.	D. J		D. J.	D. J.		
Cabul Vetches ...	...	...	...	...	...	...	...	...	42½-53	57½-3½	do.	57-16	57½-3½	57	57½-3½	57-3½	57½-63	do.
Indian ditto ...	80	70	80	48	48	48	50	50	26-30	32-33	25	16	20	24½-28	16-21	28-34	28-34	40-53
Barley	70	70	60	40	40	40	40	40	26-34	32-36	24	12	21	22-27	18-24	26-40	30-51	40-51
Potherbs ...	80	80	80	80	80	80	80	80	60-70	50-60	60	50	50	54	54	54	54-74	54-74
Poppy	160	160	160	...	...	...	...	130	120	100	100	100	104	104	104	104	104	104
Safflower ...	½ *man*	do.	do.	80	80	80	80	80	76	70	60	60	70	64	64	64	64	64
Linseed	...	...	50	60	60	60	50	50	28-30	28-30	25	19	24	20-23	14-23	15-30	16-30	25-40
Mustard	80	80	80	60	60	60	60	60	28-30	25	19	30	22-23	16-23	18-28	18-28	20-26	30-42
Adas	60	60	50	36	36	36	40	40	27-28	24-27	20	12	16	12½-19	13-16½	19-26	26-42	29-42
Arzan	44	44	20	30	30	30	30	24	19-22	20-22	16	13	20	16-18	7½-10½	7½-14	12-20	18-24
Peas	...	...	...	...	...	...	...	...	15	15	19-28	28-36	15	19-23	19	19-28	19-30	28-36
Persian Muskmelons ...	...	...	...	...	...	...	...	...	50-100	120	120	120	120	80	66	86	86	86
Indian ditto ...	10	10	...	...	8	8	12-24	12-24	13	13	13	15	15	11-12	12	12	12	12
Kúr rice	60	60	60	54	54	60	54	40-44	40-44	24	24	27	27	26-27	26-27	34-40	36-50	36-50
Ajwáin	80	80	80	80	80	80	70	70	70	70	70	70	70	70-74	70-76	70-76	73-74	73-74
Onions	...	...	...	...	...	...	...	...	73	73	73	73	73	70-74	70-74	70-74	70-74	70-74
Fenugreek ...	...	...	...	...	...	...	...	...	70	70	70	70	70	42-51	20-74	20-32	30-64	40-64
Carrots	½ *man*	½ *man*	½ *man*	...	...	...	...	...	24	24	24	24	20-21	20-21	20-21	20-21	18-26	21-32
Lettuce	...	...	...	...	...	...	...	...	25	25	25	25	21	21	18½	18½	16-20	25-50

* D stands for *Dám* and J for *Jetal*. In these six columns, the J applies only to the Cabul Vetches and not to the following figures.

Autumn Harvest of the Súbah of Lahore. Nineteen years' rates.

	6th & 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Sugarcane (*paunda*) ...	...	...	200	200	200	200	200	200	200	200	200	200	200	200	200	200	200	200
Common sugarcane ...	180	180	180	160	160	160	160	150	100-120	100-120	100-120	100-120	117½-120	40-107½	94-131	94-130	70-130	105-130
Dark coloured rice (*Shâli Mushkín*) ...	...	...	...	80	80	80	80	60	60	46	46	42	40	50-60	40½-62	44-60	48-60	60-75
Common rice ...	80	70	70	60	60	60	60	44	45-50	36-40	36-40	32-36	26-32	32½-42½	22-32½	24-38	30-48	45-56
Múnji do. ...	...	...	...	...	...	...	...	...	65	65	65	65	65	50	50	43-50	30-56	50-52
Cotton	120	120	130	110	110	110	110	99	120	96-104	70	64	80	90-95½	90-120	80-160	44-70	55-68
Pot-herbs	80	80	80	80	80	80	80	80	76	70	60-70	50-60	50-60	60-70	60-70	60-70	60-70	60-70
Sesame seed ...	60	60	80	70	70	70	80	64	50-58	48	40	36	36	25-40	22-28	18-26	20-34	32-40
Moth	48	48	54	44	44	44	46	30	36	28-30	30-38	24-25	20-21	20-21	18½-23	12-17	10½-17	14-28
Másh	48	48	54	44	44	44	46	36	30-28	36-50	24-25	24-25	34	20-26	18-32	22-60	39-50	39-50
Múng	48	48	48	44	44	44	44	30	28-30	26-28	20-28	24-26	21	23	15-20	18½-23	16-24	26-34
Jowár	50	50	60	48	48	48	44	32	30-32	32	32-36	25-27	25	38½	24½-30	23-30	18-40	40-60
Lahdarah	48	48	50	44	44	44	44	30	30-32	26-28	20-28	24-26	21	23	15-23	15½-23	16-24	26-34
Lobiya	...	...	...	...	...	...	...	...	30	30	30	30	30	23	14-23	12½-27	20-30	24-28
Kodaram	44	44	50	44	44	44	44	30	30-32	32	30-32	30	26	24-30	18½-28	18½-28	18½-28	26-44
Kori	40	40	50	24	24	24	24	16	16	10	10	10	5	10	5-12	6½-10	8-12	5-14½
Shamákh	36	36	50	30	30	30	30	16	16	10	10	10	7	7-10½	7-10	8-10	9-12	12-18
Gál	44	44	50	40	40	40	40	20	18-20	17	16-17	12-14	13-14½	7½-15½	8½-11½	10-14	10-14½	12½-20
Arzan	44	44	50	40	40	40	40	36	18-20	20-24	20-24	16-20	14-18	16-21½	6½-15	8-15	10-20	15-20
Mandwah	48	48	50	40	40	40	40	30	28-30	26-28	26-28	26-28	22-26	21	25	18-25	20-26	26-36½
Indigo	140	140	160	140	140	140	140	136	136	136	136	120	120	130-134	130-134	134	134	134
Hemp	80	80	80	80	80	80	80	78	78	78	78	70	70	72	...	60-80	60-80	60-80
Turiya	80	80	80	...	...	...	...	...	32	32	32	32	34	34	34	34	29-34	23-34
Turmeric	...	...	...	...	...	...	...	...	120	120	120	104	104	104	104	104	104	104
Kachálu	...	...	...	...	...	...	...	...	76	70	70	60	60	68-70	70	68-70	68-70	28-70
Kult	...	...	...	...	...	...	...	...	28	26	26	22	22	24-28	24	24	48	26-32
Hinna	...	...	...	...	...	...	...	...	58	58	58	68-71	67-70	67-70	67-70	67-70	67-70	67-70
Water melons ...	...	...	...	...	...	...	...	...	10	10	10	10	10	11	11	11	11	11
Pán	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	223-5 D. J. to 263	...	...

Spring Harvest of the Súbah of the Multán. Nineteen years' rates.

	6th and 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Wheat	...	...	...	...	...	...	...	...	52	52	36	24	30	36-60	21½-40	...	40-52	46-64
									57-16	ditto	ditto	ditto	ditto	ditto	ditto	ditto	ditto	ditto
Kabul Vetches	...	...	...	...	...	...	...	...	D. J.									
Indian ditto	..	...	...	...	...	...	...	...	30	32	23-25	16	20	21½-40	13½-40	20½-40	20-48	26-48
Barley	...	...	...	...	...	...	...	...	34	36	22	12	21	20½-40	16-40	20½-40	20-48	26-48
Potherbs	...	...	...	...	...	...	...	...	70	60	56-60	50	50	53-60	44-50	34-40	52-60	52-60
Poppy	...	...	...	....	...	...	...	...	130	130	100	100	100	60-104	60-104	60-104	60-104	60-104
Safflower	...	...	...	...	..	...	...	...	76	70	60	60	70	60-64	40-64	64-70	64-70	60-70
Linseed	...	...	...	...	...	...	...	...	30	30	20	19	24	24	23	23	16-30	28-30
Mustard	...	...	...	...	...	...	...	...	30	30	25	19	30	18-60	15½-40	14½-28	20-36	36
A'das	...	...	...	...	...	...	...	...	28	28	19	12	16	6-20½	12½-40	18½-40	10-42	27-42
Arzan	...	...	...	...	...	..	...	...	22	22	16	13	20	16-37	18½-40	10-16	13-20	17-24
Peas	...	...	...	...	...	...	...	...	15	15	19-20	26-30	15½	19	19	18½	9-22	26-30
Persian Muskmelons ...	...	...	...	...	...	...	...	...	120	120	120	82	66	60-80	86	86	86	86
Indian ditto ...	...	...	...	...	...	...	...	...	13	13	13	11	11	12-19	12-40	11-12	11-16	12
Kúr rice	...	...	...	...	...	...	...	...	44	44	44	44	27	26	28-36	40	40	40
Ajwáin	...	...	...	...	...	...	...	...	73	70	70	70	70	64-70	44-70	52-74	56-74	44-60
Onions	...	...	...	...	...	...	...	...	70	70	70	70	70	60-74	40-74	52-74	56-74	44-60
Fenugreek	...	...	...	...	...	...	...	...	72	70	70	70	70	60	35-40	14½-52	40-70	40-70½
Carrots	...	...	...	...	...	...	...	...	24	24	24	24	20-21	20-21	20-21	20	16	24-26
Lettuce	...	...	...	...	...	...	...	...	25	25	25	25	21	20	18½	18½	20	25

Autumn Harvest of the Súbah of Multán. Nineteen years' rates.

	6th & 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Sugarcane (*paunda*) ...	...	...	...	...	...	...	...	...	200	200	200	200	200	200	200	200	200	200
Common sugarcane ...	...	...	...	...	...	...	...	...	150	120	100-120	100-120	100-120	100-120	100	100-110	70-100	100
Dark coloured rice ...	...	...	...	...	...	...	...	...	60	46	46	40	40	* 60	45-62	45-62	54-62	65-72
Common rice	...	...	...	...	...	...	...	...	50	40	40	32	32	48½-48	28-40	28-40	32½-40	38-48
Munji do.	...	...	...	...	...	...	...	...	65	65	65	65	65	50	50	50	56	52
Cotton	...	...	...	...	...	...	...	...	120	104	70	64	80	70-96	40-95½	70-76	44-90	56-90
Potherbs	...	...	...	...	...	...	...	...	76	70	60-70	60	50	40-76	40-70	70	60-70	60-70
Sesame seed	...	...	...	...	...	...	...	...	58	48	40	36	36	40-48	19½-40	24-26	20-26	26-40
Moth	...	...	...	...	...	...	...	...	31	25	25	21	20	23-40	13-40	13-40	14-18	24-26
Másh	...	...	...	...	...	...	...	...	36	30	30	25	24-25	34-48	18-40	20-32	20-26	26-40
Múng	...	...	...	...	...	...	...	...	32	32	32	32	27	34-48	34-40	26-36	32-33	32-50
Jowár	...	...	...	...	...	...	...	...	39	32	32	27	25	39-48	15½-40	24-26	25-32	32-48
Lahdarah	...	...	...	...	...	...	...	...	30	28	28	26	21	23-48	23-40	13	16	26-30
Lobiya	...	...	...	...	...	...	...	...	32	32	32	32	32	23-36	22-40	26-27½	22-26	26-38
Kodaram	...	...	...	...	...	...	...	...	32	32	32	32	32	23-36	22-40	26-27½	22-26	26-38
Kori	...	...	...	...	...	...	...	...	32	32	32	32	26	24-30	18½-30	18½-30	16	26
Shamákh	...	...	...	...	...	...	...	...	18	10	16	10	5	10-16	9-10	9-10	10-12	5-12½

* Gladwin has 46½ but the text has no variant.

Autumn Harvest of the Súbah of Multán—(continued). Nineteen years' rates.

	6th & 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.	D.
Gál	...	...	...	...	...	...	...	...	16	10	10	10	7	10-12½	9-10	9-10	8-10½	12-12¼
Arzan	...	...	...	...	...	...	...	...	20	24	24	24	14	20½-48	20½-40	10-21	10-20	15-20
Manḍwah	...	...	...	...	...	...	...	...	30	28	28	24	21	25	25	25	18-25	26-30
Indigo	...	...	...	...	...	...	...	...	136	136	136	120	120	130-134	134	134	134	134
Hemp	...	...	...	...	...	...	...	...	78	78	78	70	70	48-72	48-72	48-72	60-70	70-82
Túriya	...	...	...	...	...	...	...	...	32	32	32	32	32	34	34	34	24-34	23-34
Turmeric	...	...	...	...	...	...	...	..	120	120	120	104	104	104	104	104	104	104
Kuchálu	...	...	...	...	...	...	...	...	76	70	70	60	60	68-70	68-70	68-70	70	70
Kult	...	...	...	...	...	...	...	...	28	26	26	22	22	28	24	24	24	24-30
Hinna	...	...	...	...	...	...	...	...	58	58	58	58	58	48-70	40-70	70	70	70
Water melons	...	...	...	...	...	...	...	...	10	10	10	10	10	11	11	11	11	11
Pán	...	...	...	...	...	...	...	...	180	6¼ Rp.	do.	do.	do.	300	200	200	200	200
Singhárah	...	...	...	...		...	...	...	100	100	100	100	100	100	100	100	100	100
Arhar	...	...	...	...	...	...	...	...	...	...	...	...	...	20	20	20	20	20

Spring Harvest of the Súbah of Málwah. Nineteen years' rates.

	6th & 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.										
Wheat	50	50	50	50	50	50	50	50	Muzaffaris[1] 2 to 50	do.	do.	do.	do.	1¾M to 43½	do.	do.	do.	do.
Cabul Vetches ...	...	...	...	...	...	...	...	...	1¾M to 43½	do.	do.	do.	do.	do.	do.	do.	do.	do.
Indian do. ...	50	50	50	50	50	50	50	50	2M to 50D	do.	do.	do.	do.	1¾M to 43½	do.	do.	do.	do.
Barley	70	...	...	...	...	...	...	...										
Potherbs ...	75	75	75	75	75	75	75	75										
Poppy	50	50	50	50	50	50	50	50		3	Muzaffaris to 75 dáms.							
Safflower ...	.	...	...	...	...	...	...	...										
Linseed ...	50	50	50	50	50	50	50	50										
Mustard ...	...	...	...	...	...	...	...	...										
Adas and *Arzan* ...	50	50	50	50	50	50	50	50										
Peas	...	...	...	...	...	...	...	.		2	Muzaffaris to 50.							
Persian musk-melons	...		...	...	...	...	...	...										
Indian do. ...	10	10	10	10	50	50	50	50										
Kúr rice ...	60	60	60	54	54	60	54-70	56										
Ajwáin	80	80	80	80	80	80	80	80		3	Muzaffaris to 75.							
Onions, Fenugreek ...	...	...	...	...	...	...	...	...		2	Muzaffaris to 50.							
Carrots, lettuce ...																		

[1] See Vol. I, p. 23. There were three Sovereigns of Gujarát of the name of Muzaffar: the 1st reigned A. H. 799, (A. D. 1396): the 2nd in A. H. 917, (A. D. 1511); the 3rd in 969, (A. D. 1561.) The last named abdicated in favour of Akbar in 980 (A. D. 1572), but in 991, he collected a force, defeated Akbar's general and re-ascended the throne. His second reign was brief and the kingdom became a province of the Empire. Málwah was united to Gujarát under Bahádur a king of the latter dynasty A. H. 937, (A. D. 1530). I take these details from Mr. Oliver's note on the coins of the Muhammadan kings of Gujarát. In the list of coins there are two of copper of Muzaffar Sháh II, of 169 and 160 grains respectively, and three of silver of Muhammad Sháh III, of 73 and 175 grains. The latter, No. XXXI of the Catalogue, is remarkable as having been struck during the second brief accession of this monarch to power. See also History of Gujarát, Bayley, Index, Muzaffar.

Autumn Harvest of the Súbah of Málwah. Nineteen years' rates.

	6th & 7th years.	8th year.	9th year.	10th year.	11th year.	12th year.	13th year.	14th year.	15th year.	16th year.	17th year.	18th year.	19th year.	20th year.	21st year.	22nd year.	23rd year.	24th year.
	D.	D.	D.	D.	D.	D.	D.	D.	M. D.	D.	D.	D.	D.	M. D.	D.	D.	D.	D.
Sugarcane (*paunda*) ...	...	...	...	..	150	150	150	1 50	6-150	do.	do.	do.	do.	7 to 75	do.	do.	do.	do.
Common Sugarcane ...	150	do.	do.	do.	do.	do.	do.	do.	6-150	do.	do.	do.	do.	M. 7 to 75	do.	do.	do.	do.
Dark coloured rice ...	...	...	...	62½	do.	do.	do.	do.	2½-62½	do.	do.	do.	do.	M. 3 to 75	do.	do.	do.	do.
Common rice ...	50	do.	do.	do.	do.	do.	do.	do.	2-50	do.	do.	do.	do.	M. 1 to 43½	do.	do.	do.	do.
Munji „ ...	..	...	...	...	...	...	...	...	2-50	do.	do.	do.	do.	do.	do.	M. 1-43½	do.	do.
Cotton	50	do.	do.	do.	do.	do.	do.	do.	2-50	do.	do.	do.	do.	M. 2½-62½	do.	do.	do.	do.
Potherbs ..	75	do.	do.	do	do.	do.	do.	do.	3-75	do.	do.	do.	do.	do.	do.	do.	do.	do.
Sesame seed ...																		
Moth																		
Másh																		
Peas																		
Jowár																		
Lahdarah									M. D.					M. D.				
Lobiya	50	do.	do.	do.	do.	do.	do.	do.	2-50	do.	do.	do.	do.	1-43½	do.	do.	do.	do.
Kodaram																		
Kori																		
Shamákh																		
Gál																		
Arsan																		
Mandwáh									M. D.									
Indigo	150	do.	do.	do.	do.	do.	do.	do.	6-150	do.	do.	do.						
Hemp	50	do.	do.	do.	do.	do.	do.	do.	2-50	do.	do.	do.						
Turiya	50	do.	do.	do.	do.	do.	do.	do.	2-50	do.	do.	do.						

AIN 15.

The Ten Years' Settlement.

From the beginning of this immortal reign, persons of intelligence and void of rapacity, together with zealous men of experience, have been annually engaged in noting the current prices and reporting them to His Majesty, and taking the gross produce and estimating its value, they determined the rates of collection, but this mode was attended with considerable inconvenience. When Khwajah Abdul Majíd Ásaf Khan[1] was raised to the dignity of Prime Minister, the total revenue was taken at an estimation,[2] and the assignments were increased as the caprice of the moment suggested. And because at that time the extent of the empire was small, and there was a constant increase of dignities among the servants of the State, the variations were contingent on the extent of corruption and self-interest. When this great office devolved on Muzaffar Khán[3] and Rajah Todar Mull, in the 15th year of the reign, a re-distribution of the imperial assessment was made through the *kanungos*, and estimating the produce of the lands, they made a fresh settlement. Ten *kanungos* were appointed who collected the accounts from the provincial *kanungos* and lodged them in the imperial exchequer. Although this settlement was somewhat less than the preceding one, nevertheless there had been formerly a wide discrepancy between the estimate and the receipts.

When through the prudent management of the Sovereign the empire was enlarged in extent, it became difficult to ascertain each year the prices current and much inconvenience was caused by the delay. On the one hand the husbandman complained of extensive exactions, and on the other the holder of assigned lands was aggrieved on account of the revenue balances. His Majesty devised a remedy for these evils and in the discernment of his world-adorning mind fixed a settlement for ten years: the people were thus made contented and their gratitude was abundantly manifested. From the beginning of the 15th year of the Divine era to the 24th, an aggregate of the rates of collection was formed and a tenth of the total was fixed as the annual assessment; but from the 20th to the 24th year the collections were accurately determined and the five former ones accepted on the authority of persons of probity. The best crops were taken into account in each year and the year of the most abundant harvest accepted, as the table shows.

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[1] See Vol. I, p. 366, and Index.

[2] See Vol. I, p. 349.

[3] See Vol. I, p. 348.

The *Súbah* of *Allahabad* comprises nine *sarkárs* (*districts*) and possesses fifteen separate revenue codes.[1]

1. The *Sarkár* of *Allahabad* includes fifteen mahals and has three revenue codes.

The suburban district of Allahabad comprises three mahals, *viz*., the suburbs of *Allahabad*, *Kantat*, and a tract on the extreme limits of the *súbah* of Agra,[2] and possesses one revenue code.

Jalálábád has three mahals and a revenue code.

Bhadói, seven mahals, *viz*., *Bhadói*, *Sikandarpúr*, *Saráoṅ*, *Sangror*, *Mah*, *Kowái*, *Hádiábás*[3]—and a revenue code.

2. The *Sarkár* of *Benáres* has eight mahals and a revenue code. The detail is as follows—the suburban district of *Benares*, the township of *Benares*, *Pandarhá*, *Kaswár*, *Harhawá*, *Byálisi*.[4]

3. The *Sarkár* of *Jaunpur* has 41 mahals and two codes.

The suburban district of *Jaunpúr*, 39 mahals, one code, *viz*. :—

Aldemao, *Angali*, *Bheteri*, *Bhadáoṅ*, *Belheti*,[5] *Jaunpur*, *Suburban Jaunpur*, *Chandipúr Baḍhar*, *Chándah*, *Chiriyá Kót*, *Chakésar*, *Kharíd*, *Kháspúr Ṭánḍah*, *Khánpúr*, *Deogáoṅ*, *Rári*, *Sanjhóli*, *Sikandarpúr*, *Sagḍi*, *Sarharpúr*, *Shádi-ábád*, *Zafarábád*, *Karyát Maṭṭu*, *Karyát Dostpúr*, *Karyát-Menḍhah*, *Karyát Swetah*, *Kólah*, *Ghéswah*, *Ghósi*, *Kóḍiya*, *Gopálpúr*, *Kirákat*, *Mandiáho*, *Muḥammad-ábád*, *Majhórá*, *Mau*, *Nizámábád*, *Naigún*, *Nathúpúr*.[6]

4. The *Sarkár* of *Chanádah*, 14 mahals and one revenue code, *viz*.

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[1] The *Dastúr u'l A'mal* is a body of instructions and tables for the use of native revenue officers under the Mahomedan Government. Although professing to be copied from the original of Akbar, no two copies agree, owing, as Mr. Elliot conjectures, to their having been made up, in various degrees of completeness, from another account left by the *Kanungos*, *the A'mal-dastur*, in which orders superseding those of the *Dastur u'l Amal* were registered. Wilson's Gloss.

[2] There is probably an error here as a note to the text suggests.—The MSS. all differ in the names of the various *parganahs* of this district.

[3] In Tieffenthaler's Geographie de l'Indoustan (Bernoulli. Descript de l'Inde, Vol. I) the above names with one exception are mentioned with the addition of *Kheragaṛh*. A note in the text of Abul Fazl supplies this omission.

[4] This makes but six, which is the number given by Tieffenthaler whose names, however, vary somewhat from the text.

[5] This is the name in the note to the text and I have given it, as it accords with Tieffenthaler : the text itself has *Talhani*.

[6] I am extremely doubtful as to the orthography of these names—the MSS. confessedly vary and many of these places have doubtless ceased to exist. The importance of their true spelling and pronunciation scarcely justifies the labour of an extensive research.

the suburban district of *Chanádah, Ahérwárah, Bhóli, Baḍhól, Ṭánḍah, Dhós, Rághúpúr*[1]—the villages on the western bank of the river, *Majhwárah, Maháech, Mahwári, Mahói, Silpúr, Naran.*

5. The *Sarkár* of *Gházípúr*, 18 mahals, one code, *viz.*, the suburban district of *Gházípúr, Baliá, Pachótar, Balhábás, Bhariábád, Bhaláej, Chausá Dehbá, Sayyidpúr Namdí, Zahúrábád, Karyát Pali, Kópá Chhét, Ganḍhá, Karandah, Lakhner, Madan Benáras, Muḥammadábád, Parhárbári.*

6. The *Sarkár* of *Karrah*, 12 mahals, one code, *viz.*, the township of *Karrah*, its suburban district, *Aichhi, Atharban, Ayásá, Rári, Karári, Kótla, Kauṛra* commonly called *Kósóṇ, Fateḥpúr Haṅswah, Haṭgáoṅ, Haṇswah.*

7. The *Sarkár* of *Korarah*, 8 mahals, 3 codes, *viz.*, thus detailed. The suburban district of *Korarah* has one code and 2 mahals, *viz.*, itself and *Ghátampúr; Kótiá*, 3 mahals, *Kótiá, Gonér, Keranpúr Kindr,*[2] and one code; Jájmau, 3 mahals, *viz. Jájmau, Muḥsinpúr, Majháon,* and one code.

8. The *Sarkár* of *Kálinjar*, 10 mahals, one code, *viz.*, *Kálinjar* with its suburbs, *Aguási, Ajígaṛh, Senḍha, Samóni, Shádipúr, Rasan, Kharélah, Mahóbá, Módhá.*

9. The *Sarkár* of *Mánikpúr*, 14 mahals, 2 codes. The suburbs of *Mánikpúr* have 10 mahals and one code, *viz.*, *Mánikpúr* together with its suburban district, *Arwal*[3] *Bhalól, Salón, Jalálpúr Balkhar,*[4] *Karyát Karárah, Karyát Paegáh, Khaṭót, Naṣírábád.*

Ráe Bareli, etc. 4 mahals, one code, *viz. Ráe Bareli, Talhanḍi, Jáes, Dalmau.*

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[1] A note to the text gives *Rálhupúr* as the present name of this mahal—the other names have nearly all variants in the MSS., no doubt due as much to dialectic variations in pronunciation as to errors of copyists. Tieffenthaler adds to the above, the fortress of *Tschinarghar* (Chanár) built of stone, on an eminence on the western bank of the Ganges.

[2] Thus in all MSS. but Elliot has *Keraṭpur Kananda.*

[3] This is the variant in a note and accords with the spelling at p. 428 of text.

[4] Tieff. has "surnommé Halaca."

Spring Harvest of the Súbah of Allahabad.—Ten Years' rates.

	Suburban district of Allahabad. 8 Mahals.	Jalálábás, &c. 5 Mahals.	Bhadói, &c. 7 Mahals.	Sarkár of Benáres 8 Mahals.	Suburban district of Jaunpúr. 89 Mahals.	Parganah of Móngrah, &c. 2 Mahals.	Sarkár of Chanádah. 14 Mahals.	Gházípúr, &c. 18 Mahals.	Parganah of Karrah. 12 Mahals.	Parganah of Korarah. 2 Mahals.	Parganah of Kótia. 3 Mahals.	Jájmau, &c. 3 Mahals.	Sarkár of Kálinjar. 10 Mahals.	Sarkár of Mánikpúr. 10 Mahals.	Ráe Bareli. 4 Mahals.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Wheat	60-9	58-4	64-21	64-1	64-1	58-4	64-21	64-21	60-3	69-18	60-3	60-23	63-15	58-4	62-15
Cabul Vetches	......	......	......	71-14	71-14	......	71-14	71-14	......	55-23	......	......	55-23	......	71-14
Indian do.	38-0	39-3	...	41-9	41-9	39-3	41-9	41-9	38-0	34-17	38-0	37-0	34-17	39-3	39-3
Barley	40-6	40-12	......	48-2	67-2	40-12	47-2	47-2	......	40-6	40-6	40-6	40-6	42-12	45-21
Green barley not in ear				67-3			68-2	68-2							67-2
Adas	24-15	23-12	......	38-0	38-0	23-12	38-0	38-0	24-15	24-15	24-15	25-16	24-15	23-14	35-8
Safflower	83-15	83-21	......	70-3	70-3	83-21	70-3	83-3	83-21	70-17	83-21	69-22	72-17	83-21	82-3
Poppy	150-13	150-13	......	115-20	115-20	156-13	115-20	115-20	156-13	127-15	153-13	128-0	55-23	156-13	115-8
Potherbs	27-2	28-5	......	80-13	80-13	67-5	82-13	80-13	67-2	55-23	67-2	21½-0	30-15	68-5	76-1
Linseed	31-8	27-4	......	40-6	40-6	32-15	40-6	40-6	31-8	32-15	31-20	30-5	32-15	32-15	35-8
Mustard...	35-8	28-4	......	40-6	40-6	27-24	40-6	40-6	35-8	32-15	35-8	31-21½	20-3	38-21	38-21
Arzan	20-3	15-19	......	6-21	26-21	16-19	26-21	26-21	20-3	20-3	20-3	20-3	20-2	16-19	24-15
Peas (*Mashang*)	24-15	29-2	......	40-6	40-6	29-2	40-6	40-6	24-15	22-6	24-0	20-2	26-21	29-2	38-0
Carrots	25-18	26-21	......	26-21	26-21	16-21	26-21	26-21	25-18	32-21	25-18	31-21	70-18	26-21	26-21
Onions	83-21	79-2	......	80-13	80-13	79-10	80-13	80-13	83-21	82-18	83-21	82-18	......	84-10	80-98
Fenugreek	74-23	87-4	......	54-29	54-24	54-24	54-24	54-24	74-23	......	74-23	82-18	109-14	58-4	54-20
Persian muskmelons ...	144-6	150-13	......	134-4	134-11	150-1	134-4	134-4	144-6	109-14	144-6	119-16	115-16	150-1	134-4
Indian ditto	19-0	7-22	......	14-14	14-14	17-20	14-14	14-14	19-0	15-16	19-0	14-13	... .	17-7	14-13
Cumin seed	......	61-12	......	83-15	89-15	61-12	89-15	89-15	......	82-18	......	......	82-18	61-12	89-15
Coriander seed	......	......	......	105-2	105-2	......	105-2	105-2	......	...	......	......	......	......	105-2
Kúr rice...	52-14	56-24	......	56-24	46-24	46-24	46-24	46-24	52-14	50-20	52-14	46-24	50-20	46-24	46-24
Ajwáin	83-21	79-10	......	89-15	89-15	89-15	89-15	89-15	83-4	86-15	83-21	83-21	86-2	83-10	97-7

1. In these tables, *D* stands for *dám* and *J* for *jetal*, the 25th part of a *dám* which is the 40th part of a rupee.

Autumn Harvest of the Súbah of Allahabad.

	Sub-District of Allahabad.	Jalálábás.	Bhadói.	Sarkár of Benáres.	Sub-District of Jaunpúr.	Parganah of Móngrah.	Sarkár of Chanádah.	Ghásípúr.	Parganah of Karrah.	Parganah of Korarah.	Parganah of Kóṭia.	Jájmau.	Sarkár of Kálinjar.	Sarkár of Mánikpúr.	Ráe Bareli.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Sugarcane (*paundah*) ...	240-9	......	230-20	208-15	223-15	234-20	223-15	223-15	240-3	223-15	240-9	231-15	223-15	232-20	223-15
Common Sugarcane ...	......	......	126-9	123-0	123-0	126-9	123-9	123-0	109-17	143-3	103-17	143-3	143-17	126-6	123-0
Dark coloured rice	71-14	......	71-14	71-14	71-14	71-14	71-14	71-14	81-14	67-2	81-14	73-20	67-2	71-14	71-14
Common rice	44-18	......	42-12	49-5	49-5	43-12	49-5	49-5	44-18	46-24	44-28	43-24	46-24	42-12	46-24
Ál (morinda citrifolia, from which a red dye is extracted)	......	......	......	......	......	......	......	......	......	205-18	......	205-18	......	......	......
Cotton	89-15	......	91-18	96-4	96-4	91-17	96-4	96-4	89-15	91-18	89-0	93-3	91-18	91-18	93-23
Moṭh	25-18	......	26-21	33-14	33-14	26-21	33-14	33-14	25-18	24-15	25-18	22-23	14-11	26-21	31-8
Arzan	23-12	......	18-24	26-21	26-21	17-22	32-21	26-21	23-12	24-15	23-16	26-21	24-15	17-20	24-18
Indigo	163-6	......	162-3	162-3	162-3	162-3	162-3	162-3	163-5	163-6	163-6	163-6	163-6	162-6	162-6
Hinna	76-0	......	89-15	89-15	89-15	89-15	89-15	89-15	76-0	79-20	86-0	86-1	69-20	83-15	89-15
Hemp	84-24	......	84-24	84-24	84-24	84-24	84-24	84-24	84-24	89-24	84-24	84-24	89-15	84-4	84-24
Potherbs	80-0	......	87-5	83-15	83-15	87-5	89-15	89-15	82-17	84-23	82-18	87-7	84-20	87-5	87-0
Pán	210-0	......	244-21	268-20	268-20	244-21	268-14	268-14	210-3	267-20	210-4	268-20	267-20	267-20	267-20
Singháṛah	120-18	......	115-2	115-20	115-20	115-20	115-20	115-20	120-18	120-20	115-20	115-20	115-20	115-20	115-20
Jawári, (Jawár)	34-17	......	35-20	40-6	40-6	35-20	40-6	40-6	34-4	33-7	34-17	32-15	37-7	35-8	38-0
Kúri (a kind of wild grain) ...	......	......	......	13-15	13-15	......	13-15	15-15	......	13-15	......	......	18-15	......	13-15
Persian muskmelons ...	......	......	......	105-2	105-2	......	205-2	105-2	......	......	......	......	......	......	105-2
Sesame seed	40-0	......	43-15	44-18	44-15	44-18	44-18	42-12	42-12	42-12	41-9	101-9	43-15	43-15	43-15
Múng	42-12	......	48-2	49-5	49-5	48-5	49-5	49-5	42-12	42-6	42-12	41-9	40-6	48-2	48-2
Turmeric	......	......	......	115-20	115-20	......	115-20	115-20	......	......	......	......	......	......	....

The *Súbah* of *Oudh* comprises five *sarkárs* and possesses twelve codes.

1. The *Sarkár* of *Oudh*, 21 mahals, 3 codes. The suburban district has 19 mahals and one code. Two parganahs are comprised in Khairábád. They are as follows :

Oudh with its suburban district; *Anbódha, Anhónah, Pachhamráth, Bilehri, Baśodhí, Thánah Bhadáoṅ, Bakṭhá, Daryábád, Rudauli, S'elak, Sulṭánpúr, Sátanpúr, Supahah, Sarwápáli, Satrakah, Gawárchah, Manglasi Naipúr.*

Ibrahimábád and Kishni are each a parganah with one code.

2. The *Sarkár* of *Bharáitch* has 11 mahals, one code. The suburban district of *Bharáitch*, &c. 8 mahals, one code. *Bharáitch* with its suburbs 6 mahals, *Bahrah, Husámpúr, Wankdún,*[1] *Rajhat, Sanjhauli, Fakhrpúr*, Fort *Nawágaṛh.*

Fírúzábád, &c., two parganahs, one code, *viz.*, *Fírúzábád, Sultánpúr.*

Kharosṇa, one mahal, one code.

3. The *Sarkár* of *Khairábád*, 2 mahals, 3 codes. *Khairábád*, &c., 12 parganahs, one code, *viz.*, suburbs of *Khairábád, Basárá, Baswah, Basrah, Chhitápúr, Khairigaṛh, Ṣadrpúr, Kheri, Kharkhelá*, and *Laharpúr*, two mahals ; *Machharhaṭṭah*, and Hargaráoṇ, two mahals. *Páli*, &c. has 8 mahals, one code, *viz.*, *Páli, Barúránjnah, Báwan, Sánḍi, Sirah, Gopamau, Khánkatmau, Nímkhá ; Bharwárah*, &c. two mahals, included in *Oudh*, *viz.*, *Bharwárah* and *Pílá*,—and one code.

4. The *Sarkár* of *Gorakhpúr*, 24 parganahs, one code. The suburban district of Gorakhpur with the town, 2 mahals, *Atraulá, Anhólá ; Banáekpúr* &c. 4 mahals, *Bánbhanpárah, Bhanwápárá, Telpúr, Chilupára, Daryápára, Dewápárá* and *Kótlah*, 2 mahals, *Rohli ; Rámgaṛh* and *Góri*, 2 mahals, *Rasúlpúr* and *Ghósi* 2 mahals ; *Kaṭhlá, Khalápárá, Mahóli, Manḍwah, Manḍlah ; Manghar* and *Ratanpúr*, 2 mahals ; *Maharanthoi.*[2]

5. The *Sarkár* of *Lucknow* has 55 mahals, 2 codes. The suburban district of Lucknow, &c., 47 parganahs, one code. *Abéthi, Isauli, Asíyún, Aśohá, Unchah Gáoṇ, Balkar Bijlour,*[3] *Bári, Bharimau Pangwán, Betholi, Panhan, Parsandán, Pátan, Báráshákor, Jhalóter, Dewi, Deorakh, Dadrah, Ranbirpúr, Rámkóṭ, Sandilah, Saípúr, Sarósi, Saháli, Sídhor, Síḍhúpúr, Sanḍi, Sarón, Fateḥpúr*, Fort of *Ambhaṭi, Kursi, Kákóri, Khanjrah, Ghátam-*

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[1] *Dangdoun.* Tieffenth.—A variant in the text has *Damakdun ;* almost every name has an alternative spelling.

[2] This name is neither in Bernoulli nor in Elliot and is not mentioned in the account of Oudh. It has several variants.

[3] A note suggests this to be Bijnour.

púr, *Karanḍa*, *Kónbhi*, *Lucknow* with its suburbs, *Lashkar*,[1] *Malíḥabád*, *Mohán*, *Moráoṉ*, *Maḍiáoṉ*, *Mahónah*, *Manawi*, *Makráed*,[2] *Haḍha*, *I'nhár*.

Onám &c., 8 parganahs, one code, *viz.*, *Onám*, *Bilgráoṉ*, *Bangarmau*, *Hardoi*, *Sátanpúr*, *Fateḥpur Chaurási*, *Kachhándu*, *Maláwah*.

Spring Harvest of the Súbah of Oudh.

	Parganah of the suburban district of Oudh, &c.	Ibrahímabád, &c.	Kishni, &c.	Bharáitoh, &c.	Fírúzabád, &c.	Kharáneah, &c.	
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	
Wheat	54-20	62-15	58-4	54-20	55-23	55-20	
Indian Vetches	34-17	39-3	39-3	33-14	32-11	33-14	*Note*.—The difference in the two classes of mustard seed is in the size and colour of the grain.
Mustard seed (*Khardal*) ...	......	40-6	. ...	......	......	......	
Barley	39-3	45-21	42-12	38-0	35-20	38-0	
Adas	23-12	35-20	28-12	22-9	21-6	22-10	
Safflower	71-14	72-0	83-21	71-14	69-8	71-14	
Poppy	127-15	115-20	156-13	127-12	127-11	127-11	
Potherbs	69-9	76-1	68-5	56-12	54-20	56-12	
Linseed	29-0	35-20	32-15	27-24	26-21	27-24	
Mustard seed (*Sarshaf*) ...	30-5	38-0	27-24	29-2	29-2	29-2	
Arzan...	20-3	24-15	16-19	15-3	7-22	20-3	
Peas	29-2	38-0	29-2	25-8	24-15	25-15	
Carrots	30-5	36-21	36-21	28-7	29-2	29-2	
Onions	78 0	80-18	79-10	78-7	78-7	78-7	
Fenugreek	55-22	54-20	58-4	58-4	78-20	......	
Persian Muskmelons ...	115-20	230-4	150-1	110-20	115-20	115-30	
Indian do.	4-13	14-23	17-22	15-16	15-16	15-16	
Cumin seed	79-15	61-12	......	......	......	.. ...	
Coriander seed	......	150-2	......	......	......	......	
Kúr rice	......	46-24	46-24	45-21	44-18	45-21	
Ajwáin	......	97-5	79-10	83-21	83-21	82-21	

[1] The text has *Lashkar* only—Tieffenthaler, *Lashkarpúr*. When there are several variants in the notes, I have ventured to select those that accord with other accounts, though differing from the selected names of the text.

[2] Tieff. "*Bakraed* autrement Bári."

Autumn Harvest of the Súbah of Oudh.

	Parganah of the suburban district of Oudh, &c.	Ibrahímábád, &c.	Kishni, &c.	Bharáitch, &c.	Fírúzábád, &c.	Kharónsa, &c.	Suburban district of Khairábád.	Páli, &c.	Bharwárah, &c.	Suburban district of Gorakhpúr.	Lucknow, &c.	Onám, &c.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Sugarcane (*paundah*) ...	240-9	223-15	230-8	240-9	203-15	240-9	220-15	231-15	240-9	240-9	231-15	231-35
Common sugarcane ...	190-15	123-0	126-0	123-0	184-4	123-0	184-4	131-23	190-15	123-0	127-15	131-3
Dark coloured rice ...	67-2	71-14	71-14	62-5	65-4	62-15	65-24	73-20	67-2	62-15	74-20	73-20
Common rice	43-15	46-24	42-12	40-6	41-9	40-6	41-9	46-24	43-17	40-6	44-18	46-24
Másh...	33-15	34-17	40-6	31-8	32-15	31-8	32-15	34-17	33-15	31-8	34-21	34-17
Cotton	83-21	93-23	91-18	89-15	89-11	89-15	89-15	93-23	83-21	89-15	93-18	93-23
Moth...	35-18	41-20	26-21	24-15	23-12	24-15	23-12	22-23	25-18	24-15	24-15	22-23
Gál	16-19	21-6	15-16	15-16	15-16	15-16	......	......	......	......	......	......
Túriya	31-8	38-0	35-20	31-8	33-14	31-6	......	......	......	......	......	......
Arzan	25-18	24-15	17-22	22-9	24-15	22-9	......	......	......	......	......	......
Indigo	123-15	162-3	162-3	163-6	163-6	162-6	......	......	......	......	......	......
Hinna	70-15	79-15	79-15	69-8	71-14	69-20	......	......	......	......	......	......
Hemp	89-15	84-24	84-24	85-21	89-15	89-15	......	......	......	......	......	......
Potherbs	89-2	84-5	87-5	82-18	82-16	83-21	......	......	......	......	......	......
Kachrah (*Cucumis melo*) ...	12-20	4-3	13-15	12-8	14-4	12-8	......	......	......	......	......	......
Pán	230-14	260-3	244-21	223-15	223-15	223-15	......	......	......	......	......	......
Singhárah	115-8	115-8	115-8	115-8	115-8	115-8	......	......	......	......	......	......
Lobiya	....	38-0	......	......	...	......	......	......	......	......	......	......
Jowári, (millet)	35-20	38-0	35-8	38-0	33-14	38	33-14	32-15	35-2	38-0	35-0	32-15
Carrots	......	81-15	......	......	......	......	......	......	......	......	......	......
Kúri, (a kind of wild grain)...	......	13-15	......	15-5	......	......	......	......	......	......	......	......
Persian* watermelon ...	105-2	......	......	......	......	......	......	......	......	......	......	......
Arhar	......	......	......	22-9	...	22-9	23-12	25-4	......	......	......	......
Lahdarah	24-15	25-18	24-15	23-12	24-15	23-12	24-15	25-18	24-18	23-12	25-4	25-18
Kodaram	28-20	31-8	29-2	26-22	25-18	26-15	25-18	31-8	28-8	26-21	28-24	41-8
Mandwah	25-18	31-8	26-21	25-18	24-15	25-18	24-15	29-2	35-18	55-18	32-21	23-2
Sesame seed	41-9	31-8	43-15	44-18	45-1	44-18	45-21	41-9	41-1	44-18	40-20	41-9
Shamákh	18-15	19-0	12-8	12-8	12-8	12-8	12-8	13-10	13-11	12-8	12-8	13-10
Múng	43-15	48-2	48-3	41-2	43-15	41-9	43-15	41-9	43-15	41-10	43-15	41-9

* So the text, but it is probably a misprint of تربزة for خربزة.

1. The *Sarkár* of *Agra*—the royal residence. 44 parganahs, 4 codes. The suburban district of Agra, &c., 6 mahals, one code., *viz.*, *Agra* and its suburbs, *Chanwár*, *Jalesar*, the city of *Agra*, *Dhólpúr*, *Maháwan*. *Beánah* &c. 33 mahals, one code; the suburbs of *Beánah*, 2 mahals, *Oudéhi*, *Ōd*, *Ōl*, *Bhasáwar Tódahbhím*, *Bináwar*, *Chausaṭh*, *Khánwá*, *Rajhóhar*, *Faṭehpúr* known as *Sikri*, *Seonkar Seonkri*, *Mathura*, *Mahóli*, *Mangóṭlah*, *Bhaskar*, *Wazírpúr*, *Hélak*, *Hindón*, *Rápari*, *Bári*, *Bajwárah*. *Eṭáwah* &c. 3 mahals, one code, *viz.*, *Eṭáwah*, *Rápri*,[1] *Hatkánt*. *Mandáwar* &c. 2 mahals, one code, *viz.*, *Mandáwar*, *Kakhónmar*.

2. *Sarkár* of *Alwar*. 43 parganahs, 3 codes. The parganahs of *Alwar* &c. 33 mahals, one code, *viz.*, the suburbs of *Alwar*, *Dhará*, *Daḍékar*, *Bahádurpúr*, *Panáín*, *Khelóhar*, *Jalálpúr*, *Bihrózpúr*, *Ráṭh*, *Bálhaṭṭah*, *Bahrkól*, *Hájipúr*, *Búdahthal*, *Anthulah Hábrú*, *Paráṭ*, *Balhár*, *Barodah Faṭhkhan*, *Barodahmeo*, *Basánah*, *Hasanpúr*, *Badóhar*, *Hasanpúr Góri*, *Deoli Sájári*, *Sakhan*, *Kiyárah*, *Ghát Seon*, *Kohráná*, *Mónkóná*, *Mandáwarah*, *Naugáon Náhargaṛh*, *Harsóri* and *Harpúr*, 2 mahals, *Harsáná*. *Bachherah*, &c. 5 mahals, one code, *viz.*, *Bachherah*, *Khohariṛaná*, *Bhíwán*, *Ismaílpúr*, *Amran*, *Mubárakpúr*, &c., 5 mahals, one code, *viz.*, *Mubárakpúr*, *Harsóni*, *Mandáwar*, *Khírtahali*, *Mójpúr*.

3, 4. *Sarkárs* of *Tijárah* and *Eráj*, 4 codes. The *Sarkar* of *Eraj*, 16 mahals, *viz.*, *Eraj*, *Parhár*, *Bhánḍér*, *Bijpúr*, *Pándúr*, *Chhatrah*, *Riyábánah*, *Sháhzádahpúr*, *Khaṭólah* &c., *Kajhódah*, *Kedár*, *Kúnj*, *Khékas*, *Kánṭi*, *Kháerah*, *Mahóli*. The *Sarkár* of *Tijárah*, 18 mahals, 1 code, *viz.* *Tijárah*, *Indor*, *Ujaina*, *Umará Umari*, *Pór*, *Begwán*, *Banóhrá*, *Jhamráwat*, *Khánpúr*, *Sákras*, *Santhádári*, *Fírúzpúr*, *Fatehpur Móngarta*, *Kótlah*, *Karhérá*, *Naginán*. *Thánah* of *Kahwár*, one code. *Besru*, one code.

5. *Sarkár* of *Kanauj*, 5 codes. The suburban district of *Kanauj*, &c. 11 mahals, one code. The suburbs of *Kanauj*, *Bárá*, *Bithur*, *Bilhur*, *Bilgráon*, *Deohá*, *Sikandarpúr*, *Seóli*, *Seóñrakh*, *Malkúsah*, *Nánamau*. *Sakeṭh* &c. 6 mahals, one code. *Sákéṭh*, *Karáoli*, *Barnah*, *Sahár*, *Patiáli*, *Saháur*. *Bhógáon*, &c. 10 mahals, one code. *Bhógáon*, *Sonj*, *Sakráon*, *Sakatpúr*, *Sarór*, *Chhabarmau*, *Shamshábád*, *Pati 'Alipúr*, *Kanpal*, *Bhójpúr*. *Sikandarpúr*, one code. *Phapúnd*, one code.

6. *Sarkár* of *Sahár*. *Sahár*, &c. 6 mahals, one code, *viz.*, *Sahár*, *Pahári*, *Bhadóli*, *Kámah*, *Koh Majáhid*, *Hódal*. *Nonhéra*, one code.

7, 8, 9. *Sarkár* of *Gwalior*, &c., one code. *Sarkár* of *Gwalior*, 13 mahals, one code. *Sarkár* of *Narórpanj*, 5 mahals, one code. *Sarkár* of *Beanwán*, 28 mahals, one code.

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[1] A note to the text suggests this name to be an error, as not in Elliot nor in the account of the province of Agra. Neither is it in Tieffenthaler.

10. *Sarkár* of *Kálpi*, 16 parganahs, one code. *Ulai, Biláspúr, Badhneṭh, Dérápúr, Deokali, Ráth, Ráipúr, Suganpúr, Sháhpúr, suburbs of Kálpi, Kenár, Khandóṭ, Khanḍéla, city of Kálpi, Muḥammadábád, Hamírpúr.*

11. *Sarkár of Kól*, 4 codes. *Thánah Farída*, &c. 10 mahals, one code, *viz.*, *Thánah Farída, Pahásu, Danbhái, Malikpúr, Shikárpúr, Núh, Chandós, Kharjah, Ahár, Tapal.* Suburban district of *Kól*, &c., 4 mahals, one code, *viz.*, *Kól, Jaláli, Sikandar ráo, Gangéri. Márharah*, &c., 5 mahals, one code, *viz.*, *Márharah, Balrám, Sóroṇ, Pachlánah* and *Sídhpúr*, 2 mahals. *Akbarábád*, 2 mahals, one code, *viz.*, *Akbarábád, Atrauli.*

12. *Sarkár* of *Nárnól*, 4 codes. Suburban district of *Nárnól*, &c., 8 mahals, *viz.*, suburbs of *Nárnol* and city, *Bárh, Kóṭ Pótli, Bábái, Khanḍéla, Sankhána, Kánóri*, villages at the foot of the hill. *Barodah raṇá*, &c. 2 mahals, *viz.*, *Barodah raṇá, Lápoti. Chál Kalánah*, &c. 2 mahals, *Chál-kalánah, Khodáná. Kanódah*, &c. 3 mahals, *Kanódah, Narharah, Jhojeoṇ.*

See Table next page.

Spring Harvest of the royal residence of Agra.

	Suburban district of Agra.	Etáwah.	Suburban district of Bayánah.	Mandáwar.	Alwar.	Bachherah.	Mubárakpúr.	Eraj.	Tijárah.	Thánah of Kahwár.	Béaru.	Sahár.	Pahári.	Nonhéra.	Kanauj.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Wheat	67-2	0-9	67-2	67-2	67-2	64-21	63-10	63-17	64-21	67-2	67-2	67-2	64-21	68-2	60-21
Cabul Vetches	67-9	...	...	...	...	...	...	55-23	...	..	...	...	...	...	...
Indian do.	44-18	35-20	42-12	40-6	40-6	36-23	35-20	34-17	36-23	40-6	36-23	36-23	36-23	40-6	37-15
Barley	49-5	40-6	44-17	44-18	44-18	42-12	41-9	46-0	42-12	44-17	42-12	42-12	42-12	44-17	40-0
Adas	29-2	25-17	29-17	26-21	26-21	26-21	26-21	26-21	26-21	26-21	26-21	26-21	26-21	26-21	25-17
Safflower	127-11	120-1	127-11	123-0	123-0	127-0	127-0	127-0	127-0	120-0	127-11	127-11	127-11	123-0	69-22
Poppy	127-11	120-20	127-11	123-0	127-0	127-11	127-11	127-11	127-11	123-0	127-11	127-11	123-0	123-0	128-0
Potherbs	67-2	58-4	61-12	60-9	60-9	59-7	60-9	55-23	59-8	60-9	59-8	59-8	59-8	60-9	61-12
Mustard seed	31-14	31-8	31-14	33-14	33-14	31-8	31-8	32-11	31-8	33-14	31-8	31-8	31-8	33-14	31-21
Arzan	24-15	23-3	20-3	21-6	21-6	22-9	23-3	23-9	21-6	22-9	22-9	22-9	22-9	21-6	20-6
Peas	31-8	29-2	33-14	32-11	32-11	31-20	29-2	29-2	31-8	32-11	31-8	31-8	31-8	32-15	39-2
Carrots	29-2	29-2	33-14	29-2	29-2	25-18	26-21	26-21	25-18	29-2	25-18	25-18	25-8	29-2	31-21
Onions	84-24	80-12	80-11	80-18	82-17	81-16	81-16	82-17	81-16	80-2	81-16	81-16	81-16	82-17	82-17
Fenugreek	44-18	50-8	84-24	55-8	55-29	84-24	81-16	...	84-24	55-23	...	...	84-24	55-23	82-18
Persian muskmelons ...	111-20	87-17	111-20	111-20	111-20	100-16	100-16	100-16	100-14	100-16	...	100-16	100-16	111-20	119-16
Indian ditto	15-11	14-13	15-16	15-16	15-16	14-14	15-16	15-16	14-14	15-16	15-16	15-16	14-14	15-16	14-13
Cumin seed	84-24	83-21	82-24	84-24	84-24	81-18	84-24	82-17	...	84-24	...	...	81-16	84-24	...
Kúr rice	55-23	49-5	87-8	51-11	51-11	53-17	51-11	50-8	50-18	51-11	53-17	53-17	56-17	51-11	46-24
Ajwáin	84-24	83-21	84-24	84-24	84-24	81-17	84-24	86-2	81-16	84-24	81-16	81-16	81-16	84-24	83-21

Autumn Harvest of the Súbah of Agra.

	Suburban district of Agra.	Etáwah.	Suburban district of Bayánah.	Mandáwar.	Alwar.	Bachherah.	Mubárakpúr.	Eraj.	Tijárah.	Thánah of Kahwáz.	Bésru.	Sáhar.	Pahári.	Nouhéra.	Kanauj.
	D. J.	D. J.	D. J.	D J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Sugarcane (*paundah*)	239-6	239-8	223-15	200-18	205-0	223-15	223-15	223-15	223-15	217-0	218-18	217-0	220-15	217-0	...
Common sugarcane	147-11	134-4	148-17	134-4	134-4	125-6	120-11	173-3	185-6	134-4	138-16	138-6	125-6	134-4	131-23
Dark coloured rice	84-20	60-9	82-17	81-14	81-14	78-7	76-0	67-2	78-1	71-14	76-0	76-1	78-7	71-14	73-20
Common rice	6-9	44-17	58-4	63-18	63-17	63-18	63-17	48-4	63-18	63-17	58-4	58-0	63-18	63-17	26-24
Ál	...	...	..	...	...	...	...	250-17	...	...	...	...	...	...	...
Másh	40-6	34-17	38-0	35-20	35-9	35-20	35-20	35-19	35-20	35-20	36-23	36-23	35-20	35-20	34-17
Cottor	7-5	89-15	89-11	89-11	89-11	89-11	89-15	91-17	89-11	89-11	95-1	95-0	89-11	89-11	93-23
Moṭh	29-2	24-15	...	22-9	22-9	22-9	22-9	24-15	22-9	22-9	24-15	24-15	22-9	22-9	22-23
Gál	20-3	14-13	17-22	16-19	16-10	16-19	16-19	15-15	16-19	16-19	15-16	15-16	16-19	16-19	15-19
Túriya	40-12	34-17	40-6	39-3	39-3	38-0	35-20	38-0	38-0	39-3	42-12	42-13	38-0	39-3	34-17
Arzan	29-2	22-9	...	22-9	22-9	23-12	24-15	24-15	23-12	22-9	23-12	23-12	23-13	22-9	26-21
Indigo	156-13	159-22	158-19	161-0	161-0	161-0	156-18	163-0	161-0	161-0	163-6	163-0	161-0	161-0	168-1
Hinna	70-7	78-7	67-2	77-7	78-7	78-7	78-7	69-8	78-0	78-7	78-7	78-7	78-7	78-7	76-1
Hemp	93-23	89-11	89-11	89-11	13(?)11	88-20	89-11	89-11	88-8	89-11	88-8	88-8	88-8	89-11	84-24
Potherbs	84-24	80-12½	81-14	81-14	81-14	82-17	81-14	84-23	82-17	81-14	78-7	88-7	72-17	71-14	78-7
Kachṛah	13-15	12-8	15-5	13-11	11-15	13-15	13-11	12-7	13-11	13-11	13-11	18-11	13-11	18-11	11-5
Pán	223-20	223-15	223-15	223-15	223-15	223-15	223-0	267-0	223-15	223-15	223-15	223-15	2 2315	223-15	268-20
Singhárah	115-20	...	115-20	115-20	115-20	115-20	115-20	115-20	115-20	115-20	115-20	115-20	1 1520	115-15	11520
Lobiya	31-8	30-15	38-0	37-24	27-24	32-5	31-8	33-14	30-5	27-24	33-14	33-14	30-5	27-24	...
Jowári	44-18	35-6	40-6	35-20	35-20	35-20	38-7	35-20	35-20	36-23	36-23	35-20	35-20	32-15	32-15
Kúri	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lahḍarah	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kodaram	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Manḍwah	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...
Sesame seed	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Shamákh	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Múng	...	.	..	...	...	...	...	...	...	..	...	...	...	...	...

Supplement to the Spring Harvest of the Súbah of Agra.

	Saketh.	Bhagáon.	Sikandarpúr	Phapúnd.	Gwalior, &c.	Kálpi.	Kol.	Thánah Farída.	Akbarábád.	Márharah.	Nárnól.	Barodahrana.	Chál Kalánah.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Wheat ...	64-21	58-4	60-9	63-18	69-8	63-18	63-9	58-4	63-18	60-9	62-15	63-18	61-12
Cabul Vetches ...	......	......	......	55-23	......	55-23	......	......	......	......	......	......	......
Indian do. ...	39-3	33-14	38-0	34-18	42-12	34-17	35-20	34-17	35-20	38-0	36-22½	35-20	35-20
Barley... ...	40-12	38-	40-6	40-6	40-6	40-6	40-6	38-0	40-12	40-6	41-9½	41-9	41-9
Adas	26-21	24-15	24-15	24-15	20-2	24-15	26-21	22-9	24-15	24-15	24-15	23-15	24-15
Safflower ...	73-20	73-20	74-23	72-17	69-8	72-17	71-14	83-21	81-14	74-23	72-17	71-14	71-14
Poppy	127-15	127-15	127-15	127-15	127-15	127-15	123-0	124-9	123-0	128-12	119-17	127-15	123-0
Potherbs ...	60-9	57-4	57-4	55-23	60-9	50-23	58-4	64-21	63-2	58-4	65-4	60-9	60-9
Mustard seed ...	32-15	30-5	30-15	30-15	33-14	32-15	29-2	30-5	29-2	30-15	37-½	31-8	31-8
Arzan	21-6	20-3	21-6	20-3	16-12	20-3	20-9	19-0	22-9	21-6	20-9	22-9	20-3
Peas	31-20	24-15	29-2	20-9	31-8	22-9	26-21	29-2	29-2	29-2	27-23	29-21	26-21
Carrots ...	31-20	39-20	31-20	26-21	26-24	26-21	24-15	24-15	26-21	31-8	26-1	24-20	24-15
Onions ...	87-5	80-18	87-5	82-18	84-24	82-18	89-15	81-15	81-16	87-15	84-12	81-16	77-7
Fenugreek ...	89-15	......	89-11	......	......	......	......	49-5	......	89-15	......	81-16	......
Persian Musk Melons	......	101-19	..	109-14	115-20	109-14	100-16	145-9	111-8	......	102-21	100-16	......
Indian ditto ...	15-16	15-16	14-14	15-16	15-16	15-16	17-22	15-16	14-14	15-16	15-16	15-16	1 (?) 16
Cumin seed ...	84-24	82-18	87-5	82-18	84-14	80-18	......	86-2	84-24	87-5	84-2	84-24	......
Kúr rice ...	51-15	......	51-15	50-8	59-8	50-20	49-5	59-23	53-17	51-15	46-2	51-11	60-9
Ajwáin ...	84-24	80-18	87-5	82-2	86-2	86-2	84-24	86-2	84-24	87-23	84-12	84-24	84-24

Supplement to the Autumn Harvest of the Súbah of Agra.

	Saketh.	Bhugáon.	Sikandarpúr.	Phapúnd.	Gwalior, &c.	Kálpi.	Kol.	Thánah Farída.	Akbarábád.	Márharah.	Nárnól.	Barodahrana.	Chál Kalánah.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Sugarcane (*paunda*)	......	223-5	......	223-15	239-6	......	223-18	219-2	223-15	......	216-22	223-151	205-18
Common Sugarcane	138-16	146-3	147-16	143-3	147-15	143-0	134-4	134-4	134-4	138-16	134-4	127-11	125-6
Dark coloured rice	70-14	59-7	71-14	67-2	70-12	67-2	64-21	67-2	64-21	74-2	77-6½	76-1	73-20
Common rice ...	40-5	44-18	49-5	46-24	55-20	46-24	46-24	46-20	46-24	49-5	60-9	63-18	53-17
Ál	......	......	......	205-18	......	205-18	......	......	......	......	......	......	......
Másh	35-20	34-18	34-18	35-19	40-6	35-19	33-14	23-14	33-14	34-17	38-0	35-20	33-14
Cotton ...	93-23	84-24	93-23	91-17	87-5	91-18	89-15	93-23	89-15	93-23	89-11	89-11	89-11
Moth	25-18	22-18	24-15	24-5	26-21	24-15	22-9	23-12	22-9	24-15	29-3	22-3	23-12
Gál	16-19	15-16	16-19	15-16	20-9	15-16	15-16	14-14	15-16	16-19	16-19	15-19	15-16
Túriya	38-0	34-17	35-20	38-0	40-8	38-0	38-0	33-14	38-0	35-20	42-12	35-9	46-½
Arzan	24-15	21-6	23-12	40-6	27-24	24-15	24-15	21-6	24-11	23-12	23-12	24-11	22-9½
Indigo	160-3	158-19	160-0	160-6	160-3	162-1	163-1	160-24	161-0	165-15	156-0	161-0	161-0
Hinna	......	77-4	......	69-8	69-8	69-8	77-4	76-17	77-4	......	76-½	78-7	77-4
Hemp	82-11	86-2	87-5	89-11	84-20	89-11	84-24	77-5	84-24	87-5	89-15	89-11	84-24
Potherbs ...	78-7	78-7	78-7	74-23	76-1	74-21	76-0	88-8	76-0	77-7	71-13	71-14	11-14
Kachrah ...	13-11	12-8	13-11	12-7	12-7	12-7	12-7	12-8	12-8	13-11	13-1½	13-11	12-8
Pán	......	267-20	......	268-8	223-15	268-8	223-13	223-15	223-15	......	223-15	223-15	223-15
Singhárah ...	......	102-22	......	111-20	111-20	111-20	111-20	111-20	108-11	......	115-20	111-20	111-20
Lobiya	30-5	27-24	131-8	33-17	31-8	33-14	36-21	36-21	33-14	31-8	35-19	31-8	26-21
Jowárí	39-3	35-20	39-3	38-7	34-18	38-7	35-19	35-14	35-19	39-3	35-19	35-20	38-14
Kúri	......	......	......	......	15-16	......	......	11-14½	(?) 11	......	......	12-8	......
Lahdarah ...	26-21	24-5	26-21	26-21	31-8	26-21	24-15	24-15	24-15	26-21	27-23	26-23	26-23
Kodaram	30-5	27-24	30-5	27-24	31-8	27-24	29-2	32-5	29-2	30-5	29-1	33-14	29-2
Mandwah ...	30-5	26-21	29-2	26-2	31-8	25-21	27-24	27-14	27-24	29-2	20-8	25-18	27-24
Shamákh ...	25-18	12-8	24-11	11-5	14-0	11-5	12-8	11-8	12-8	24-15	12-7	13-15	15-19
Peas	49-6	42-24	49-5	40-6	49-5	40-6	40-6	38-0	40-6	49-5	35-19	35-20	35-20
Turmeric ...	89-11	......	111-20	......	......	......	......	......	......	111-20	......	......	......

Súbah of *Ájmere*, 7 Sarkárs, 9 codes.

1. *Sarkár* of *Ájmere*, 2 codes. Suburban district of *Ájmere*, &c. 24 Parganahs, 1 code. City and suburbs of *Ájmere*, 2 mahals, *Áráine, Parbaṭ, Bahnái,*[1] *Bharánah, Bawál, Báhal, Bándhan Sandheri, Bharónda, Tusína,*[2] *Jobnair,*[3] *Deogáoṇ, Róshanpúr, Sáṇbhar, Sarwár, Saṭhelá, Sulaimánábád, Kēkri, Khérwah, Máhróṭ, Masqúdábád, Naráinah, Harsor, Anbér,* &c., 4 Parganahs, 1 code, *viz.*, *Anbér, Bhakói, Jhág, Múzábád.*

2. *Sarkár* of *Jodhpúr*, 21 Parganahs, 1 code. Suburbs and city of *Jodhpúr, Asóp, Endráoti, Bhódhi, Palpárah, Belárá, Páli,* &c., 3 mahals, *Báhilah, Pódhh, Bhadrájauṇ, Jetáran, Dotárá, Sújhat, Sátalmér, Sewáná, Khérwa, Kheonsar, Kúndój, Mahéwah.*

3. *Sarkár* of *Chitór*, 28 Parganahs, 1 code. Suburbs and city of *Chitor*, 2 mahals, *Islámpúr* commonly *Rámpúr, Udaipúr,* &c., 3 mahals, *Aparmál,*[4] *Arṭóḍ, Islámpur* commonly *Mohaṇ, Bódhnúr, Phúliá, Banhéra, Púr, Bihín Surúr, Bágór, Begún, Pati Hájípúr, Jéran, Sáṇwarkháti, Sándri, Samél* with the cultivated land, *Kosiánah, Mánḍalgaṛh, Mândal, Madáriyá Nímach* &c., 3 mahals.

4. *Sarkár* of *Ranthanbór*, 4 codes, *Ranthanbór* &c., 36 Parganahs, 1 code. Subarban district of *Ranthanbór, Alhanpúr, Etáḍa, Atón, Islámpúr, Iwán Bosamér, Barodah, Bhadláoṇ, Baklánṭ, Palátiáh, Bhosór, Bélónah, Bálakhatri, Bhóripaháṛi, Bárán, Talád, Jetpúr, Jháin, Khaljípúr, Dhari, Saṇhusári, Koṭá, Khandár, Khaṭoli, Kaḍáud, Lákhri, Lóṇdah, Lahaud, Mángrór, Momedánah &c.*, 16 mahals. *Cháṭsú &c.*, 16 Parganahs, 1 code. *viz.*, *Cháṭsú, Barwárah, Uniyárá, Páṭan, Banhaṭá,* Sarsúp, *Bóli, Béjri, Kharni, Nawáhi, Jhaláwah, Khankharah, Súi Súpar, Malárnah, Karór, Bóndi, Delhwárah,* &c., 7 Parganahs, 1 code, *viz.*, *Delhwárah, Rewándhnah, Nagar, Antrórah, Delánah, Amkhórah, Loharwárah, Toḍá,* &c., 3 Parganahs, 1 code, *viz.*, *Toḍá, Tónk, Tóri.*

5. *Sarkár* of *Nágor*, 30 Parganahs, 1 code. Suburban district of *Nágór, Amar Sarnáin, Indánah, Bhadánah, Baldúbalám,*[5] *Batódhá, Barodah, Bárah gáín, Cháel, Charoḍah, Jákhrah, Khárijkhaṭu, Denḍwánah, Dónpúr, Rewásá, Rón, Rasúlpúr, Rahót, Sádélah, Faṭhpúr Jhanjmún, Kásli, Kháélah Kójúrah, Kóléwah, Kumhári, Kéran, Ládon, Merath, Manóhar nagar, Nókhá.*

6 & 7. *Sarkárs* of *Saróhi* and *Bikánér*. The codes of these two *Sarkárs* are not laid down.

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[1] *Bahacói*, Tieff.

[2] *Bossina, Ibid.*

[3] *Zounbara, Ibid.*

[4] *Aparpál, Ibid.*

[5] In the text *Bakdu*, but the above is the name in the account of this Súbah which occurs later on.

Spring Harvest of the Súbah of Ájmeré.

	Suburban district of Ájmere, &c.	Parganah of Anbér, &c.	Parganah of Jodhpúr, &c.	Parganah of Chitór, &c.	Parganah of Rantanbhór, &c.	Parganah of Chátsú, &c.	Parganah of Delhwárah, &c.	Parganah of Tódah, &c.	Parganah of Nágór, &c.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Wheat	49-5	31-8	100–16	55-23	55-23	53-18	67-2	46-24	100-16
Indian Vetches ...	33-14	20-3	55-23	31-8	31-8	38-0	42-12	27-24	55-23
Barley	33-14	20-3	67-2	33-14	33-14	38-0	49-5	32-11	67-2
Adas	22-3	13-11	...	22-9	22-9	24-15	20-3	...	...
Safflower	62-15	38-9	67-2	55-23	55-22	58-9	59-4	36-29	67-2
Poppy	85-15	60-9	115-20	89-24	84-24	115-20	116-8	77-4	115-20
Potherbs	55-23	35-20	62-15	55-23	55-23	46-8	55-22	36-24	62-15
Linseed	31-8	20-3	31-8	26-21	26-21	26-21	29-2	...	31-8
Mustard seed ...	44-18	26-21	55-23	26-21	24-15	...	27-24	18-11	55-23
Arzan	20-9	13-11	55-23	18-11	13-11	17-22	17-22	14-15	55-23
Peas	26-9	20-3	...	22-2	20-9	...	...	...	...
Carrots	26-21	15-16	..	22-9	22-21	...	27-24	18-11	..
Onions	67-2	44-18	67-2	59-21	59-21	80-18	89-13	53-17	68-2
Fenugreek	...	...	55-0	...	67.	...	.	55-23	...
Persian Musk-Melons...	100–16	67-2	...	83-11	89-11	...	89-11	89-8	...
Indian ditto ...	11-5	6-18	...	13-11	13-11	13-11	13-11	13-11	8-24
Cumin	70-7	53-17	77-8	67-2	67-2	80-13	80-13	53-17	...
Kúr rice	51-11	33-0	...	52-14	52-24	40-6	33-14	...	...
Ajwáin	70-7	53-17	78-7	67-2	67.	80-13	80-13	53-17	88-7

Autumn Harvest of the Súbah of Ajmer.

	Suburban district of Ájmere &c.	Parganah of Anbér, &c.	Parganah of Jodhpúr, &c.	Parganah of Chitór, &c.	Parganah of Rantanbhór, &c.	Parganah of Chátsú, &c.	Parganah of Delhwárah, &c.	Parganah of Tódah, &c.	Parganah of Nágór, &c.
	D. J.	D. J	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Sugarcane (*paundah*)	......	...	...	239-6	239-6	...	...	...	...
Common sugarcane	115½-20	86-1	115-8	115-8	115-8	134-4	115-20	81-16	115-20
Dark coloured rice...	55-23	35-20	55-23	67-2	68-2	72-20	67-22	44-18	...
Common rice ...	44-20	23-2	44-2	53-17	50-17	67-2	46-24	31-8	44-18
Másh	33-14	29-2	31-7	33-14	33-14	39-3	27-24	18-15	31-8
Cotton	60-15	40-6	67-2	76-1	76-1	78-8	72-17	54-0	67-0
Moth	24-15	15-16	36-3	26-1	26-1	22-9	40-6	26-21	20-3
Gál	13-15	8-24	38-21	13-15	13-15	15-16	16-16	10-16	38-8
Túriya	38-1	24-16	...	33-14	33-14	15-5	...	...	...
Arzan	17-22	12-7	55-21	17-22	17-22	17-22	22-9	17-24	55-6
Indigo	134-4	85-11	134-4	111-20	134-4	134-4	134-4	89-11	134-4
Hinna	67-2	44-18	67-2	55-23	55-23	67-2	62-15	40-21	67-2
Hemp	82-19	53-8	87-7	78-8	78-7	89-15	76-13	76-13	53-17
Potherbs ..	55-22	35-20	62-15	55-23	55-23	62-15	76-13	26-9	62-15

Autumn Harvest of the Súbah of Ájmere.—continued.

	Suburban district of Ájmere, &c.	Parganah of Anbér, &c.	Parganah of Jodhpúr, &c.	Parganah of Chitór, &c.	Parganah of Rantanbhór, &c.	Parganah of Chátsú, &c.	Parganah of Delhwárah, &c.	Parganah of Tódah, &c.	Parganah of Nágór, &c.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Kachṛah	13-2	8-24	13-11	11-5	15-5	13-11	13-11	8-24	13-11
Singhárah ...	115-20	116-20	115-20	115-20	115-20	115-20	115-20	115-20	115-20
Lobiya	31-20	20-9	22-9	31-8	31-8	32-11	22-9	13-14	22-9
Jowári	24-15	11-16	31-8	29-2	29-12	32-22	42-2	30-0	31-8
Lahdaṛah	20-3	12-8	17-20	22-9	22-9	25-18	31-8	19-0	17-22
Kodaram	22-3	11-5	...	22-9	22-9	33-14	33-14	27-24	...
Manḍwah	22-2	14-4	...	22-3	22-9	26-21	26-21	17-22	...
Sesame seed ...	33-14	20-3	33-4	33-14	33-14	24-16	34-17	22-24	33-14
Shamákh	15-5	6-18	...	11-5	11-5	11-5	11-5	6-0	
Múng	24-11	15-16	26-21	40-6	40-6	36-22	42-12	27-10	26-21
Kúri	21-5	6-18	...	8-24	8-24	...	11-5	6-3	...
Kalt	......	...	...	...	33-14	...	...	22-9	...

The rates of the *Sarkárs* of Bikánér and Saróhi are not given.

The *Súbah* of Delhi, 8 *Sarkárs*, 28 codes.

1. The *Sarkár* of Delhi, 48 Parganahs, 7 codes. The old suburban district, the new ditto *Pálam, Jhársah, Masaúdábád, Tilpat, Lúni, Shakarpúr, Bághpat, Kásnah, Dásnah, Sulaimánábád, Kharkhúdah, Sónipat, Talbégampúr, Találpúr.*

Pánipat, &c., 2 Parganahs, 1 code, *viz., Pánipat, Karnál, Safédún, Ḳutánah, Chhapróli, Tándah Bhagwán, Gonór, Jhanjhánah, Kánḍhlah, Gangérkhéra.*

Baran, &c., 8 Parganahs, 1 code. *Baran, Siyánah, Jéwar, Dankor, Ádh, Pothh, Senthhah, Sikandarábád.*

Mérath, &c., 7 Parganahs, 1 code. *Mérath, Hápúr, Barnáwah, Jalálábád, Sarwárah, Garh Muktésar, Hatnáwar.*[1]

Jhajhar, &c., 4 Parganahs, 1 code. *Jhajhar, Dádri Ṭáha, Mándóthi, Béri Dóbaldhan.*

Rohtak, 1 Parganah, 1 code.

Palól. ditto. ditto.

2. *Sarkár* of *Badáon,* 16 Parganahs, 1 code. *Ajáoṇ, Anólah, Badáon* and suburbs, *Bareli, Barsar, Pónd, Telhi, Sahsáon, Sonási Mandéhah, Saníyâ, Kánṭ, Kot Sálbáhan, Gólah.*

[1] *Hastinapur,* Elliot & Tieff.

3. *Sarkár* of *Hiṣár Fírozah*, 18 mahals, 4 codes. Suburbs of *Hiṣár Fírozah*, &c., 7 parganahs, 1 code. Suburbs and city of *Hánsi*, *Barwálah*, *Barwá*, *Toshám* and *Agróhah*, 2 mahals, *Fateḥábád*. *Gohánah*, &c., 4 parganahs, 1 code. *Gohánah*, *Ahróni*, *Bhaṭṭú* and 16 villages. *Sirsá*, 1 parganah, 1 code. *Muhim*, &c., 6 parganahs, 1 code. *Muhim*, *Rohtak*, *Jínd*, *Khándah*, *Tohánah*, *Aṭhkérah*.

4. *Sarkár* of *Rewári*, 11 mahals, 4 codes. *Rewári*, &c., 8 parganahs. 1 code. *Rewári*, *Báwal*, *Koṭ Kásim Ali*, *Páṭoḍhi*, *Bhóharah*, *Ghelót*, *Ratái Jatái*, *Nimránah*. *Táoru*, 1 parganah, 1 code. *Suhnah*, 1 parganah, 1 code. *Kohánah*, 1 parganah, 1 code.

5. *Sarkár* of *Saháranpúr*, 36 mahals, 4 codes. *Deoband*, &c., 26 mahals, 1 code. *Deoband*, *Saháranpúr*, *Bhatkhanjáwar*, *Manglór*, *Nánóth Rámpúr*, *Sarót*, *Púrchhapár*, *Jórási*, *Sikri Bhúkarhari*, *Sarsáwah*, *Chartháwal*, *Rurki*, *Baghṛa*, *Thánah Bhewan*, *Muzuffarábád*, *Raepúrtátár*, *Ambeṭh*, *Nakór* and *Toghlakpúr*, 2 mahals, *Bhógpúr*, *Bhaṭṭah*, *Thánah Bhím*, *Sanbalṛá*,[1] *Khódi* and *Gangwah*, 2 mahals, *Lakhnauti Keránah*, &c., 2 parganahs, 1 code. *Keránah*, *Bédóli*.

Sardhanah, &c., 7 parganah, 1 code. *Sardhanah*, *Bhónah*, *Súranpalri*, *Badhánah*, *Jóli*, *Khatóli* and *Baghra*, 2 mahals. *Indri*. 1 mahal, 1 code.

6. *Sarkar* of *Sirhind*, 2 mahals, 4 codes. Suburbs of *Sirhind*, &c., 13 parganahs. Suburbs of *Sirhind*, *Rúpar*, *Páél*, *Benór*, *Jahat*, *Dhótah*, *Dorálah*, *Deoránah*, *Khorám*, *Masénkan*, villages of *Ráe Samú*, *Anbálah* and *Kéthal*. *Thánésar*, &c., 8 parganahs. *Thánésar*, *Sádhúrah*, *Sháhábád*, *Khizrábád*, *Muṣṭafa-ábád*, *Bhódar*, *Sultánpúr*, *Póndri*. *Thárah*, &c., 2 parganahs. *Thárah*, *Ludhiánah*. *Samánah*, &c., 9 parganahs. *Samánah*, *Sunnám*, *Manṣúrpúr*, *Málnér*, *Hápari*, *Póndri*, *Fateḥpúr* and *Bhatandah*, *Máchhipúr*.

8. *Sarkár* of *Sanbal*, *(Sambhal)* 47 mahals, 3 codes. City of *Sanbal*, &c., 23 parganahs. City of *Sanbal*, suburbs of *Sanbal*, *Sarsi*, *Naróli*, *Manjhólah*, *Jadwár*, *Gonór*, *Neodhanah*, *Deorah*, *Dabhársi*, *Dhakah*, *Rajabpúr*, *Amróhah*, *Ujhári*, *Kachh*, *A'ẓampúr*, *Islímpur Dargú*, *Islámpur Bharú*, *Afghánpúr*, *Chopálah*, *Kandarki*, *Bachharáoṇ*, *Gandór*. *Chándpúr*, &c., 16 parganahs. *Chándpúr*, *Sherkoṭ*, *Bíjnaur*, *Mandáwar*, *Kératpúr*, *Jalálábdd*, *Sahanspúr*, *Nahtór*, *Nadínah*,[2] *Akbarábád*, *Islímábád*,[3] *Seohárá* and *Jhálú*, 2 mahals. *Lakhnór*, &c., 11 parganahs. *Lakhnór*, *Sháhi*, *Kábar* and *Kánkhari* 2 mahals. *Hatamnah*, *Rájpúr*, *Dódélah*, *Léswah*, *Sarsáwah*, *Basárá*, *Paróhi*.,[4]

Sarkár of *Kumáon*. (The names of its parganahs are not entered in the MSS.)

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[1] *Sanbalhera*. Elliot.

[2] So the text and Tieff. but Elliot. *Naghinah*.

[3] Elliot, Islámabad—the difference in pronunciation is accounted for by the *Imálah* or pronouncing *Fatha* like *Kasra* —as *kitíb* for *kitáb* ; *en nes* for *an Nás*.

[4] Elliot and Tieff. *Biroi* and *Barohi*.

Spring Harvest of the Súbah of Delhi.

	Old Suburban district.	Pánipat, &c.	Merath, &c.	Baran, &c.	Jhajhar, &c.	Palól.	Rohtak.	Sarkár of Badáon	Suburban district of Hiṣár.	Gohánah, &c.	Sirsá.	Muhim.	Réwári	Táórú.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Wheat	63-0	58-4	58-4	58-4	61-12	64-21	58-4	50-8	62-15	57-4	58-4	58-4	63-10	64-16
Cabul Vetches	......	...	...	...	...	...	...	...	67-2	...	...	...	...	...
Indian ditto	36-3	36-23	40-6	32-11	33-14	33-14	29-16	30-5	29-2	29-16	30-5	7-19	35-20	31-20
Barley	42-12	40-6	38-0	38-0	41-9	42-12	34-17	45-20	40-6	42-12	42-12½	42-12½	24-11	22-12
Adas	24-15	24-15	25-11	22-9	24-15	26-1	24-11	15-23	24-15	22-9	24-16	24-11	24-11	26-21
Safflower	71-14	71-14	84-24	83-21	71-14	72-14	63-20	70-11	67-2	67-0	67-2	60-20	71-14	71-14
Poppy	123-0	125-3	145-9	120-45	123-11	127-11	119-16	128-0	119-16	119-16	119-16	127-16	127-11	127-11
Potherbs	67-2	55-23	64-21	64-21	60-9	59-7	48-0	57-1	60-2	55-23	51-12	57-0	60-9	50-7.
Linseed	31-20	31-7	29-20	33-14	33-14	32-11	36-21	24-0	25-13	25-17	24-15	23-21	29-2	34-17
Mustard seed	29-2	29-2	31-20	35-5	31-20	31-20	30-20	26-7	31-20	29-2	29-2	30-5	31-20	31-20
Arzan	22-9	20-3	19-0	19-0	20-3	22-2	20-3	17-9	20-3	17-20	20-3	20-3	22-9	22-9
Peas	29-2	26-21	24-16	29-2	26-21	31-20	26-21	...	29-9	29-9	29-9	26-21	29-2	29-2
Carrots	21-23	24-15	23-12	24-11	24-11	53-17	29-2	26-21	23-5	39-2	29-2	29-2	26-21	25-18
Onions	81-16	78-7	81-16	81-16	77-7	81-16	80-0	80-8	85-0	85-0	85-0	81-16	81-16	81-16
Fenugreek	......	62-15	49-5	49-5	...	...	...	...	35-0	38-0	...	...	81-16	81-16
Persian Musk Melons	111-20	100-16	145-9	145-9	100-16	100-16	96-4	13-12	98-10	96-4	98-2	96-4	100-16	100-16
Indian ditto	11-16	15-16	17-16	17-22	15-16	15-16	13-11	11-16	15-16	13-11	13-11	13-14	11-16	14-14
Kúr rice	53-17	53-17	53-17	55-23	60-9	50-17	46-24	38-0	46-24	45-21	46-24	46-24	21-11	53-17
Ajwáin	84-24	89-12	84-24	86-2	84-24	81-16	85-0	85-0	85-0	85-0	84-24	85.0	...	81-16

Autumn Harvest of the Súbah of Delhi.

	Old suburban district.	Panipat, &c.	Merath, &c.	Baran, &c.	Jhajhar, &c.	Palól.	Rohtak.	Sarkár of Badáon.	Suburban district of Hiṣar.	Gohánah, &c.	Sirsá.	Muhim.	Réwári.	Táorú.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Sugarcane (*paundah*)	210-5	204-17	216-22	219-3	250-18	218-5	217-0	216-9	214-20	214-20	214-20	217-0	220-11	223-11
Common sugarcane	127-11	123-0	123-0	134-4	125-6	138-11	127-19	125-6	125-6	128-2	127-24	127-4	137-11	125-6
Dark coloured rice	78-7	67-0	43-18	67-2	73-8	76-1	62-11	64-21	62-15	63-18	64-21	76-1	76-1	77-7
Common rice	55-7	44-18	48-2	46-20	53-17	58-14	49-5	38-15	51-14	......	45-21	48-20	63-18	63-18
Másh	35-20	33-14	34-17	33-14	33-14	31-23	38-0	31-20	38-0	35-20	38-0	38-0	35-20	35-20
Cotton	89-11	91-17	89-11	93-23	89-11	95-1	89-21	96-4	89-11	89-11	89-11	89-12	89-11	89-11
Moṭh	23-12	26-21	22-9	23-12	23-13	24-11	23-12	23-3	24-11	23-12	23-12	23-12	22-0	22-9
Gál	16-15	15-9	16-19	14-14	15-16	11-16	16-12	15-3	16-19	15-16	15-16	16-12	16-12	16-12
Arzán	20-3	20-3	29-9	21-6	22-9	23-12	23-12	19-4	23-12	23-12	23-12	23-12	24-15	23-12
Indigo	121-0	121-0	121-0	121-0	121-0	121-0	120-12½	121-14	125-12	125-12½	125-12½	156-0	156-3	161-0
Hinna	77-4	76-1	71-14	72-17	78-3	78-7	76-0	42-14	76-0	76-0	76-0	76-0	76-0	77-7
Hemp	84-24	89-18	83-21	87-5	84-24	81-0	80-18	89-11	80-18	80-18	87-5	86-18	89-11	88-8
Potherbs	70-17	71-14	78-7	78-7	71-14	71-7	73-20	73-20	71-14	71-14	71-14	73-20	71-14	72-17
Kachṛah	11-0	11-0	12-7	12-20	13-11	13-11	12-20	13-11	13-11	13-11	12-11	13-11	13-11	13-11
Pán	223-15	200-15	220-11	220-11	220-11	220-11	220-11	220-11	220-11	220-11	220-11	220-11	220-11	220-11
Singháṛah	111-15	111-20	111-20	111-20	111-20	111-20	111-20	111-20	111-20	111-20	111-20	111-20	111-20	111-20
Lobiya	31-0	...	26-21	26-21	26-21	33-14	31-20	27-10	35-20	34-17	38-0	38-0	35-20	30-5
Jowári	33-14	33-14	33-14	33-14	33-14	26-20	35-20	34-17	38-0	38-0	38-0	35-0	35-20	35-20
Kúri	11-5	11-5	12-20	11-5	13-11	11-5	......	11-5	11-5	......	11-20	...	12-8	12-8
European radish	500 ? 0	500 ? 0	12-20	12-20	13-11	13-11	12-20	13-20	13-11	13-11	13-11	13-11	...	13-11
Lahdaṛah	26-21	26-21	22-9	24-11	26-21	26-21	29-2	22-9	28-0	27-24	26-21	29-2	...	21-21
Kodaram	32-11	33-4	29-2	32-5	29-2	33-14	29-2	27-24	29-2	29-2	33-14	23-8	...	34-17
Manḍwah	29-2	31-20	23-2	27-14	27-24	27-10	28-0	25-17	26-21	26-21	25-17	28-0	25-17	29-9
Sesame seed	42-12	40-0	44-18	44-18	52-12	49-5	46-24	39-3	44-18	45-21	41-24	46-24	...	44-18
Shamákh	11-5	11-5	12-8	11-5	11-19	12-20	11-19	11-19	11-5	11-4	11-5	11-5	13-11	13-11
Múng	38-0	42-0	43-11	38-6	35-20	40-6	36-23	36-22	36-22	35-2	36-23	36-23	35-20	36-23

Supplement to the Spring Harvest of the Súbah of Delhi.

	Suhnah	Kóhánah.	Deoband, &c.	Sardhanah, &c.	Kéránah, &c.	Indri.	Suburban district of Sirhind.	Thánésar, &c.	Thárah, &c.	Samánah, &c.	Suburban district of Sambhal.	Chándpúr, &c.	Lakhnór, &c.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Wheat	34-21	67-2	55-23	58-4	58-0	51-11	51-11	59-5	51-11	51-11	55-21	54-20	50-8
Cabul Vetches ...	...	......	......	......	......	......	......	......	......	......	59-22⅓	......	......
Indian do. ...	35-0	33-14	33-14	34-17	35-8	32-23	35-0	31-22	33-3	33-14	33-14	35-20	35-20
Barley	42-12	44-18	35-8	38-0	40-6	36-23	35-0	31-22	39-3	33-14	33-14	35-20	35-20
Adas	24-15	24-15	25-11	29-9	23-15	26-1	24-11	11-23	22-9	15-23	24-15	24-15	24-18
Safflower	76-17	71-14	84-24	84-24	71-14	76-0	76-0	76-0	76-0	76-0	71-14	69-20	70-11
Poppy	...	123-0	150-7	145-9	125-3	126-9	126-9	126-9	126-9	126-9	127-11	127-1	120-0
Potherbs	...	60-9	64-21	64-21	55-21	58-7	59-7	59-7	58-5	57-5	57-¼	57-1	58-1
Linseed	32-11	30-14	27-24	29-9	31-8	25-18	26-21	25-18	25-18	26-21	24-11	24-15	24-16
Mustard seed ...	...	33-14	29-2	31-20	29-2	21-21	26-21	25-17	26-0	26-21	29-2	27-24	26-7
Arzan	...	21-6	20-9	19-0	20-9	17-22	17-22	17-22	17-22	17-22	17-22	17-9	17-9
Peas	31-20	31-20	32-11	30-5	26-21	20-9	22-9	22-3	22-20	25-0	30-5½	30-0	......
Carrots	...	29-2	26-21	23-12	24-16	26-21	26-21	22-7	26-1	26-1	26-1	26-1	26-1
Onions	...	......	82-19	84-24	81-16	87-7	82-18	82-18	82-18	83-21	......	82-18	82-18
Fenugreek ...	...	55-23	......	49-0	60-17	51-11	......	40-6	51-11	41-2	67-10	62-11	......
Persian Musk Melons	...	111-20	145-0	145-9	100-16	115-20	112-23	113-12	111-20	111-20	114-1	111-20	113-12
Indian ditto ...	11-16	11-16	19-0	17-22	11-16	14-9	14-14	14-14	14-14	15-16	15-16	11-20	11-16
Kúr rice	...	51-11	60-9	53-17	53-17	41-9	41-9	49-17	41-9	42-12	42-12	......	38-0
Ajwáin	...	84-24	84-24	84-24	89-15	84-24	85-0	84-24	84-24	85-0	84-24	42-12(?)	24-24 (?)

Supplement to the Autumn Harvest of the Subah of Delhi.

	Suhnah.	Kóhánah.	Deoband, &c.	Sardhanah, &c.	Kéránah, &c.	Indri.	Suburban district of Sirhind.	Thánésar, &c.	Thárah, &c.	Sámanah, &c.	Suburban district of Sambhal.	Chándpúr, &c.	Lakhnór, &c.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Sugarcane (*paundah*)...	218-0	...	216-20	216-20	214-1	240-12	240-12	240-12	240-12	230-12	220-6	220-0	216-0
Common Sugarcane ...	134-16	134-16	123-0	123-0	123-0	118-13	121-22	120-19	118-13	118-12	129-17	130-20	120-29
Common rice	58-4	33-17	42-12	48-9	44-48	42-12	42-12	42-18	44-18	49-15	42-12	41-9	42-12
Másh	36-23	35-20	32-11	34-17	33-14	32-15	33-14	33-0	32-12	31-8	34-12	35-19	31-20
Cotton	95-1	89-11	89-11	89-11	91-17	107-8	107-8	150-2	58 20	105-2	102-21½	97-10	46-14
Moṭh	24-15	26-9	20-9	22-0	26-21	21-6½	22-9	22-9	21-1	21-6	22-9	22-9	22-3
Gál	15-16	16-19	15-16	16-19	16-9	13-11	14-14	14-14	13-11	14-14	15-16	15-16	15-3
Arzan	23-12	22-9	20-9	22-9	23-3	23-3	23-3	23-3	23-3	21-3	21-6	22-9	19-14
Indigo	163-6	161-0	157-13	161-0	161-0	161-0	161-0	161-0	161-0	161-0	163-6	156-13	161-14
Hinna	78-20	88-7	77-4	71-14	86-1	70-11	69-20	70-11	70-11	70-11	73-20½	72-17	72-17
Hemp	...	89-11	82-18	83-21	82-18	82-12	82-12	82-12	82-12	82-12	89-11	89-11	89-11
Potherbs	77-7	71-14	71-14	78-7	70-14	71-14	71-14	70-11	71-14	71-14	78-6	78-7	73-20
Kachṛah	13-11	13-11	12-8	12-8	12-8	11-5	11-19	11-5	11-19	11-19	11-5	11-14½	12-20
Pán	223-11	223-15	245-24	223-15	223-15	223-15	223-15	223-15	223-15	223-15	223-15	223-15	......
Singháṛah	...	...	......	111-20	111-20	111-20	111-20	111-20	111-20	111-20	111-20	111-20	......
Lobiya	33-14	27-24	30-5	25-21	......	......	......	......	......	......	26-23	26-21	27-10
Jowári	36-23	35-20	26-21	33-14	33-14	33-14	33-14	34-17	33-14	33-14	36-22	38-18	36-23
Kúri	13-11	13-11	11-5	12-8	10-3	12-23	13-20	12-22	12-22	12-8	......	......	......
European radish ...	13-11	13-11	12-8	12-8	12-20	11-5	11-19	11-5	11-19	11-19	11-5	11-14½	12-20
Lahḍarah	26-21	26-21	22-9	22-9	26-21	24-15	25-4	24-15	24-25	24-15	24-15	24-15	22-9
Kodaram	33-14	35-20	38-24	29-9	33-14	26-7	25-18	26-21	26-7	24-15	27-23	26-20	26-7
Manḍwah	27-10	27-24	24-15	29-9	30-20	24-15	25-18	24-15	24-15	24-15	26-6½	27-24	25-18
Sesame seed	49-5	44-18	34-17	44-18	40-6	40-6	41-3	41-9	40-6	40-6	44-18	48-2	39-3
Shamákh	12-8	13-11	11-5	12-20	11-5	11-5	11-5	11-5	11-5	11-5	11-18	11-5	11-19
Múng	40-6	38-0	38-0	34-15	40-6	40-6	40-6	40-6	40-6	38-0	40-6	40-6	36-22
Turmeric	...	...	27-24	......	......	......	......	......	......	111-20	......	......	......

The *Súbah* of *Lahore* contains 8 populated areas[1] (*Tieff. pagi et oppida*).

1. The area of *Láhore*, &c. has 20 mahals, 1 code. Area of *Láhore*, &c. 4 mahals; metropolitan area, *Bári Doáb; Barhiásat;*[2] lands of *Panj Bari Sháhpúr:* lands of *Kálapand, Rachnáu Doáb.*

Panjáb, 16 mahals: Tappah[3] *Bhélúwál* of the *Bari Doáb*, *Tappah Bharli, Tappah Phulwári, Panjgarámi, Sandhwál,*[4] *Sáhú Mali, Sidhpúr, Mankaṭwálah, Gházipúr, Chandanwarak, Amráki Bhatah, Parsarór,*[5] *Rachnáu, Sídhpúr Panchnagar, Garbandwál.*

2. *Sarkár* of *Jálandhar*, 30 mahals. 1 code. *Jálandhar, Sultánpúr, Shaikhpúr, Mélsi, Lóhi Dhéri, Nakódar, Talón, Muḥammadpúr, Miáni Núriya, Kharkharáoṇ, Raḥímábád, Jalálábád, Hádiábád, Bájwárah, Harhánah,* and *Akbarábád*, 2 mahals, *Balót, Bhonká, Hájípúr, Pati Dhínát, Dárdak Sáhimalót, Andwarah, Ḍaḍiál, Kard Jálar? Sarkar(?), Déswahah, Chaurási, Naunankal, Nóbi.*

3. *Sarkár* of *Baṭálah*, &c. 14 mahals, 1 code. *Baṭṭálah, Kánuwáhan, Kalánór, Jamári, Ḥanwád and Bába*, 2 mahals, *Thanḍóṭ, Dábháwálah, Khókhówál, Paniyál, Bhalót, Kátwahá* and *Béthán*, 2 mahals, Salímábád separate from Baṭṭálah.

4. *Pati Haibatpúr*, &c., 6 mahals, 1 code. *Haibatpúr, Hoshiár Karnálah, Fírozpúr, Ḳaṣúr, Muḥammadót, Deosah.?*

5. *Sarkár* of *Parsarór*, &c. 7 mahals, 1 code. *Parsarór, Mékri,*[6] *Mahasrór, Pati Ẓafarwál, Pati Bármak, Hamínagar.*

6. *Sarkár* of *Rohtás*, &c., 9 mahals, 1 code. *Rohtás, Kari, Kariáli, Bahni, Andarhal, Lósdah, Sardahi, Malótrai Kedári, Nandanpúr.*

7. *Sarkár* of *Siálkót*, &c., 11 mahals, 1 code. *Siálkót, Mánkót, Wan, Sódrah, Narót, Rénhá, Jímah Chatah, Marát, Mankoknor*[7] *Sialkot?*

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[1] The term *sawád* is usually applied to the towns and villages of Arabian Iráḳ, as those in Khurasán, are called *rustáḳ*, and in Arabia Felix *makhálif*.

[2] This name does not occur in the account of Lahore later on. The variants are *Barhiát, Barhát, Barsáhát, Barsahasát*. It is scarcely necessary to note that the words *Bári* and *Rachna* in connection with Doáb are formed by the crasis of *Beás* and *Rávi*, in the former case, and *Rávi* and *Chenáb* in the latter.

[3] *Tappah* denotes a small tract or division of country smaller than a parganah but comprising one or more villages. In some parts of the North-West, it denotes a tract in which there is one principal town or a large village with lands and villages dependent on them: or a cluster of villages acknowledging the supremacy of one amongst them and forming a sort of corporate body, although not otherwise identical. Wilson's Gloss.

[4] In the account of Lahore. *Sandhwán.*

[5] In Tieffenthaler this is placed in the *Rachna Doáb.*

[6] This and the following name in the account of Lahore *Maukri* and *Mahror.*

[7] Uncertain for want of diacritical points.

8. *Sarkár* of *Hazárah*, &c., 16 mahals, 1 code. *Hazárah, Chandanwat* of the *Chenáu Doáb, Bhérah, Khókharwál, Khusháb, Kal Bhélak,*[1] *Khár Darwázah, Táral, Shór, Shamshábád*, separate from *Bhérah, Shórpúr* separate from *Chandanwat, Shakarpúr* separate from *Shór.*

Spring Harvest of the Súbah of Lahore.

	Lahore, &c.	Baṭṭálah, &c.	Parsarór, &c.	Pati Haibat-púr, &c.	Jálandhar, &c.	Rohtás, &c.	Siálkót, &c.	Hazárah, &c.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Wheat	50-13	49-5	53-17	53-17	53-17	44-18	33-17	55-23
Cabul Vetches	64-21	...	...	......	...	60-10	70-15	...
Indian do.	35-20	33-14	35-20	33-14	...	31-8	35-20	34-17
Barley	46-0	35-20	38-0	38-0	...	31-8	38-0	38-0
Adas	26-21	24-15	24-15	24-15	...	22-9	23-21	29-2
Safflower	79-10	79-10	78-10	79-2	...	67-2	78-7	79-10
Poppy	129-17	129-17	129-17	129-17	...	115-20	129-18	129-17
Potherbs	71-14	67-2	67-2	67-2	...	55-20	67-0	67-2
Linseed	31-8	27-24	27-24	31-8	...	22-9	29-22	31-8
Mustard seed	31-8	29-2	31-8	31-8	...	26-21	31-8	35-21
Arzan	21-6	19-0	19-0	21-6	...	15-16	20-3	20-3
Peas	24-15	26-21	27-4	26-21	...	26-21	31-8	27-24
Carrots	24-15	25-18	24-15	24-15	...	19-0	24-15	24-15
Onions	83-21	83-21	86-18	83-21	...	71-13	83-21	84-24
Fenugreek	50-8	46-24	61-12	40-6	...	60-10	67-2	36-23
Persian Water Melons ...	115-20	115-20	115-20	115-20	...	89-15	111-20	111-20
Indian ditto ...	15-16	15-16	15-16	15-16	...	11-13	15-16	15-16
Cummin	57-5	84-24	84-5	87-5	..	81-4	84-24	87-5
Ajwáin	87-5	84-24	84-0	87-0	...	71-4	84-34	87-5

Autumn Harvest of the Súbah of Lahore.

	Lahore, &c.	Baṭṭálah, &c.	Parsarór, &c.	Pati Haibat-púr, &c.	Jálandhar, &c.	Rohtás, &c.	Siálkót, &c.	Hazárah, &c.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Sugarcane (*paundah*) ...	240-12	240-12	240-12	240-12	240-12	183-12½	...	240-12½
Common Sugarcane ...	145-9	136-10	145-0	134-4	123-0	123-0	.	170-15
Dark coloured rice ...	64-21	60-9	60-15	60-15	58-4	50-8	67-0	66-0
Common rice	49-5	40-6	40-6	46-24	46-12½	33-14	41-9	49-5
Kalt	32-11	31-8	31-8	30-5	32-15	26-21	31-8	29-2
Másh	35-20	33-4	35-20	33-14	33-14	31-8	35-20	36-23
Cotton	80-15	85-0	87-5	88-5	89-15	76-5	77-5	91-18

[1] In the account of Lahor, *Bhalak.*

Autumn Harvest of the Súbah of Lahore.—continued.

	Lahore, &c.	Baṭṭálah, &c.	Parsarór, &c.	Pati Haibat-púr, &c.	Jálandhar, &c.	Rohtás, &c.	Siálkót, &c.	Hazárah, &c.
	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.	D. J.
Moṭh	20-9	22-9	23-23	22-9	22-9	20-3	23-12½	23-12½
Gál...	17-22	15-16	17-20	17-20	15-16	13-12	16-15	19-0
Turiya	...	33-14	35-20	26-21	...	31-8	38-0	...
Arzan	20-9	17-0	17-22	22-9	15-22	14-14	17-22	29-2
Indigo	156-23	156-13	156-13	156-13	156-13	134-4	134-18	158-19
Hinna	70-0	70-0	74-23	76-0	74-23	67-6	74-23	77-24
Hemp	93-23	93-23	93-23	93-23	89-15	80-12	93-23	93-23
Potherbs	80-12½	80-17	80-17	80-12½	80-17	60-9	70-17	80-12½
Kachṛah	12-8	12-8	12-8	12-8	12-8	10-6	12-8	13-11
Pán	123-15	123-15	...	123-15	...	...	...	123-15
Singháṛah	115-20	115-20	...	115-20	...	...	...	115-20
Jowári	40-6	35-20	38-0	38-0	35-20	31-8	38-0	38-0
Lahḍarah	31-8	29-2	30-5	29-2	26-21	24-15	23-2	31-8
Kodaram	33-14	35-20	34-17	31-8	33-14	31-8	35-20	35-20
Manḍwah	33-14	31-8	31-8	32-15	26-21	26-21	21-20	32-15
Sesame	46-24	42-12	42-12½	44-18	40-6	33-14	42-12½	46-24
Shamákh	13-15	12-20	12-8	12-8	12-9	10-2	12-8	13-15
Múng	40-12½	...	...	...	40-6	26-21	44-18	44-18
Kori	13-15	12-8	12-8	12-8	15-5	10-2	12-8	12-8
Turmeric	133-0	133-0	138-0	134-4	133-0	115-20	134-4	133-20

Súbah of *Málwah*.

1. *Sarkár* of *Ujjain*, 10 mahals. City of *Ujjain* with suburban district, *Dipálpúr, Raṭlám, Nólái, Badhnáwar, Kanél, Anhal, Kháchród, Sánwér, Pánbihár.*

2. *Sarkár* of *Hindiah*, 22 mahals.

3. „ „ *Kótri*, 9 do.

4. „ „ *Sárangpúr*, 23 do.

5. „ „ *Bíjagaṛh*, 32 do.

6. „ „ *Kákrón*, 11 do.

7. *Sarkárs* of *Raïsín* and *Chandéri*, 1 code. *Sarkár* of *Raïsín, Asápóri*, &c., 6 mahals. *Bhílsah, Bhóri, Bhójpúr, Bálábhaṭ, Thánah Mír Khán, Jájoi, Jhatánawi, Jalódah, Khiljípúr, Dhámóni, Dékhwárah, Deoród, Dhániah, Raïsín* with suburban district, *Séwáni, Sarsíah, Sháhpúr, Khimlásah, Khéra, Késórah, Khámgaṛh, Kargaṛh, Kórái, Laharpúr, Máhsamand. Sarkár* of *Mandó*, 12[1] mahals. City of *Mando, Amjharah, Mahésar, Dikṭhán, Dharmgáon, Sánkór, Panmán,*[2] *Dhár, Barodah, Háṣilpúr, Sanási, Kóṭrah, Manáwarah Naḷchah* and *Nawali*, 2 mahals.

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[1] In the account of *Málwah*, 16 mahals is allotted to this *Sarkár*.

[2] Var. Bémáu or Peman, probably. Bétmáu.

Súbah of Multán.

Sarkár of *Dipálpúr*. *Dipalpúr*, &c., 14 mahals; one *Dastúr*; *Dípálpúr*, *Lakhi bálá Bhoj*, *Lakhi Kalnárki*, *Lakhi Yusfáni*,[1] *Lakhi*. *Khokharáin*, *Ḳabúlah*, *Lakhi Rahímábád*, *Lakhi Chahni*, *Lakhi Ḳiyámpur*, *Lakhi Jangli*, *Lakhi Ȧálampúr*, *Jalálábád*, *Tappah Ṣadkarah*, 2 mahals. *Tappah Ṣadkarah*, *Shahzádah Baloj*, *Karal*,[2] *Khánpúr*, *Rasúlpúr*, *Shahzádah Hajrau*, *Múndi*.

Spring Harvest of the Súbah of Multán. — *Spring Harvest of the Súbah of Málwah.*

	Multán, &c. 26 mahals.	Dipálpúr, &c. 14 mahals.	Ṣadkarah, &. 11 mahals.	Ujjain, &c.			Raisén, &c.	Mándo, &c.
	D. J.	D. J.	D. J.	M.[3]	D.	J.	D. J.	D. J.
Wheat	53-17	44-18	51-11		......		29-20	......
Cabul Vetches ...	...	...	...		......		40-12	......
Barley	49-5	30-5	30-20		......		46-24	......
Adas	44-5	24-15	47-14		......		39-5	......
Safflower	73-20	78-20	70-8	3¼	2	13	69-20	......
Poppy	115-20	128-15	129-0	4¼	5	20	127-15	......
Pot-herbs	67-2	70-15	67-2	3¼	2	13	60-9	......
Linseed	...	29-2	31-8		......		31-8	......
Mustard seed ...	44-18	29-2	31-2	3½	2	13	......	......
Arzan	29-2	20-17	20-3		......		16-12	......
Peas[4]	...	23-12	25-17		......		31-8	......
Carrots	...	22-9	36-1		......		27-24	......
Onious	71-14	74-7	72-18		......		......	......
Fenugreek	69-20	39-8	44-18		......		......	......
Persian musk melons ...	...	116-0	115-20	3¼	1	3	115-20	......
Indian do. ...	22-9	15-16	15-16		......		15-0	......
Cumin	73-20	74-8	77-11		......		46-2	......
Kúr rice	...	...	...		......		85-0	......
Ajwáin	...	...	...		......		86-2	......

[1] *Loskáni* in the account of *Multán*.

[2] *Kharal ibid.*

[3] *M.* stands for *Muzaffari*, see Vol. I, p. 23.

[4] In this and the table of the Spring harvest of Lahore I consider منگ a misprint for مشنگ which occurs in this order in all the previous tables. مونگ, the *Phaseolus mungo*, is recorded only in the Autumn harvest.

Autumn Harvest of the Súbah of Multán. | *Autumn Harvest of the Subah of Málwah.*

	Multán &c. 22 mahals.	Dipálpúr &c. 14 mahals.	Ṣadkarah &c. 11 mahals.	Ujjain, &c.	Baïsén, &c.	Mando, &c.
	D. J.	D. J.	D. J.	M. D. J.	D. J.	M. D. J.
Sugarcane (*paundah*) ...	...	240-12	240-11	7½ 1 21	239-6	......
Common Sugarcane ...	134-4	126-9	143-3	4¼ 5 8	48-15	6 1 0
Dark coloured rice ...	...	60-3	64-21	......	70-13	......
Common rice ...	49-5	49-15	49-5	......	55-3	......
Kalt	...	27-24	31-3	......	46-6	......
Másh	40-0	32-11	35-20	......	......	......
Cotton	93-23	87-5	89-11	2¾ 1 2	87-5	2¾ 3 1
Moth	38-0	22-9	23-12	....	26-21	......
Gál	26-21	17-22	19 0	....	8-3	......
Arzan	31-20	23-12	22-9	....	....	......
Indigo	145-9	158-19	159-22	2¾ 1 2	4-24	......
Hinna	76-0	76-0	76-0	......	....	2½ 1 1
Hemp	85-0	91-17	93-23	......	....	......
Pot-herbs	73-20	77-4	82-18	......	....	......
Pán	.	123-0	...	......	....	......
Singhárah	...	111-0	...	4¼ 5 20	115-20	6¼ 4 7
Lobiya	38-0	38-0	33-14	... .	....	......
Jowári	42-12	35-20	38-0	......	44-18	......
Kúri	...	13-11	12-8	......	15-16	......
Lahdarah	44-18	29-2	31-2	......	....	......
Kodaram	...	33-14	33-14	... ..	....	......
Mandwah	...	30-19	31-8	......	31-8	......
Sesame	41-9	43-15	44-18	......	40-12	......
Shamákh	12-8	12-8	13-11	......	......	......
Múng	...	...	...	......	40-5	......

Note.—I cannot understand nor explain the notation in Muzaffaris and am not sure if I have interpreted it correctly.

The term *Dastur u'l Amal* has been translated by me, at p. 89, *et seq*, "revenue code" according to the definition in Wilson's Glossary, but *dastúr* alone, without the sequent words in construction, he defines to be a subdivision of a *sarkár* or aggregate of several adjacent *parganahs*, a sense in which it is now obsolete. I have since noticed in Sir H. Elliot's Glossary that he considers *dastúr* as "perhaps" an abbreviation of *Dastúr u'l Amal* (the code of instructions for Revenue Officers) and under '*Sirkár*,' he explains it as a "district" into which *parganahs* are aggregated, and his maps of the N. W. P. attempt to restore the *sarkárs* and *dastúrs* established in Akbar's time. This meaning seems here the most appropriate and must supersede the definition I had given before the opportunity of consulting his valuable work was afforded me. The fiscal areas are thus designated. Each *súbah* is divided into a certain number of *sarkárs*, and each *sarkár* into *parganahs* or *mahals* (used as equivalent expressions). The term *parganah* is employed in the *Imperial Gazetteer* as a fiscal division and the territorial unit and centre of local history, coinciding generally with the dominions of a native

Rája under the Moghal dynasty whose revenue divisions preserved the limits of their petty States. The words used before Akbar's time to denote tracts of country larger than the *parganah* were شق Shakk, خطه Khittah, عرصه Arsah, دیار Diyár, ولایت Viláyet, and اقطاع Iḳṭaą. Thus, says Elliot, in the early historical writers before the close of the 14th century, we find Shakk i Sámánah, Khittah i Awadh, Ạrsah i Gorakpur, Diyar i Lakhnauti, Viláyat i Mián Doab, and Iktá i Karra.

ACCOUNT OF THE TWELVE SUBAHS.

In the fortieth[1] year of the Divine Era His Majesty's dominions consisted of one hundred and five *Sarkárs* (division of a Súbah) subdivided into two thousand seven hundred and thirty-seven townships. When the ten years' settlement of the revenue was made (which amounted to an annual rental of three *Arbs*,[2] sixty-two *krórs*, ninety-seven *lakhs*, fifty-five thousand two hundred and forty-six *dáms* and twelve *lakhs* of betel leaves), His Majesty apportioned the Empire into twelve divisions, to each of which he gave the name of *Súbah* and distinguished them by the appellation of the tract of country or its capital city. These were Allahabad, Agra, Oudh, Ajmér, Ahmadábád, Behár, Bengal, Dehli, Kábul, Láhor, Multán, Málwah: and when Berár, Khándesh and Aḥmadnagar were conquered, their number was fixed at fifteen. A brief description of each is here set down, and an account of their rulers together with the periods in which they flourished, duly recorded.

THE SUBAH OF BENGAL.

Since the conceptions of sovereign rule embrace the universe, I propose to begin with Bengal which is at one extremity of Hindustán and to proceed to Zabulistán[3] and I hope that Turán and Irán and other countries may be added to the count. The country lying to the east will be first described, followed by the north, the south, and the west.

This *Súbah* is situated in the second climate.[4] Its length from

[1] A. D. 1594-5.

[2] One hundred thousand make 1 *Lakh*.
" " *Lakhs* " 1 *Krór*.
One hundrd *Krór* " 1 *Arab*.
The total revenue is therefore Rupees 90,743,881-2-5.

[3] Kábul and the adjacent territory as far as Ghazna and even beyond come under this appellation which is derived by Yáḳut, (Muạjamu'l Buldán) from Zábul grandfather of Rustam.

[4] This term, literally a slope or inclination, was used in the mathematical geography of the Greeks with reference to the inclination of various parts of the earth's surface to the plane of the equator. Before the globular figure of the earth was known, it was supposed that there was a general slope of its surface from S. to N. and this was called κλίμα. But as the science of mathematical geography advanced, the word was applied to belts

Chittagong to *Garhi*[1] is four hundred *kós*[2]. Its breadth from the northern range of mountains to the southern frontier of the *Sarkár* of *Madáran*, is two hundred *kos*, and when the country of Orissa was added to this *Súbah*, the additional length was forty-three *kos* and the breadth twenty-three. It is bounded on the east by the sea, on the north and south by mountains and on the west by the *Súbah* of Behár. The tract of country on the east called *Bháti*[3], is

of the earth's surface, divided by lines parallel to the equator, those lines being determined by the different lengths, at different places, of the shadow cast by a gnomon of the same altitude, at noon of the same day. This division into climates was applied only to the N. hemisphere as the geographers had no practical knowledge of the earth S. of the equator. There were 19 climates as given by Ptolemy (*Geogr*. i, 23). The term was afterwards applied to the average temperature of each of these regions and hence our modern use of the word, (Dict. of Antiq. 2nd ed. art Climates.) The Arabs adopted this system but restricted the number to seven. They considered three-fourths of the globe to be submerged and one-fourth above water. Of this latter $\frac{1}{10}$ was habitable and the remainder waste or desert. The habitable portion was 33,150,000 square miles in extent, each mile being 4000 cubits, each cubit 24 digits. It was situated between the Equator and the N. pole and was divided into 7 climates. Their position and the limits of the divisions will be found in Yakút. M. B. Vol. I, p. 25 sq. and in DeSlane's translation of Ibn Khaldún, pp. 93—168 et sq. Vol. I. An account of the corresponding geographical system of the Hindus may be seen in Wilford's Essay on the Sacred Isles of the West. Asiat. Research, Vol. VIII and in Albirúni's India, Caps. 21—24.

[1] This is Teliagarhi, a pass in the Santhál Parganahs, Bengal, lying between the Rájmahál hills on the S. and the Ganges on the N. Formerly of strategic importance as commanding the military approaches to Bengal Proper. The ruins of a large fort still exist, through which the E. I. Railway passes. It seems never to have been completed and was constructed in the last century by the Teli *zamindár* who was forcibly converted by the Muḥammadans. Hence the name of the fort and the *parganah* in which it is situated. Imp. Gazetteer. I retain the ordinary spelling of Chittagong. Chatgáoṇ or Chaturgrama, *i. e.*, *four villages*, denotes its origin. Wilford has another derivation and identifies it with the Pentapolis of Ptolemy. (Asiatic Research, XIV, p. 444.)

[2] The linear measures are variable all over India but the *kós* is for convenience generally taken at two English miles. The basis of all linear systems is the same, *viz*., the cubit or human forearm. Proceeding upwards four *háths* or cubits = a *danda* or staff: and 2000 *dandas* a *kos* which by this calculation should be 4000 yards English or nearly 2¼ miles. I refer the reader to the Useful Tables, p. 87, for a fuller account of these measures. Also to Elliot. Races, N. W. P. II, 194.

[3] The name given by the Muhammadan historians to the coast-strip of the Sundarbans from Hijili to the Meghna Lat. 20° 30′ to 22° 30′ N., long. 88° to 91° 14′ E. The name means "low lands overflowed by the tide" and is still applied to the Sundarban tracts of Khulna and Bákarganj Districts. I. G.

reckoned a part of this province. It is ruled by Ísa Afghán[1] and the *Khutbah* is read and the coin struck in the name of his present Majesty. In this country the mango trees grow to the height of a man or not so high and produce abundant fruit. Adjoining it, is an extensive tract of country inhabited by the Tipperah tribes. The name of the ruler is *Bijay Mánik.* Whosoever obtains the chieftainship, bears the title of *Mánik* after his name, and the nobles that of *Naráin.* He has a force of two hundred thousand footmen and a thousand elephants. Horses are scarce. To the north is a country called *Kúch.* Its chief commands a thousand horse and a hundred thousand foot. *Kámrúp* commonly called also *Káoṇru* and *Kámtá,* is subject to him. The inhabitants are as a race good looking and addicted to the practice of magic. Strange stories are told regarding them. It is said that they build houses, of which the pillars, walls and roofs are made of men. Some of these they compel by the power of sorcery, and criminals deserving of death are also thus made use of. Whoever voluntarily surrenders himself for this purpose, escapes retribution for a year. Various conveniences are reserved for him. In due time, men armed with swords cut them down, and from their movements or immobility or other aspects, they have cognizance of scarcity or plenty or duration of years or the longevity of the ruler or defeat of enemies.[2] They also cut open a pregnant woman who has gone her full term of months and taking out the child, divine somewhat as to the future. There grows a wonderful tree whose branches when cut, exude a sweet liquid which quenches the drought of those a-thirst. They have also a mango tree[3] that has no trunk; it trails like a climbing vine, over a tree and produces fruit. There is likewise

[1] See Vol. I, p. 342. The name also occurs in the *Riáṣu's Salaṭín*, p. 5, MS. where this general is said to have conquered some of the Eastern provinces and united them to Bengal, reading the *khutbah* and minting the coin under the authority of Akbar.

[2] The author of the Siyar ul Mutaakhkhirín in the introduction to his work, in his account of Bengal quotes this narrative of the magical practices in Kámrúp, and gravely adds that he has learnt from the authorities of the place itself, their absolute falsehood.

[3] I am indebted to Dr. King of the Royal Botanical Gardens, Calcutta, for a view of the specimen of this plant, the *Willughbeia edulis.* It is known to natives of Bengal, Assam and the Chittagong Hill tracts, he says, as the Loti A'm (*Loti*, perhaps a corruption of *lata*, a creeper) but botanically is far removed from the true mango. The fruit is said to be pleasant to taste. The leaf of the dried specimen is very similar to the ordinary mango leaf: the fruit is about 2½ inches long and 2¼ broad as it appears in its desiccated state. I am assured by a native friend that he has seen the plant growing in the neighbourhood of Calcutta.

a flower[1] which after it has been gathered for two months, does not wither nor lose its colour or smell. Of this they make necklaces.

Bordering on this country are the dominions of the Rájah of Ashá m (Assam) whose great pomp and state are subjects of general report. When he dies, his principal attendants of both sexes voluntarily bury themselves alive in his grave. Neighbouring this is Lower Tibet and to its left is *Khata.*[2] This is also called *Mahâchín* which the vulgar pronounce *Máchín*. From *Khán Bálígh*[3] its capital, to the ocean, a forty days' journey, they have cut a canal both sides of which are embanked with stone

[1] Mr. Mann, Conservator of forests, Shillong, informs me that many kinds of flowers are worn, but the only one that he has seen worn dry, and which to some extent retains its smell and colour, is the *Tulsi*, (Ocymum Sanctum).

[2] China for nearly 1000 years, writes Yule (*Marco Polo*, 2nd ed. Introd. p. 11) has been known to Asia under the name of Khitai, Khata or Cathay and is still called Khitai by the Russians. "The pair of names Khitai and Máchín is analogous to the other pair, Seres and Sinai. Seres was the name of the great nation in the far East as known by land, Sinai as known by sea: and they were often supposed to be diverse just as Cathay and China were afterwards.' D'Herbelot gives the name of *Khathai* or Khatha to northern China whose ruler the Kháḳán, according to Eastern romance or tradition, joined his forces to those of Afrásiáb, king of Tartary against Kai Khusru king of Persia. The monarchs of this country in the time of Chingíz Khán, bore the title of Altoún Khán, and in the time of Tamarlane and his successors, that of Daiman Khán. The latter is a western corruption of Tai-mim—great brilliancy, *Mim* being the dynastic title taken by the Chinese conqueror who expelled the Mongols and was proclaimed Emperor in 1368. In the time of Chengíz, China was divided into Northern which comprized one-third, and Southern which included the remaining two-thirds. The former was under a Tartar chief, the latter ruled by a Chinese Emperor, paying tribute to the Tartar, who might be thus said to be monarch of the *whole of China* or Khathai which embodies that meaning. See D'Herbelot Vol. II, art. *Khathai* and IV, p. 17 et seq.—Japhet is credited by Orientals with the paternity of Chín who received the celestial empire as his inheritance and begot Machín, his first-born. For Sinai and Seriké see Ptolemy's India by McCrindle. The *Chatae* Scythae are placed by Ptolemy to the north of his *A-khassa regio*, identified by Cunningham with Ladák, and therefore west of Tibet. The name has perhaps survived with oriental geography.

[3] De Guignes (Hist. des Huns. gives this name to Pekin called also Taton the *grand court* or Khán Bálígh, *the court of the Khán*. The extent and opulence of this city and the splendour in which Kublai Khan lived will be found in the reference, but several towns have received this name which as it signifies the royal residence is transferable to any that the monarch may honour with his presence. It is the *Cambalu* of Western geographers and historians and placed by them in Northern China or Grand Tartary, while the Orientals locate it in China Proper. These conflicting locations are due to ignorance of the meaning of the name.

and mortar. Alexander of Greece advanced to that country by this route.[1] Another road is also mentioned which can be traversed in four days and four nights.

To the south-east of Bengal is a considerable tract called *Arakan* which possesses the port of *Chittagong*. Elephants abound, but horses are scarce and of small size.[2] Camels are high priced: cows and buffaloes there are none, but there is an animal[3] which has somewhat of the characteristics of both, piebald and particoloured, whose milk the people drink. Their religion is said to be different to that of the Hindus and Muḥammadans. Sisters may marry their own twin brothers, and they refrain only from marriages between a son and his mother. The ascetics, who are their repositaries of learning, they style *Wali* whose teaching they implicitly follow. It is the custom when the chief holds a court, for the wives of the military to be present, the men themselves not attending to make their obeisance. The complexion of the people is dark and the men have little or no beard.

Near to this tribe is *Pegu* which is also called *Chín*. In some ancient accounts it is set down as the capital city of *Chín*. There is a large military force of elephants and infantry, and white elephants are to be

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Karakorum was the first Khán Báligh of the Mongols. Besides Pekin, a city called *Kai-pim-fou*, built by Kublai Khan in 1256 seventy leagues north of Pekin, bore this title. The bewilderment of a student of Chinese history in the multitude of almost similar names, applied to different places, by successive dynastic races, eager to abolish the traces of its predecessor, is amusingly illustrated in D'Herbelot, Vol. IV, p. 24 *et seq.* and Yule's Marco Polo, Vol. I, pp. 309-324 *seq.*

[1] In B. C. 329 Alexander crossed the Oxus in pursuit of Bessus and after putting him to death, he passed the Jaxartes (Sir Daria) and defeated several Scythian tribes north of that river. This was the northernmost point that he reached. After founding Alexandria Eschata, the modern Khojend on the Jaxartes, he re-crossed the Oxus. In the following year he completed the conquest of Sogdiana, and marched south to Bactria and in the spring of B. C. 327, passed the Indus at Attok.

[2] In one MS. خر occurs for خرد which connected with the following word شتر would read "asses and camels" as Gladwin has taken it. The reading of the text appears to me more probable. In the names of places I have followed as far as possible the spelling of the Imperial Gazetteer.

[3] The domestic animals of the Arakan Hill Tracts according to the Imp. Gaz. are the *gayal*, buffalo, ox, goat, pig, dog. "The Gayal (*Bos Frontalis*) has interbred with the common Indian cattle; these hybrids are brought down by the Bútiahs to the annual fair in the Darrung District: though they thrive in Shillong they soon die if kept in the plains. The Gayal is plentiful along the spurs of the Bhután hills, amongst the Dufflas, Lushais, and along the hilly tract well into Chittagong." Sport in British Burmah by Lieut.-Col. Pollock.

found. On one side of it is *Arakan.*[1] There are mines of rubies, diamonds, gold, silver, copper, naptha and sulphur, and over these mines there is continual contention between this country and the *Maghs* as well as the tribes of Tipperah.

The original name of Bengal was *Bang.* Its former rulers raised mounds measuring ten yards in height and twenty in breadth throughout the province which were called *Ál.*[2] From this suffix, the name Bengal took its rise and currency. The summer heats are temperate and the cold season very short. The rains begin when the sun is midway in Taurus, (May) and continue for somewhat more than six months, the plains being under water and the mounds alone visible. For a long time past, at the end of the rains, the air had been felt to be pestilential and seriously affected animal life, but under the auspices of his present Majesty, this calamity has ceased.

Its rivers are countless and the first of them in this province is the *Ganges:* its source cannot be traced. The Hindu sages say that it flows down from the hair of *Mahadeva's* head. Rising in the mountains towards the north, it passes through the province of Delhi, and imperial Agra, and Allahabad and Behár into the province of Bengal, and near *Kázihattah*[3] in the *Sarkar* of *Bárbakábád,* it divides into two streams. One of these, flowing eastwards, falls into the sea at the port of Chittagong. At the parting of the waters, it takes the name of *Padmáwati* and pursues a southern course. It is divided into three streams; one, the *Sarsuti;*[4] the second the *Jamna* (Jamuna) and the third the Ganges, called *collectively* in the Hindi language *Tribeni,*[5] and held in high veneration. The third stream after spreading into a thousand channels, joins the sea at *Sátgáon.*[6] The *Sarsuti* and

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[1] All the MS. and the *Khulásat-ut-Tawáríkh* read خشکي. The author of the Siyar has a shrewder conjecture (ارخنگ) which I have adopted. Arakan is the silver country (Argyra) of Ptolemy, though according to McCrindle no silver is known to exist in that region.

[2] Sansk. आलि a mound of earth or ridge for crossing ditches, dividing fields and the like.

[3] Anglice, *Cossimbazar.*

[4] Usually *Saraswati,* though the spelling in the text has ancient authority. Imp. Gaz. This name according to McCrindle has been frequently given to rivers (being a compound of *saras,* 'flowing water,' and the affix *vati*) and applied among others to the river of Arakhosia, probably the Helmand.

[5] Sansk. त्रिवेणी three braids of hair. Wilford says (Asiatic Research. Vol. XIV, p. 396) that the waters of these three rivers do not mix. The waters of the Jumna are blue, those of the Sarasvati white and the Ganges is of a muddy yellowish colour.

[6] See Statistical Account of Bengal, Vol. III, pp. 307-310 and Imp. Gaz.

the Jamna unite with it. In praise of this stream the Hindu sages have written volumes. From its source to its mouth it is considered sacred but some spots have a peculiar sanctity. Its water is carried as an offering of price to far distant places. Believing it to be a wave of the primeval river, they hold its worship to be an adoration of the supreme being, but this is no part of the ancient tradition.[1] Its sweetness, lightness and wholesomeness attest its essential virtues. Added to this, it may be kept in a vessel for years without undergoing change.

Another river is the Brahmaputra. It flows from *Khatá*[2] to *Kúch* and thence through the *Sarkár* of Bázohá and fertilising the country, falls into the sea.

And again there is the sea which is here a gulf of the great ocean, extending on one side as far as Baṣrah and on the other to the Egyptian Ḳulzum[3] and thence it washes both Persia and Ethiopia where are Dahlak[4] and Súákin, and is called (the Gulf of) Omán and the Persian Sea.

The principal cultivation is rice of which there are numerous kinds. If a single grain of each kind were collected, they would fill a large vase. It is sown and reaped three times a year on the same piece of land with little injury to the crop. As fast as the water rises, the stalks grow, so that the ear is never immersed, inasmuch as those experienced in such matters have taken the measure of a single night's growth at sixty cubits.[5] The people are submissive and pay their rents duly. The demands of each

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[1] "This superstition is not to be found in the earliest books of Sanskrit literature, composed at a time when the primitive Aryan race had not yet penetrated into the great plain of Eastern Hindustan. The legend first appears in the two epic poems of the Mahábhárata and Rámáyana." I. G.

[2] Its rise is supposed to be from the S. E. base of the sacred Kailás hill, on the opposite side of the water-parting in which the Sutlej and the Indus also take their rise. Its course, confluents and history may be read in the I. G. and Bernoulli, Vol. III, p. 111.

[3] This is the ancient Clysma, the site of the modern Suez, in the neighbourhood of which the Tel Kulzúm still retains the name which has been given to the Red Sea. It is derived from the quadriteral root of the Arabic verb 'to swallow,' which that sea is said to deserve from its numerous victims.—Yaḳúṭ Mu'jam úl Buldán.

[4] This is the well-known island Dahlak el Kabír, opposite Massouah. Yáḳuṭ says that it was used by the Bani Umayya as a place to which subjects under their displeasure were deported. This passage recalls a similar one in Albirúni's India, I, p. 270. Sachau's transl.

[5] The long stemmed rice, according to the I. G. is extensively cultivated in the swamps. The seed is sown when the marshes are dry or nearly so, and when the rains set in the plant shoots up with the rise of the water and can be grown in water to a depth of from 18 to 20 feet, but even this is not in one night. Gladwin has *six* for *sixty*.

year are paid by instalments in eight months, they themselves bringing mohurs and rupees to the appointed place for the receipt of revenue, as the division of grain between the government and the husbandman is not here customary. The harvests are always abundant, measurement is not insisted upon, and the revenue demands are determined by estimate of the crop. His Majesty in his goodness has confirmed this custom. Their staple food is rice and fish; wheat, barley and the like not being esteemed wholesome. Men and women for the most part go naked wearing only a cloth about the loins. The chief public transactions[1] fall to the lot of the women. Their houses are made of bamboos, some of which are so constructed that the cost of a single one will be five thousand rupees or more and they last a long time. Travelling is by boat, especially in the rains, and they make them of different kinds for purposes of war, carriage or swift sailing. For a siege they are so adapted that when run ashore, they overtop the fort and facilitate its capture. For land travel they employ the *Sukhásan.* This is a crescent-shaped litter covered with camlet or scarlet cloth and the like, the two sides of which have fastenings[2] of various metals and a pole supporting it is attached by means of iron hooks. It is conveniently adapted for sitting in, lying at full length or sleeping during travel. As a protection against sun and rain they provide a commodious covering which is removable at pleasure. Some enjoy the luxury of riding on elephants but they rarely take to horseback. The mats made here often resemble woven silk. Tria[3] inde genera eunuchorum veniunt, quos Sandalos, Bádámos et Káfúros nuncupant. Priores, partibus genitalibus radicaliter exsectis, Aṭlíses etiam nominant. Bádámis pars solum penis relinquitur. Káfuros adhuc teneræ ætatis, testes vel compressi conficiuntur vel exsecantur: tamen notatum est, castrationem, quæ pervicaciam cæteris omnibus animalibus tollit, hominibus solis excitare. Salt is in great demand and is brought from long distances. Diamonds, emeralds, pearls, cornelians and agates are imported. Flowers and fruit are in plenty. The betel-nut is of a kind that stains of a red colour the lips of those who chew it.

Jannatábád is an ancient city: for a time, it was the capital of Bengal and was widely known as Lakhnauti and for a while as Gaur. His Majesty

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[1] The author of the Aráish-i-Maḥfil who copies his account from the Khulá-ṣat-ul-Táwárikh disputes this statement. (p. 111.)

[2] The text is here doubtful as to the true reading.

[3] I have imitated the example of Gladwin in veiling the following passage under the mask of a learned language and with a slight alteration have borrowed his words.

the late Emperor Humáyún distinguished it by this title of Jannatábád.[1] It has a fine fort and to the eastward of it is a lake called *Chhatiápatiá*[2] in which are many islands. Were the dam that confines it to break, the city would be under water. About a *kós* to the north of the fort, is a large building and a reservoir, monuments of great antiquity. From time immemorial, its water has been considered to be of a poisonous character. The place was called *Piyásbári*,[3] and criminals condemned to death, were there confined who in a short time perished from the effects of this brackish water. At present in the blessed reign of His Majesty, this practice has been discontinued.

Maḥmúdábád.—The marshes around the fort have added to its impregnability. The ruler of this district, at the time of its conquest by Sher Khán, let some of his elephants loose in its forests from which time they have abounded. Long pepper[4] grows in this tract.

The *Sarkár* of *Khalífatábád* is well wooded and holds wild elephants. The *Sarkár* of *Baglá*[5] extends along the sea shore. The fort is surrounded by woods. On the first day of the new moon the sea steadily rises until the fourteenth, and from the fifteenth till the end of the month as gradually falls. In the 29th year of the Divine Era, a terrible inundation occurred at three o'clock in the afternoon, which swept over the whole *Sarkár*. The Rájah held an entertainment at the time. He at once embarked on board a boat, while his son Parmánand Ráe with some others climbed to the top of a temple and a merchant took refuge in a high loft. For four hours and a half the sea raged amid thunder and a hurricane of wind. Houses and boats were engulfed but no damage occurred to the temple or the loft. Nearly two hundred thousand living creatures perished in this flood.

In the *Sarkár* of *Ghoraghát*,[6] silk is produced and a kind of sackcloth. Numbers of eunuchs are here and hill ponies in plenty are procurable.

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[1] This is confirmed by the Tabakát Akbari. Elliot's Hist of India, Vol. V, p. 201. In Bernoulli's 3rd Vol. the name is said erroneously to be given by Akbar. The history of Gaur will be found in the Imp. Gaz.

[2] Called Chhatalbhatah by the author of the Aráish-i-Maḥfil.

[3] 'The abode of thirst.' So the I. G.; the text has *Biarbári* a variant *Piázbári*.

[4] This is the *Piper longum*, a native of Java, Malabar and Bengal. The fruit is gathered while green and dried in the sun.

[5] In the Siyar ul Mutaakhirín, *Húgla* and said to be called so from the well-known grass of that name (*Typha elephantina*) which here abounds.

[6] In the Riázu's Saláṭín, this name is coupled with Rangpúr, and ponies are said to be brought hither from Bhután. Jute is one of the staple crops.

There are many kinds of indigenous fruits, especially one called *Latkan.*[1] It is the size of a walnut with the taste of a pomegranate and contains three seeds.

The *Sarkár* of *Bárbakábád* produces a fine cloth called *Gangajal* (*Ganges water*), and a great abundance of oranges.

In the *Sarkár* of *Bázohá* are extensive forests which furnish long and thick timbers of which masts are made. There are also iron mines.

The *Sarkár* of *Sonárgáoṇ*[2] produces a species of muslin very fine and in great quantity. In the township of *Kiyára*[3] *Sundar* is a large reservoir which gives a peculiar whiteness to the cloths that are washed in it.

In the *Sarkár* of *Sylhet* there are nine[4] ranges of hills. It furnishes many eunuchs.

There is a fruit called *Súntarah*[5] in colour like an orange but large and very sweet. The China root[6] is produced in plenty. In ancient times

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[1] Avariant has *Lankan.* Dr. King of the Royal Botanical Gardens, Calcutta, considers this to be a species of *Elæocarpus.* They are now-a-days, he says, indiscriminately called Jalpai by the natives. The fruits of all the species are a good deal alike, varying in size from an olive to a walnut, having an external fleshy pulp more or less palatable (in some species of fair flavour) and containing a stone. The latter is usually found to be divided into 3 cells, one of which contains a mature seed, the seeds in the other two being abortive. The taste of the pulp of the *E. serratus* and *E. lanceæofolius* (both natives of Rangpúr) is a good deal like that of the pomegranate.

[2] This was the ancient Muḥammadan capital of Eastern Bengal but is now an insignificant village called Painám in the Dacca District. I. G.

[3] A variant is Katárah which Gladwin adopts.

[4] In the south of the district, says the Gazetteer, eight low ranges of hills run out into the plain, being spurs of the Tipperah mountains. The highest is about 1000 feet above sea level. There is also a small detached group, the Ita hills, in the centre of the district.

[5] Commonly *Sangtarah.* The name is supposed to be a corruption of Cintra, but its mention by Baber in his Memoirs seems subversive of this derivation, for though the fruit is said to have been an eastern importation into Portugal, it is improbable that the foreign name could have been current in India at so early a date. Humayun praises it highly saying that no one cares for any other fruit who has this. He states that it is found only at Senargam (so Erskine spells the name, doubtless Sonárgáon) in Bengal and in the greatest perfection only at one place. A note to the Memoirs (p. 329) says that the description of the fruit by Baber suits more the *Citrus decumana* than any other, but Roxburgh states that this shaddock is found (or was in his day) only in the Botanic Gardens in Calcutta and its Bengali name *Batavi nimbu,* the Batavia lime, denotes its being an exotic.

[6] The root of a species of Smilax of a pale reddish colour with no smell and

it had not been discovered until some scientific travellers from European Turkey introduced it to universal notice. Aloes-wood is abundant in these mountains. At the end of the rains they fell the trees to the ground, and after a certain time they give them various names according to their greenness or maturity.

The *Bhangráj*[1] is a bird of a black colour, with red eyes and a long tail. Two of the feathers extend to a length of a *gaz*. They are snared and tamed. It catches the note of any animal that it hears, and eats flesh. The *Shérganj* is of the same kind but its beak and legs are red; in imitating sounds, it matches the other and pursues sparrows and the like and eats them.

Chátgáoṉ (Chittagong) is a large city situated by the sea and belted by woods. It is considered an excellent port and is the resort of Christian and other merchants.

In the *Sarkár* of *Sharífábád* is a beautiful species of cattle, white in colour, and of a fine build: like camels they are laden kneeling down and carry fifteen *man* weight. It is noted for the Barbary goat and for fighting cocks.

In the *Sarkár* of *Sátgáon*,[2] there are two ports at a distance of half a *kos* from each other; the one is Sátgáon, the other Hugli: the latter the chief; both are in the possession of the Europeans. Fine pomegranates grow here.

In the *Sarkár* of *Madáran* is a place called Harpah in which there is a diamond mine producing chiefly very small stones.

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very little taste. The *Smilax glabra* or *lanceæfolia*, not distinguishable, according to Roxburgh, by the eye from the drug known as *China root*. It is a native of Sylhet and the adjacent Garrow country.

[1] The *Edolius paradiseus* or large racket-tailed Drongo. Plumage uniformly black with a steel-blue gloss. Length to end of ordinary tail 14 inches; wing 6¾; tail to middle 6½; outer tail feather 12 to 13 inches more; the shaft having the terminal end for about 3½ inches barbed externally, but towards the tip only on the inner side, and turning inwards so that the under-side becomes uppermost. It will eat raw meat, lizards, and almost any kind of food offered to it. It imitates all sorts of sounds, as of dogs, cats, poultry. Bhimráj or Bhring-ráj, king of the bees, is its common name. It is found in the dense forests of India from the Himalayas to the Eastern Ghats as far S. as N. L. 15°. Jerdon.

[2] The traditional mercantile capital of Bengal from the Puranic age to the time of the foundation of the town of Hugli by the Portuguese. Its decay commenced in the latter part of the 16th century owing to the silting up of the channel of the Saraswati. In 1632, Hugli being made a royal port, all the public offices were withdrawn from Sátgáon which soon sunk into ruin. Stat. Acct. of Bengal, III, 307—310.

Orissa.

This was formerly a separate State. The climate is extremely healthy. His Majesty apportioned it into five *Sarkárs, viz., Jalesar,*[1] *Bhadrak, Kaṭak* (Cuttack,) *Kalang Dandpáṭ* and *Raja Mahandrah.* These five are now included in the province of Bengal. It contains one hundred and twenty-nine masonry forts. Its ruler is entitled Gajpati.[2] The rainy season extends over eight months; there are three cold months and one month only that is hot. The staple cultivation is rice and the food of the inhabitants consists of rice, fish, the egg-plant[3] and vegetables. When the rice is cooked, they steep it in cold water and eat it on the second day. The men are effeminate, anointing their bodies with sandal oil and wearing golden ornaments. The women cover only the lower part of the body and many make themselves coverings of the leaves of trees.[4] The walls of their huts are of reeds and their temples are of stone and of great height. Elephants abound. The inhabitants of Bengal do not understand the language of this country. A woman may have more than one husband. They write on palm leaves[5] with an iron pen, holding it with the clenched fist, and pen and ink are rarely employed. The litters called *Sukhásan* are much in use: cloths are manufactured and the province furnishes eunuchs: fruits and flowers are in great plenty, especially the *gul i nasrín*[6] which is very delicate and sweet-scented: its outer petals are white, the inner yellow. The *keorah*[7] grows in great abundance and there are various kinds of betel-leaf. Money transactions are in *kauris* which is a small white shell generally divided down the middle; it is found on the sea shore. Four *kauris* make a *ganḍa*, five *ganḍas*, a *búdi*, four *búdis*, a *pan*, sixteen or according to some twenty *pan*, a *kháwan*, and ten *kháwan*, a rupee.

Kaṭak (Cuttack.) The city has a stone fort situated at the bifurcation of the two rivers, the *Mahánadi*, held in high veneration by the Hindus, and

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[1] In the I. G. *Jaleswar*, popularly *Jellasore*. an old border town between Bengal and Orissa on the Calcutta high road. The name was also applied to an ancient Muḥammadan circle or Sarkár which comprised the present Midnapur District, including Hijli.

[2] Lord or rider of the elephant. The suit of cards used by Akbar (Vol. I. p. 316) under the name of Gajpati; symbolised the power and reputation of Orissa in the possession of these animals

[3] *Solanum melongena.*

[4] For the leaf-wearing tribes of Orissa, the *Juangs* or *Patwas*, see Hunter's Orissa, II. 116.

[5] The Brahmanical archives of the temple of Jagannáth consist of bundles of palm leaves, neatly cut and written over with a sharp iron pen without ink. I. G.

[6] In Hindi, *Seoti* the *Rosa glandulifera.* Roxb.

[7] *Pandanus odoratissimus*, Roxb.

the *Ganjúri*.[1] It is the residence of the governor and contains some fine buildings. For five or six *kós* round the fort during the rains, the country is under water. Rajah Makand Deo[2] built a palace here nine stories in height; the first story was taken up for the elephants and the stables: the second was occupied by the artillery and the guards and quarters for attendants: the third by the patrol and gatekeepers: the fourth by the workshops: the fifth, by the kitchen: the sixth contained the public reception rooms: the seventh, the private apartments; the eighth, the women's apartments, and the ninth, the sleeping chamber of the governor. To the south is a very ancient temple. Overlooking this, in the city of Purushottama[3] (Púri) on the sea shore stands the shrine of Jagannáth. Near to it are the images of Krishna and of his brother and sister,[4] made of sandal-wood. It is said that over four thousand years ago Rájah Indradaman (Indradyumna) ruler of the *Nílkar* (Nilgiri) hill sent a learned Bráhman to select a suitable spot for the building of a city. He wandered much in search of his object and found a fitting site which he preferred to all other places. On a sudden he beheld a crow plunge into the water and after bathing itself, pay its devotions to the sea. He was astonished at this action and as he understood the language of animals, he inquired of the crow the reason of its proceeding. He received this answer. "I was once of the number of the *deotas* and through the curse of an ascetic was transformed into this shape. A spiritual guide of high illumination affirms that the Supreme Creator has a special regard for this spot and whosoever dwells here and applies his soul to the worship of God, quickly attains his desire. For some years past I have supplicated for my deliverance in this manner and the time is now at hand when my prayer will be answered. Since thou art essentially meritorious, watch in expectation and comprehend the wonders of this land." The Bráhman in a short time witnessed with his own eyes the things he had heard. He apprised the Rájah of these occurrences, who

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[1] The I. G. has *Katjuri*. This latter is one of the deltaic tributaries of the Mahánadi dividing into two branches, one of which retains its own name while the other takes that of Koyákhai and supplies the Púri district.

[2] Telinga Makand Deo (Harichandan) A. D. 1550: in this reign the sovereignty of Orissa was overthrown by the King of Bengal. The titular Rája under Akbar, Ramchandra Deo, took possession in 1580. U. T., p. 114 and Orissa, II. 189.

[3] 'The best of men' an epithet of Vishnu.

[4] Balabhadra and Subhádra. The images are rude logs coarsely fashioned in the shape of a human bust, and are actually in the sanctuary itself. For a description of the temple and other local shrines, I refer the reader to the I. G. "Orissa."

built a large city and appointed a special place of worship. The Rájah, one night, after having administered justice, was reposing on the couch of divine praise when it was thus revealed to him. "On a certain day, watch in expectation upon the sea shore. A piece of wood of fifty-two fingers in length and a cubit and a half in breadth will approach: this is the special image of the deity: take it and placing it in thy house, guard it for seven days and whatever shape it then assumes, place it in the temple and enshrine it." After waking, the thing happened in the same wise, and by a divine inspiration, he named it Jagannáth and decked it with gold and jewels. It became a place of devotion to high and low and many miracles are reported regarding it.[1] Kálá Pahár the General of Sulaymán Karáni,[2] on his conquest of the country, flung the image into the fire and burnt it and afterwards cast it into the sea. But it is now restored and these popular fables are related of it.

The three images are washed six times every day and freshly clothed. Fifty or sixty priests wearing the Brahmanical thread, stand to do them service and each time large dishes of food are brought out and offered to the images, so that twenty thousand people partake of the leavings.[3] They construct a car of sixteen wheels which in Hindi, they call *Rath*, upon which the images are mounted, and they believe that whosoever draws it, is absolved from sin and is visited by no temporal distress. Near Jagannáth is a temple dedicated to the Sun.[4] Its cost was defrayed by twelve years revenue of the province. Even those whose judgment is critical and who are difficult to please stand astonished at its sight. The height of the wall is 150 cubits[5] high and 19 thick. It has three portals. The eastern has carved upon it the figures of two finely designed elephants, each of them

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[1] The legend will be found related at length in "Orissa," Vol. I, p. 89.

[2] The Riázu's Sulátín confirms this variant which the text has relegated to a note. In "Orissa" Vol. I, p. 85, the burning and miraculous recovery of the image are described.

[3] اولش of the text should be الوش

[4] The temple of Kanárak which formed a landmark along the coast, and still sighted by ships in their passage up the Bay: said to be the most exquisite memorial of sun worship in existence. Orissa, I, 188.

[5] Sir W. Hunter in his Orissa, I, p. 288, quotes these measurements from Gladwin, but changing "cubits" into "hands" and adding in a note. "Gladwin says cubits but the word in the original is *dast*." It would have been more satisfactory had this distinguished writer told us what he understood by 'hand.' The Persian *dast* is equivalent to the Hindustani *háth*, namely, the length from the point of the elbow to the tip of the middle finger, and this is a cubit. Whether Abúl Fazl's measurements are right or not is another matter but Gladwin has rightly interpreted his meaning.

carrying a man upon his trunk. The western bears sculptures of two horsemen with trappings and ornaments and an attendant. The northern has two tigers, each of which is rampant upon an elephant that it has overpowered. In front[1] is an octagonal column of black stone, 50 yards high. When nine flights of steps are passed, a spacious court appears with a large arch of stone upon which are carved the sun and other planets. Around them are a variety of worshippers of every class, each after its manner, with bowed heads, standing, sitting, prostrate, laughing, weeping, lost in amaze or in wrapt attention and following these are divers musicians and strange animals which never existed but in imagination. It is said that somewhat over 730 years ago[2], Rája Narsing Deo completed this stupendous fabric and left this mighty memorial to posterity. Twenty-eight temples stand in its vicinity; six before the entrance and twenty-two without the enclosure, each of which has its separate legend. Some affirm that Kabír Mua'hhid[3] reposes here and many authentic traditions are related regarding his sayings and doings to this day. He was revered by both Hindu and Muhammadan for his catholicity of doctrine and the illumination of his mind, and when he died, the Bráhmans wished to burn his body and the Muhammadans to bury it.[4]

The Súbah of Bengal consists of 24 *Sarkárs* and 787 *Mahals.* The revenue is 59 crores, 84 lakhs, 59,319 *dáms* (Rs. 14,961,482-15-7) in money. The zamíndars are mostly *Kayaths.*[5] The troops number 23,330 cavalry, 801,150 infantry, 1,170 elephants, 4,260 guns, and 4,400 boats.

The *Parganahs* will now be entered in alphabetical order in long double columns to each page accompanied by a few descriptive notices.

Sarkár of Udnér commonly known as Tándá.[6]

Containing 52 *Maḥals.* Rev. 24,079,399½ *Dáms.*

	Dáms.
Ak maḥal, ...	133,017

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[1] This now stands in front of the Lion-gate of Jagannáth. Orissa, I. 290.

[2] The Kanárak temple was built according to the most trustworthy records between 1237 and 1282 A. D. Orissa, I, 288.

[3] "A believer in one God," for his teaching, see Orissa, I, 103.

[4] Gladwin adds that when they lifted the sheet from the bier, the corpse could not be found. Neither the text nor the Siyar have this addition.

[5] The writer caste of Hindús.

[6] The ancient capital of Bengal after the decadence of Gaur: now a petty village in Maldah District. Its history is obscure and the very site of the city has not been accurately determined. What shall be said for the obscurer roll of names which the above list preserves? The I. G. says that this much is known that it was to the S. W. of Gaur beyond the Bhágírathi. Old Tánda has been utterly swept away by the changes in

	Dáms.
Achlá, Darsanpárah, Ashrafnihál,[1]	404,287½
Ibrahímpúr, ...	360,357
Ajiyálgháti,[2]	231,957
Ungáchhi, ...	369,357½
Barhgangal, ...	666,200
Bhatál, ...	415,470
Bahádurpúr, ...	314,870
Báhrári, ...	24,655
Phulwári, ...	193,025
Bahádur Sháhi, ...	138,102
Tánḍá with Suburban district,	4,326,102
Tájpúr, ...	201,997
Taạlluḳ Barbhákar, ...	11,725
Tanauli, ...	196,380
Júnagháti, ...	589,967
Chándpúr, ...	190.027
Naṣíbi,[3]	160,205
Chúngnadiyá, ...	145,305
Hájipúr, ...	106,255
Husainábád, ...	266,545
Khánpúr, ...	31,410
Dháwah,[4]	250,597
Devíyápúr, ...	559,557
Dáúd Sháhi, ...	242,802

	Dáms
Dugáchhí,[5]	225,745
Rámpúr, ...	115,532
Rúbaspúr, ...	138,122
Sarúp Singh, ...	1,368,877
Sulṭánpúr Ajiyál, ...	456,394
Sulaimán Sháhi, ...	198,742
Sulaimánábád,[6]	197,760
Salímpúr, ...	187,097
Sambalá,[7]	174,550
Shershâhi, ...	178,230
Shamsh Kháni, ...	361,952
Sherpúr, ...	163,097
Fírózpúr, ...	347,787½
Kúnwarpartáb, ...	1,607,200
Kánakjok, ...	1,589,332
Káthgaṛh, ...	1,265,632
Gankarah, ...	894,027
Káshipúr, ...	36,240
Kachlá, ...	36,240
Káfúrdíya, ...	1,440
Múdésar, ...	1,508,352
Mangalpúr, ...	226,770
Receipts from scattered estates,[8]	45,837
Nawanagar, ...	825,985
Naṣíbpúr, ...	377,750

the course of the Páglá. Sulaimán Sháh Karáni, the last but one of the Afghán kings of Bengal, moved the seat of government of Tánḍá in 1564, A. D. eleven years before the final depopulation of Gaur. It was a favourite residence of the Mughal governors of Bengal until the middle of the following century. In 1660 the rebel Shujáa' Sháh was defeated in its vicinity. After this date, it is not mentioned in history and was deserted in favour of Rájmahal and Dacca. In noticing variants in the spelling of the above list, I shall refer to Tieffenthaler under T. to Gladwin under G. and a variant of the text in the text notes as *var.*

[1] G. thál. T. bhál.

[2] T. Adjepál.

[3] *Var.* agreeing with G.

[4] G. Dahdah.

[5] *Var.* and G. Durgáchi.

[6] T. and *var.* Salímábád.

[7] T. and *var.* Saníla.

[8] The text has ندکورین instead of مذکورین an error which has been repeated in the following page. The term was applied in old revenue accounts to small and scattered estates not included in the accounts of the district in which they are situated, and of which the assessments were paid direct to the Government officers: subsequently it denoted a revenue payer, paying through the intervention of another, except in Cuttack where it implied the reverse, or the heads of villages paying the revenue immediately to the Collector. Wilson's Gloss.

Sarkár of Jannatábád or Lakhnauti.

66 *Maḥals.* Rev. 18,846,967 *Dáms.*

Castes *Káyaths* and *Brahmans.* Cavalry 500. Infantry 17,000.

	Dáms.
Jannatábád, commonly known as Gaur. It has been a brick fort	7,869,202
Adjacent villages of Ákrá forming 14 *Parganahs* as follows:	1,573,296
Ajor, ...	138,925
Bárkhokrá, ...	192,508
Balér, ...	127,060
Ákra suburban district, ...	211,260
Dhanpúr, ...	140,340
Deviya, ...	112,208
Sarhwar,[1]	71,000
Sháhbálá, ...	98,400
Sháhlalsari, ...	8000
Khektar, ...	50,200
Madnáwáti, ...	151,890
Modihát, ...	6,980
Náhat	242,710
Hashtganjpúr	28,515
Adjacent villages of Darsarak 16 *mahals* as follows: ...	2,009,344
Achárikhánah where they sell undried ginger ...	7,800
Bhatiya, ...	826,432
Bélbári, ...	91,560
Bázári Kadím (Old Bázár), ...	3,720
Darsarak, ...	62,835
Ráekámáti,[2]	3,200
Sáir duties[3] from Gangapat and neighbourhood of Hindui (*sic.*), ...	170,800
Sherpúr and Gangalpúr 2 *maḥals*, ...	2000

	Dáms.
Sháhbázpúr within the city,	400
Ghiyáspúr	41,920
Kamalá, ...	16,377
Káṭhachhápá, ...	12,000
Módi Maḥal, ...	13,000
Mewa Maḥal, ...	360
Duties from the New Market,	11,760
Adjacent villages of Dihikót 7 *maḥals*, ...	869,000
Baráripinjar	698,900
Pákór,[4]	37,720
Dihikóṭ	31,624
Dahlgáon	130,920
Sháhzádahpúr, ...	84,360
Máligáoṇ, ...	141,460
Módipúr, ...	61,880
Adjacent villages of Ramrauti 7 *maḥals*, ...	749,795
Badhtahli, ...	207,500
Rámauti, ...	194,767
Selkharìya,[5]	103,000
Sangkalkará, ...	93,320
Sulṭánpúr, ...	29,210
Sangdwár, ...	14,447
Máhinagar, ...	107,550
Adjacent villages of Sarsábád, rev. of 10 *maḥals* ...	13,192,377
Akbarpúr, ...	9736
Párdiyár, ...	85,280
Khizrpúr, ...	396,100
Sarsábád, ...	553,080
Kótwáli	788,427
Garhanḍ,[6]	334,880
Gaṛhi, ...	200,000

[1] T. Sirapour, G. Seernoor.

[2] T. Rangamati, G. Raggamatty.

[3] v. p. 58, n. 1.

[4] T. Nagor, G. Tagore.

[5] T. Sablgiria, G. Sebelgehrya.

[6] G. Goiamend.

	Dáms.
Makráin, ...	106,480
Manikpúr and Hatanda, 2 maḥals, ...	630,770
Adjacent villages of Máldah, 11 maḥals.	

Bárbakpúr, Bázár i Yusaf, Suburban district of Máldah, Dhérpúr, Sújápúr, Sarbádahlpúr, Sankodiyá,[1] Shálesari, Sháhmandawi,[2] Fatḥpúr, Mui'zzu'ddínpúr.

Sarkár of Fatḥábád.

31 *maḥals.* Rev. 7,969,568 *dáms.*

Zamíndárs of three classes.

Cavalry, 900. Infantry, 50,700.

	Dáms.
Ísráchárај, ...	34,024
Bholiyábél, ...	384,452
Belór, ...	124,872
Bhágalpúr, ...	2,115
Báḍhádiyá, ...	1,442
Télhaṭi, ...	377,290
Charnlakhi, ...	35,645
Charhái, ...	30,200
Suburban district and town of Fatḥábád, ...	902,662
Salt duties, ...	277,758
Hazratpúr, ...	11,640
Market dues, ...	11,467
Rasúlpúr, ...	103,767
Sondíp, ...	1,182,450
Sarhárkal, ...	787,430
Sarisáni, ...	173,227
Sardiyá, ...	53,882
Sadhwá, ...	37,127
Sawáil, commonly called Jalálpúr, ...	1,857,230
Shahbázpúr, ...	732,172
Kharakpúr, ...	118,135
Kasodiyá, ...	102,405
Kósá, ...	68,350
Makórgáoṇ, ...	3,157
Masnadpúr, ...	55,312
Míránpúr, ...	22,172
Receipts from scattered estates, ...	133,365
Naklesar, ...	49,422
Nia'matpúr, ...	20,960
Hazárhati, ...	21,597
Yusufpúr, ...	258,025

Sarkár of Maḥmúdábád.

88 *maḥals.* Rev. 11,602,256.

Caste *Káyath.* Cavalry, 200. Infantry, 10,100.

	Dáms.
Adniyá, ...	76,113
Anotampúr, ...	43,365
Ajiyálpúr, ...	37,307
Indarkalli, ...	11,250
Ámdah, ...	192
Bázúrást, ...	652,507
Bázúchap, ...	271,240
Baráḍi,[3]	604,122
Bísí, ...	25,247
Barín Jumlah, ...	102,210
Bétbariya, ...	96,117
Báshnán, ...	85,447
Bátkán,[4]	41,317
Belwári, ...	80,195

[1] *Var.* and T. Sankatodiya.
[2] *Var.* and G. Sháh Hindui.
[3] G. and *var.* Parári.
[4] T. and G. Bánká.

	Dáms.
Bandwál, ...	26,155
Páti[1] ka mára, ...	22,710
Bábhankarlá, ...	14,895
Paránpúr, ...	12,572
Barmahpúr,[2]	6,717
Patkámári,[3]	3,567
Pípalbariyá, ...	2,045
Bákhotiyá,[4]	217
Bélkasi, ...	123,387
Tárakíná, ...	675,790
Tíyágháṭi, ...	96
Táráajiyál, ...	391,365
Chhádúiyá or Chháddiya, ...	9,125
Jíyárúkhi, ...	11,505
Jagannáthpúr, ...	762
Jédibariyá,[5]	44,007
Jédiya, ...	44,700
Jatanbázú,[6]	952,950
Ḥusain Ajiyál, ...	345,135
Haweli,[7]	91,575
Khálispúr, ...	56,805
Khizrákháni, ...	1,092
Khurrampúr, ...	265
Dakási,[8]	51,740
Durlabahpúr, ...	13,775
Dhúli, ...	13,665
Deora, ...	107
Dahlat[9] Jalálpúr, ...	1,200
Dostíhná,[10]	1,052
Dhómarháṭ, ...	42,505
Sadkichál Kotiyá or Kota, ...	8,205
Sárotiyá, ...	6,530
Sarsariyá, ...	72,147
Sankarḍiyá, ...	10,212
Salímpúr, ...	23,637
Soltára Ajíyál, commonly Koma,	789,220
Surúppúr, ...	7,482

	Dáms.
Sálibariyá, ...	6,760
Sátor, ...	290,727
Sháhajiyál, ...	644,787
Sherpúrbari, ...	9,402
Sherpúr and Tasholi, ...	2,797
Aẓmatpúr, ...	14,422
Ghaznipúr, ...	12,367
Farḥatpúr, ...	301,790
Fatḥpúr Noseka, ...	102,525
Ḳuṭabpúr, ...	23,352
Ḳáẓipúr, ...	2,652
Kanḍaliyá, ...	20,417
Khelpháti, ...	19,940
Kandi Nawi, ...	8,477
Kolbariyá, ...	6,517
Kaudasá,[11]	6,435
Káliyánpúr, ...	26,235
Kali Maḥal, ...	26,717
Lániyán, ...	313,286
Launkohál, ...	15,425
Mihmán Sháhi, ...	575,727
Makhiyá, ...	14,505
Maḥmúd Sháhi, ...	226,552
Mírpúr, ...	2,370
Mahésarpúr.	42,852
Madhódiya, ...	695
Maṛúfḍebh, ...	2,302
Naldai, ...	804,440
Naṣrat Sháhi, ...	272,450
Nakarchál Kotíyá, ...	61,235
Nakar Bánká, ...	3,382
Náshipúr called also Ujain,...	91,080
Hamtanpúr, ...	477,360
Haldá, ...	122,566
Hawál Gháti, ...	66,217
Hatapán, ...	3,665
Hosipúr, ...	17,425

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[1] *Var.* Páni.
[2] G. Bernapoor.
[3] G. Patkabári, T. Bangabári.
[4] T. and G. Bágotia.
[5] T. and *var.* Chandi b.
[6] G. Chytun. *var.* Chetan and Chain.
[7] Doubtful whether proper name or Suburban district of above.
[8] T. and *var.* Dakári.
[9] G. and *var.* Dahkat.
[10] G. and *var.* Doshiniya.
[11] G. T. and *var.* Gáuda.

Sarkár of Khalífatábád.

35 *maḥals.* Rev. 5,402,140 *dáms.*

Castes, various. Cavalry, 100. Infantry, 15,150.

	Dáms.		*Dáms.*
Bhál, with township, ...	475,102	Suburban dist. of Khalífatábád,	31,442
Bhálká, ...	230,515	Khálișpúr, ...	32,770
Pólah, ...	135,932	Dániyá, ...	522,885
Póṭká,[1]	104,205	Rángdiya, ...	129,910
Bágh Márá,[2]	81,807	Sahaspúr, ...	260,340
Bhándá, ...	25,300	Sulaimánábád, ...	168,504
Bhadés, ...	11,225	Sáhas, ...	91,500
Bhaliyánah, ...	9,527	Sobhnáth, ...	51,662
Bhúlnagar,[3]	66,660	Sálésarbáhí,[7]	11,484
Taálluḳ of Kásináth, ...	297,720	Imádpúr, ...	97,102
Tálá, ...	174,676	Khokrál, ...	105,520
Taa'lluḳ of Srirang, ...	26,427	Kanges, Taalluḳ Parmanand,	166,360
„ Mahés Mándal, ...	23,727	Múndákáchh, ...	126,360
„ Parmodar[4] Bhattacháraj,	13,860	Malikpúr, ...	61,327
„ Sripat Kiráj,[5] ...	8,675	Madhariyá, ...	45,007
Jesar, commonly, Rasúlpúr,...	1,723,850	Mangorghát, ...	16,842
Charaulá, ...	99,550	Mahresá, ...	11,170
Chhalérá,[6]	60,920		

Sarkár of Boglá.

Containing, 4 *maḥals.* Rev. 7,150,605.

Castes, various. Elephants, 320. Infantry, 15,000.

	Dáms.		*Dáms.*
Ismailpur, commonly Bogla,	4,348,960	Sháhzádahpúr, ...	977,245
Srírámpúr, ...	252,000	Aádilpúr, ...	1,553,440

Sarkár of Púrniyah.

9 *maḥals.* Rev. 6,408,775 *dáms.*

Infantry, 5,000.

	Dáms.		*Dáms.*
Asónja, ...	734,225	Sripúr, ...	390,200
Jairámpúr, ...	467,785	*Sáir* duties from elephants ...	85,000
Suburban dist. of Púrniyah,	2,686,995	Kathiyári, ...	590,100
Dalmálpúr, ...	671,530	Kaḍwán, ...	280,592
Sulṭánpúr, ...	502,206		

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[1] T. G. and *var.* Púnga.
[2] T. and *var.* B. bárá.
[3] T. and G. Phúl.
[4] G. Narmodar.
[5] G. Kabraj, *var.* Káraj. Kabraj.
[6] G. and *var.* Chabrah.
[7] T. and G. and *var.* Sálosari.

Sarkár of Tájpúr.

29 *maḥals.* Rev. 6,483,857 *dáms.*

Castes, various. Cavalry, 100. Infantry, 50,000.

	Dáms.		Dáms.
Bankat,[1]	3,307,885	Diláwarpúr, ...	944,055
Badokhar, ...	238,855	Dabhat,[2]	124,196
Pháli, ...	60,860	Sesahrá, ...	376,760
Bandól, ...	190,830	Sújápúr, ...	244,507
Bobará, ...	23,192	Sháhpúr, ...	126,235
Bhoṇhará, ...	118,295	Kuwárpúr, ...	406,000
Badgáoṇ, ...	9,330	Kasárgáoṇ, ...	258,742
Básigáoṇ, ...	104,492	Gopálnagar, ...	233,160
Pangáoṇ, ...	115,990	Goghra, ...	147,392
Bahádurpúr, ...	96,012	Mahóṇ,[3]	194,475
Bahánagar, ...	91,630	Nílnagar, ...	267,612
Badalká, ...	71,564	Nilún, ...	147,510
Túkwár, ...	208,540	Yusuf, ...	146,240
Chhápartál, ...	243,255	Zakát,[4]	78,487
Suburban dist. and town of Tájpúr, ...	886,254		

Sarkár of Ghorágliát.

84 *maḥals.* Rev. 8,083,072½ *dáms.*

Castes, various. Cavalry, 900. Elephants, 50. Infantry, 32,800.

	Dáms.		Dáms.
Adhwá, ...	91,292	Bázu Faulád Sháhi, ...	711,412
Andhar, ...	75,010	Págdwár,[6]	102,440
Andalgáon, ...	154,337	Phulwári, ...	6,580
Anwarbán, ...	31,022	Bárbakpúr, ...	84,952
Ălgáoṇ, ...	171,695	Bámanpúr, ...	349,070
Abthúrá, ...	25,326	Town of Naṣratábád, ...	336,445
Ăḥmadábád, ...	18,517	Barsalá, ...	233,680
Anbalákáchhi, ...	9,200	Bari Sábakbálá,[7] ...	146,767
Anwar Malik, ...	8,020	„ Ghorághát, ...	165,827
Ăl Hát, ...	7,508	Báyazídpúr, ...	144,227
Iláhadádpúr, ...	2,190	Pátáldeh, ...	41,365
Bázu Zafar Sháhi, 2 maḥals,	735,835	Bálká, ...	30,335

[1] G. and *var.* Pangat.
[2] G. and *var.* Daihat.
[3] G. and *var.* Mahsón.
[4] See n. 4, p. 57.
[5] G. and *var.* Ambathúrá.
[6] G. and *var.* Ták.
[7] G. and *var.* Támuk, T. and *var.* Sank.

	Dáms.		Dáms.
Bhóli, ...	12,040	Kábulpúr, ...	98,465
Bájpatári, ...	7,900	Ganj Sákhmálá, ...	98,465
Banwárkájar, ...	4,452	Khaḍkhaḍi, ...	81,565
Belgháti, ...	3,245	Gokal, ...	56,865
Bázár Chhatágháṭ, ...	387	Koṭhi Bári[6] 2 maḥals, ...	48,807
Bulásbári,[1]		Khalsi, ...	264,822
Bánj Mánká,[2]	5,340	Kanḍibári, ...	125,797
Tulsigháṭ, ...	164,340	Kuli Bázár, commonly Jorpúri,	115,680
Taạlluḳ Ḥusain,... ...	35,410	Gobindpúr Akhand, ...	40,675
„ Bálnáth,... ...	27,962	Kaṇhṭál,[7]	40,367
„ Siwán, ...	15,490	Kanak Sakhar, ...	28,065
„ Kasáí, ...	15,267	Ghátnagar, ...	27,922
Táchahal, ...	8,290	Kawá Káchhi, ...	25,600
Taạlluḳ Aḥmad Khán, ...	238,475	Khátibári, ...	24,847
Ḥámilá, ...	6,580	Korá, receipts from Zakát, ...	18,000
Khairábádi	5,602	Kokaran, ...	13,120
Kháṣbári, ...	2,735	Kábul, ...	11,690
Ruknpúr, ...	10,950	Gaṛhiya, ...	10,980
Sulṭánpúr, ...	108,377	Gokanpárá, ...	9,850
Síkhshahar,[3]	93.071	Magatpúr,[8]	124,005
Sánhipúr, ...	49,570	Muḥabbatpúr, ...	46,512
Sírhata, ...	344,097	Musjid Husain Sháhi, ...	28,945
Sabdi,[4]	206,224	„ Andarkháni, ...	3,447
Sítpúr, ...	128,775	Maláir, ...	24,800
Siriyá Kándi, ...	24,622	Nandahra, ...	61,050
Sághát, ...	16,412	Naupára, ...	19,202
Sherpúr Koibári, ...	15,675	Nahajaun Bátor, ...	49,010
Fatḥpúr, ...	853,355	Wakar Hazir, ...	30,646
Khetári,[5]	1,844,280	Wachhi, ...	16,832
Gayapúr, ...	107,205	Wahríb,[9]	4,230

Sarkár of Pinjarah.

21 *maḥals.* Rev. 5,803,275 *dáms.*

Castes, various. Cavalry, 50. Infantry, 7,000.

	Dáms.		Dáms.
Aubel,[10]	1,058,725	Angóchah, ...	101,822
Aubári, ...	36,525	Bárangpúr,[11]	635,390

[1] In text figures wanting, G. has 7,000. *Var.* 5,340.

[2] *Var.* Bánká, Malká, G. Matká, T. Pantsch Botaca.

[3] *Var.* Sabtakah, Beshekh. S'ilah. T. Sankha.

[4] *Var.* and T. Sídi.

[5] G. and *var.* Khatiyári, T. Kheári.

[6] T. G. and *var.* Tári.

[7] *Var.* Gátrál, G. Gautnáll.

[8] *Var.* and G. Makashpár.

[9] *Var.* Waháib.

[10] G. and *var.* Ampól.

[11] T. and *var.* Bárikpúr.

	Dáms.		Dáms.
Bíjánagar, ...	719,107	Deorá, ...	107,727
Báyazídpúr, ...	255,445	Sadharbári, ...	273,045
Baharnagar, ...	119,720	Sankatá, ...	251,410
Bári Ghér, ...	84,277	Sulṭánpúr, ...	203,292
Bádúghar, ...	55,205	Sásbér, ...	165,180
Takási, ...	374,490	Sulaimánábád, ...	42,532
Hálon, ...	82,142	Khaṭṭá, ...	777,255
Suburban district of Pinjarah,	93,967	Kedábári, ...	213,382
Dekha, ...	146,837		

Sarkár of Bárbakábád.

38 *maḥals*. Rev. 17,451,532 *dáms*.

Castes, various. Cavalry, 50. Infantry, 7,000.

Amról, ...	560,382	Shikárpúr, ...	327,342
City of above-mentioned, (Bárbakábád)... ...	315,340	Sherpúr and Bahrámpúr 2 *maḥals*, ...	391,625
Básdól, ...	190,885	Ṭáhirpúr, ...	505,825
Polárhár, ...	186,712	Ḳázihaṭṭi, ...	620,477
Bastál, ...	652,367	Kardahá, ...	1,390,572
Barbariyá, ...	64,335	Guṣrhát, ...	1,296,240
Bangáon, ...	319,000	Khás, ...	881,080
Báltápúr, ...	179,840	Ganj known as Jakdal, ...	694,655
Chhandiya[1] Bázú, ...	755,522	Gobindpúr, ...	410,535
Chaurá, ...	159,332	Káligáe Kóthiya, ...	341,057
Jahásand[2] and Joka, 2 *maḥals*,	407,007	Kharál, ...	210,132
Jandlái, ...	269,840	Koḍánagar, ...	129,550
Janású,[3]	85,787	Kaligáe, ...	196,932
Suburb. district of Sìkh Shahar, ...	1,629,175	Laskarpúr, ...	255,090
Dhárman, ...	350,895	Máljipúr, ...	925,680
Dáúdpúr, ...	8,902	Masḍhá, ...	689,712
Sankárdal, commonly, Nizámpúr, ...	389,975	Man Samáli, ...	594.792
		Maḥmúdpúr, ...	124,532
		Wazírpúr, ...	169,190

Sarkár of Bázohá.

32 *maḥals*. Rev. 39,516,871.

Castes, various. Cavalry, 1,700. Elephants, 10. Infantry, 5,300.[4]

Aláp Sháhi, ...	760,667	Bhóriya[6] Bázú, ...	2,820,740
Badmár,[5] Naṣrat Sháhi, Mehraunah, Ḳáhárwána, Sírali 5 *maḥals*,	4,178,140	Bahwál Bázú, ...	1,935,160
		Partáb-Bázú, ...	1,881,265
		Bakhariyá Bázú, ...	1,715,170

[1] *Var.* and G. Jíríyá.

[2] *Var.* and G. Jasnad and Changáon.

[3] *Var.* and G. Hainasú.

[4] G. has 45,000.

[5] G. and *var.* Barbázú. There are also slight variants of the other names.

[6] G. and *var.* Bhasoriya.

Ḥusain Sháhi, ...	182,750
Daskhádiya Bázú ...	1,945,602
Ḍhaká Bázú, ...	1,901,202
Salím Partáb Bázú, Chánd Partáb Bázú, Sultán Bázú,	4,626,475
Sonágháti Bázú,... ...	1,910,440
Soná Bázú, ...	1,705,290
Sílbaras,[1]	1,484,320
Dues on produce and piscary of rivers, tanks, &c., ...	261,280
Sháh Ajiyál Bázú, ...	405,120
Zafar Ajiyal „ ...	250,047
Katármal „ ...	2,804,390
Khatá „ ...	137,720
Mihmán Sháhi, known as Sherpúr,[2]	2,207,715
Manmani Singh, Naṣrat Sháhi, Ḥusain Singh, Naṣrat Ajiyál 4 *maḥals*,	1,867,640
Mubárak Ajiyál,... ...	468,780
Hariyál Bázú, ...	344,440
Yúsuf Sháhi, ...	1,670,900

Sarkár of Sonárgáoṇ.

52 *maḥals*. Rev. 10,331,333.

Castes, various. Cavalry, 1,500. Elephants, 200. Cavalry, 46,000.

Utar Sháhpúr, ...	388,442
Ál Jihát,[3]	58,090
Utar Ụsmánpur, ...	24,880
Bikrampúr, ...	3,335,052
Bhalwájowár, ...	1,331,480
Baldákhál, ...	694,090
Bawáliyá, ...	237,320
Barchanḍi, ...	120,100
Báth Kará, ...	4,080
Balás Káthi,[4] &c., ...	48,265
Bardiyá, ...	36,312
Phulari, ...	19,000
Pánhatta, ...	7,367
Tórá, ...	104,910
Tájpúr, ...	60,000
Tarkí, ...	18,270
Jogídíyá, ...	512,080
Environs of Port, ...	82,632
Chhokhandi, from shop dues,	17,827
Chand Yáḥar,[5]	30,322
Chándpúr, ...	120,000
Subarban district of Sonárgáoṇ with city, ...	459,532
Khizrpúr, ...	40,308
Dohár, ...	458,524
Dánderá, ...	421,380
Dakhan Sháhpúr, ...	239,910
Diláwarpúr: receipts from *sakát*, ...	127,207
Dakhan Ụṣmánpúr, ...	8,840
Ráepúr, ...	4,535
Sakhargáoṇ, ...	340,365
Sakari, ...	184,780
Salímpúr, ...	91,090
Sálisari with produce and piscary of rivers, tanks, &c., *raiyati*[6] and the like ...	40,725
Sakhwá, from *raiyati*, ...	280,000
„ „ *sáir* dues, ...	28,000
Sakhádeh, ...	28,000
Seojál,[7]	13,000
Shamshpúr, ...	22,000

[1] T. Sabal *var.* Barak.

[2] G. and *var.* Serpúr Morchah.

[3] G. and *var.* Chhap. T. Ját.

[4] G. and *var.* Palásghati.

[5] *Var.* Chandar Yáḥar: the last word is evidently corrupt.

[6] Applied in Bengal to lands of which the revenue is paid in money in opposition to *khamár* lands of which revenue was paid in kind: also to a settlement direct with the cultivators.—*Wilson's Gloss.*

[7] G. and *var.* Sabarchál.

Kerápúr,[1]	293,402
Gardi, ...	89,590
Kátikpúr, ...	80,000
Khándi, ...	40,140
Kóṭhri,[2]	35,160
Gáthi Nadhi,[3]	20,000
Mehrkól, ...	1,089.470
Muazzampúr, ...	236,830
Mehár, ...	60,800
Manoharpúr, ...	53,301
Mahijál, ...	25,000
Naráenpúr, from *sáir* dues, *sakát* and *raiyati*, ...	940,760
Náwákot, ...	16,080
Hamtá Bázú, ...	281,280
Hát Gháti, ...	10,285

Sarkár of Sylhet.

8 *maḥals.* Rev. 6,681,308.

Castes, various. Cavalry, 1,100. Elephants, 190. Infantry, 42,920.

Partábgaṛh, called also, Panjkhanḍ, ...	370,000
Banián[4] Chang, ...	1,672,080
Bajwa Biyáju,[5]	804,080
Jesa (Jaintiya ?)[6] ...	272,200
Suburban district of Sylhet,...	2,290,717
Sarkhanḍal, ...	390,472
Ládú,[7]	246,202
Harnagar, *raiyati* and *sáir*, ...	1,010,857

Sarkár of Chittagong.

7 *maḥals.* Rev. 11,424,310 *dáms.*

Castes, various. Cavalry, 100. Infantry, 1,500.

Túlágáoṇ,[8]	506,000
Chátgáoṇ (Chittagong) ...	6,649,410
Deogáoṇ, ...	775,540
Sulaimánpur, commonly, Shaikhpúr, ...	1,572,400
Sáir dues from salt-pits, ...	787,520
Sahwá, ...	5,079,340
Nawápárá, ...	703,300

Sarkár of Sharífábád.

26 *maḥals.* Rev. 2,488,750.

Castes, various. Cavalry, 200. Infantry, 5,000.

Bardwán, ...	1,876,142
Bahroṛ, ...	1,736,795
Barbaksail,[9]	540,395
Bharkondah,[10] and Akbarsháhi, commonly Sándal, 2 *maḥals*, ...	1,276,195
Bághá, ...	509,340
Bhátselá, ...	307,340
Bázár Ibráhímpúr, ...	15,740
Janki, ...	937,705
Ḳhot Makand, ...	2,315
Dhaniyán, ...	1,508,850

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[1] G. and *var.* Kharapúr.

[2] G. and *var.* Kolhari.

[3] T. G. and *var.* Danáí.

[4] G. Byán *var.* Miyán, Shán.

[5] *Var.* Bajwá Sáhir G. Bahoowa Sahir.

[6] G. and *var.* Chaintár, T. Tschena.

[7] G. and *var.* Lawed.

[8] G. and *var.* Málgáoṇ.

[9] G. T. and *var.* Barikseel, sel; or sail.

[10] G. and *var.* Bhargodah.

Sulaimán Sháhi, ...	721,335
Sóniyá, ...	90,370
Subarban district of Sherpúr Aṭái,	816,068
Ụzmatpúr, ...	1,660,045
Fatḥ Singh, ...	2,096,460
Ḥusain Ajiyál, ...	893,345
Kargáoṇ, ...	348,260
Kiratpúr, ...	225,775
Khanḍ,[1]	196,380
Khanga, ...	174,360
Kodlá, ...	63,125
Mahland, ...	1,831,890
Manohar Sháhi, ...	1,709,920
Muẓaffar Sháhi, ...	1,552,175
Nasak,[2]	782,517
Natrán,[3]	208,560

Sarkár of Sulaimánábád.

31 *maḥals.* Rev. 17,629,964 *dáms.*

Castes, various. Cavalry, 100. Infantry, 5,000.

Indaráin, ...	592,120
Ismaílpúr, ...	184,540
Anliyá, ...	124,577
Ulá, ...	89,277
Basandhari, ...	2,266,280
Bhosaṭ,[4]	1,968,990
Panḍwah, ...	1,823,292
Páchnór,[5]	601,495
Báli Bhangá[6] 2 *maḥals*, ...	417,185
Chhótipúr, ...	554,956
Chúmhá, ...	455,901
Jaipúr, ...	44,250
Ḥusainpúr, ...	355,090
Dháṛsah, ...	95,250
Ráesáh,[7] (Ráenah ?) ...	68,257
Subarban district of Sulaimánábád, ...	2,051,090
Sátsíká,[8]	757,111
Sahspúr, ...	314,842
Sanghauli, ...	72,747
Sulṭánpúr, ...	44,575
Ụmarpúr	223,320
Áálampúr, ...	38,280
Ḳabáspúr, ...	747,200
Gobinda (Kosada ?) ...	357,942
Receipts from independent *taluḳdárs*, ...	218,067
Muḥammadpúr, ...	48,515
Molghar, ...	792,107
Nagín,[9]	910,990
Náirá, ...	872,945
Nasang, ...	500,765
Nabiya,[10]	77,017

Sarkár of Sátgáoṇ.

53 *maḥals.* Rev. 16,724,724 *dáms.*

Castes, various. Cavalry, 50. Infantry, 6,000.

Banwa, Kotwáli, Farásatghar, (?) 3 *maḥals*, ...	1,540,770
Ukṛá, ...	726,360
Anwarpúr, ...	236,950

[1] Text-note, now Khandghosh.

[2] G. and *var.* Nasang.

[3] G. and *var.* Nabrán.

[4] T. and *var.* Bhorsaṭ.

[5] *var.* and G. Bájmor. T. and *var.* Bájpour. Text-note adds that there is a Páchnór in Nadiya.

[6] G. and *var.* Changa. Note.—There is a Báli Danga in Nadiya.

[7] G. and *var.* Raesák. Note—Raenáh probable correct reading, as this name occurs in the subarban district of Suaimánábád

[8] G. and *var.* Satsanga. Note—Now in the district of Bardwán.

[9] G. and *var.* Makín.

[10] G. and *var.* Nípá.

Ársa[1] Táwáli Sátgáon 2 *maḥals*, ...	234,890
Akbárpúr, ...	115,590
Boḍhan, ...	956,457
Panwán and Salímpúr, ...	952,505
Púrah, ...	652,470
Barmhattar[2] and Mánikhatti,	383,803
Bélgáon, ...	283,602
Bálinḍá, ...	125,250
Bágwán and Bangábári, ...	100,000
Baliyá, ...	94,725
Phalká, ...	88,245
Barídhati,[3]	25,027
Tortariyá, ...	36,604
Suburban district, ...	502,330
Ḥusainpúr, ...	324,322
Hájípúr, Bárbakpúr,[4] 2 *maḥals*, ...	142.592
Dhaliyápúr,[5]	78,815
Basihát, ...	1,358,510
Sághati[6]	468,058
Sakotá, ...	204,072
Srirájpúr, ...	125,792
Sáir dues from Bandarbán and Mandawi, 2 *maḥals*, ...	1,200,000
Sákhát, Káṭsál, 2 *maḥals*, ...	45,757
Fatḥpúr, ...	80,702
Calcutta, Bakoya,[6] Bárbakpúr, 3 *maḥals*, ...	936,215
Khárar, ...	365,275
Kanḍáliyá, ...	242,160
Kálárú, ...	197,522
Magórá, ...	801,302
Matiyári, ...	307,845
Medni Mal, ...	186,242
Muẓaffarpúr, ...	108,332
Mundgáchhá, ...	98,565
Máhihatti, ...	49,985
Naddiya[7] and Sátanpúr, 2 *maḥals*, ...	1,508,820
Hélki, ...	90,042
Háthi Kandhá, ...	55,702
Haiyagaṛh, ...	781,360

Sarkár of Madáran.

16 *maḥals*. Rev. 9,403,400 *dáms*.

Castes, various. Cavalry, 150. Infantry, 7,000.

Anhatti, ...	122,655
Bálgaṛhi, ...	937,077
Birbhum, ...	541,245
Bhawálbhúm, ...	495,220
Chatwá, ...	806,542
Champánagari, ...	412,250
Suburban district of Madáran	1,727,077
Sainbhúm, ...	615,805
Samar Sánhas, ...	274,461
Shergaṛh, commonly Sakharbhúm, ...	915,237
Sháhpúr, ...	634,160
Két, ...	46,447
Mandalghát, ...	906,775
Nágór	4,025,620
Mínabák,[8]	279,322
Hésóli, (Mesdali?) ...	263,207

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[1] G. and *var.* Arsád Tawáli.

[2] G. and *var.* Barmah Hírah.

[3] G. Barmadhatti. T. Barmandmati.

[4] T. Bariopour.

[5] (Note). Is in the 24-Pargannahs.

[6] G. and *var.* Makúma.

[7] In ancient histories, Nodiya, or Nodi, (note).

[8] G. Mína bág.

Orissa.

Sarkár of Jalésar.

28 *maḥals*. Rev. 5,052,738[1] *dáms*.

Castes, various. Elephants, 2. Cavalry, 3,470. Infantry, 43,810.

Maḥal	Dáms
Bánsanda,[2] commonly Haft-chór[3] has five strong forts. Castes, *Khandait*, *Bráhman*, and *Bhej*. Cavalry, 100. Infantry, 5,800, ...	4,211,430
Bibli[4] (Pipli?) Cavalry, 10. Infantry, 40, ...	2,011,430
Báli Sháhi Cav. 200. In. 2,000,	963,430
Bálkohsi,[5] has three forts: 1, Sokrah; 2, Bánhas Táli; 3, Daddhpur. Cav. 20, Inf. 300, ...	756,220
Parbadá. Cav. 400, Inf. 1,600; has a strong fort, partly on a hill, partly fenced by forest, ...	640,000
Bhográi, has a fortress of great strength; Caste *Khandait*, Cav. 100, Inf. 2,200, archers and matchlockmen, ...	497,140
Bugdi, *Rajput*, Cav. 100, Inf. 200, ...	39,428
Bázár, ...	125,720
Bábbanbhúm,[6] *Bráhman*, Cav. 20, Inf. 400, ...	114,208
Taliya with town of Jalésar, has a brick fort. Caste, *Khandait*, Cav. 300, Inf. 6,250, ...	12,007,110
Tanbúlak,[7] Cav. 50, Inf. 1,000, has a strong fort, *Khandait*,	2,571,430

Maḥal	Dáms
Tarkól: a fort in the jungle, Cav. 30, Inf. 170, ...	720,570
Dáwar Shórbhúm, commonly Bárah,[8] Cav. 100, Inf. 100, ...	1,342,360
Ramna,[9] has five forts, 1 adjacent to city; 2, Ramchandpúr; 3, راک; 4, Dút; 5, Saldah, Cav. 700, Inf. 3,550, hold the five, ..	5,062,306
Rayn, on the border of Orissa, has three forts, Cav. 150, Inf. 1,500, ...	218,306
Ráepúr, a large city, with a strong fortess, Cav. 200, Inf. 1,000, ...	986,970
Sabang, strong fort in the jungle, Cav. 100, Inf, 2,000.	1,257,140
Siyári, ...	108,570
Kásijorá, Cav. 200, Inf. 2,500, matchlock and bowmen, ...	893,160
Kharaksúr, a strong fort in the wooded hills, 500 footmen and machlockmen, ...	528,570
Kédárkhanḍ, three strong forts, Cav. 50, Inf. 500, ...	468,570
Karái.[10] Infantry 100 ...	285,720

[1] G. 50,052,737.
[2] G. and *var.* Bánsad.
[3] G. and *var.* Húr.
[4] G. and *var.* Beli.
[5] G. and *var.* Kohi, Khosi.
[6] Brahmanpur in Midnapúr.
[7] Tamlúk.
[8] G. Tarah.
[9] G. and *var.* Khamná.
[10] G. and *var.* Keri.

Gagnápúr, *Rajpút*, Cav. 50, Inf. 400, ...	85,720
Karóhi,[1]	68,570
Málchhata,[2] Cav. 500, Inf. 5,000, ...	9,312,610
Médnipúr, a large city with two forts, one ancient and the other modern. Caste *Khandait*, Cav. 60, Inf. 500,[3]	1,019,930
Mahákánghát commonly Kuṭbpúr, a fortress of great strength, Cav. 30, Inf. 1,000, ...	240,000
Naráinpúr, commonly Kandhár, with a strong fort on a hill, Cav. 100, Inf. 4,000, ...	2,280,860

Sarkár of Bhadrak.

7 *maḥals*. Rev. 18,687,170.

Castes, various. Infantry, 750. Cavalry, 3,730.

Barwa, two strong fortresses, Bának and Raskói, castes *Khandait*, and *Káyath*, Cav. 50, Inf. 400, ...	3,240,000
Jashjri, ...	57,140
Suburban district of Bhadrak, has a fort called Dhámnagar, with a resident governor, *Khandait*, Cav. 200, Inf. 3,500, ...	9,542,760
Sahansú, 2 strong forts, *Khandait*, Cav. 300, Inf. 1,700, ...	3,514,280
Káímán, a stone fort of the greatest strength, *Khandait*, Cav. 100, Inf. 400, ...	1,515,840
Kadsu,[4]	730,430
Independent Talukdárs; three forts, Pachchham Donk, Khandait, and Majori, Cav. 100, Inf. 300; the three forts, held by *Khandaits*.	85,720

Sarkár of Katak (Cuttack.)

21 *maḥals*. Rev. 91,432,730 *dáms*.

Castes, various. Cavalry, 900. Infantry, 108,160.

Ál, Inf. 2,100, ...	6,429,130
Áṣakah, Inf. 15,000 ...	3,160,380
Áṭhgaṛh, with a strong fort, *Bráhman*, Cav. 200, Inf. 7,000, ...	1,184,980
Púrab Dikh, four forts, Cav. 200 Inf. 6,000, ...	22,881,580
Pachchham Díkh, Cav. 100, Inf. 50,000, ...	662,490
Bahár.	5,129,820
Basái Díwarmár,[5] Inf. 1,000, ...	2,746,650
Barang, 9 forts, among the hills and jungles, Caste, *ahír*, Cav. 20, Inf. 300,...	2,132,940

[1] G. and *var.* Kerauli.

[2] G. and *var.* Máljikta.

[3] Here follows an unintelligible sentence, differing in two MSS., in two others it is omitted.

[4] G. and *var.* Garsú.

[5] G. and *var.* B. D. púr.

Bhíjnagar with strong fort, *Telíngha*, Cav. 50, Inf. 22,000, ...	860,890
Banjú,[1] *Rajpút*, Cav. 100, Inf. 20,000, ...	866,206
Parsótam,[2]	691,580
Chaubískót, 4 forts of great strength, Cav. 500, Inf. 20,000, ...	2,896,970
Jash,[3] commonly, Tájpúr, a strong fort *Bráhman*, Cav. 200, Inf. 1,800, ...	2,073,780
Dakhan Díkh, 4 forts, Cav. 180, Inf. 13,060, ...	22,065,770
Sírán, ...	207,830
Shérgarh, *Bráhman*, Cav. 20, Inf. 200, ...	1,408,580
Kótdés, with three forts, the original fort, Kasibah, Caste, *Khandait*, Cav. 5,008, Inf. 800, ...	4,720,980
Katak Banáras, suburban district with city, has a stone fort of great strength, and a masonry palace within, *Bráhman* and *Khandait*, Cav. 200, Inf. 1,000, ...	605,600
Khatrah, with strong fortress, *Khandaits*, Cav. 100, Inf. 400, ...	1,120,230
Mánakpatan, a large port, where salt dues are collected, ...	600,000

Sarkár of Kalang Dandpát,

27 *mahals*. Rev. 5,560,000 *dáms*.

Cavalry, 500. Infantry, 30,000.

Sarkár of Ráj Mahandrah.

16 *mahals*. Rev. 5,000,000 *dáms*.

Cavalry, 1,000. Infantry, 5,000.

A general view of the country having now been cursorily given, I proceed to record the succession of its rulers and the duration of their reigns. Twenty-four princes of the *Khatri* caste, kept aflame the torch of sovereignty from father to son in succession during 2418 years.

		Years.
Rájá Bhagrat, *Khatri* reigned		... 218
Anangbhím,	„	... 175
Ranbhím,	„	... 106
Gajbhím,	„	... 82
Deodæt,	„	... 95
Jag Singh,	„	... 106
Barmah Singh,	„	... 97
Mohandat,	„	... 102
Benód Singh,	„	... 97
Silar Sén,	„	... 96
Sattarjít,	„	... 101
Bhúpati,	„	... 90
Sadhrak,	„	... 91
Jaydhrak,	„	... 102
Udai Singh,	„	... 85
Bisú Singh,	„	... 88

[1] G. and *var.* Banhú.

[2] Here the following words occur, found only in one MS. "detailed in each *Sarkar*."

[3] G. and *var.* Habsh.

		Years.			Years.
Bírmáth,	reigned	... 83	Kálúdand,	reigned	... 85
Rukhdeva,	„	... 81	Kámdeva,	„	... 90
Rákhbind, (Rukhnand)	„	... 79	Bijai Karn,	„	... 71
Jagjíwan,	„	... 107	Sat Singh,	„	... 89

Nine princes of the *Káyeth* caste ruled in succession 520 years after which the sovereignty passed to another *Káyeth* house.

		Years.			Years.
Rájá Bhójgauriya	reigned	... 75	Pirthu Rájá,	reigned	... 52
Lálsén,	„	... 70	Rájá Garrar,	„	... 45
Rájá Madhú,	„	... 67	„ Lachhman,	„	... 50
Samantbhój,	„	... 48	„ Nandbhój,	„	... 53
Rájá Jaint,	„	... 60			

Eleven princes reigned in succession 714 years, after which another *Káyeth* family bore rule.

		Years.			Years.
Rájá Udsúr, (Adisúr,)	reigned	... 75	Rájá Gridhar,	reigned	... 80
„ Jámanibhán,	„	... 73	„ Pirthidhar,	„	... 68
„ Unrúd,	„	... 78	„ Shishtdhar,	„	... 58
„ Partáb Rudr,	„	... 65	„ Prabhákar,	„	... 63
„ Bhawádat,	„	... 69	„ Jaidhar,	„	... 23
„ Rukdeva,	„	... 62			

Ten princes reigned 698[1] years, after which the sway of another *Káyeth* family was established.

		Years.			Years.
Rájá Bhopál,	reigned	... 55	Rájá Bigan (Bíjjan) pál,	reigned	... 75
„ Dhripál,	„	... 95	„ Jaipál,	„	... 98
„ Devapál,	„	... 83	Rajpál,	„	... 98
„ Bhupatipál,	„	... 70	Bhogpál, his brother,	„	... 5
„ Dhanpatipál,	„	... 45	Jagpál, his son,	„	... 74

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[1] According to the Useful Tables (Pt II, p. 117), this is too much: the succession of names differs also somewhat from those of the inscriptions.

Monghír Plate.
Gopála.
Dhermapála.
Devapála.
Budal Plate.
Rájápála.
Súrapála.
Náráyanpála.

Sarnáth inscription.
Máhipála.
Sthripála.
Vasantpála.
1017. Kumarapála. (Fer.)

Dinájpur Copper-plate.
Locapála.
Dhermapála.
Jayapála

19

Seven princes governed in succession during 106 years.

		Years.
Súkh Sén,	reigned ...	3
Balál Sen, who built the fort of Gaur,	" ...	50
Lakhan (Lachhman) Sén,	" ...	7
Mádhú Sén,	reigned ...	10
Késú Sén,	" ...	15
Sada (Sura) Sén,	" ...	18
Rájá Náujah, (Náráyan),	" ...	3

Sixty-one princes thus reigned for the space of 4,544 years when Bengal became subject to the Kings of Delhi.

From the time of Sulṭán Ḳuṭb u' ddín Aibak to Sulṭán Muḥammad Tughlaḳ Sháh 17[1] governors ruled during a period of 156 years.

These were followed by—

A. H.	A. D.			Years.	Months.
741	1340	Malik Fakhr'uddín Siláḥdár,	reigned	2	some
743	1342	Sulṭán Aláu'ddín	... ...	1	"

Narayanpála? (Two names illegible).
Rájápála.
Vigrahapála.
Mahipála, at Benares.
Nayapála.
1027. Vighrapála.

The Monghir plate, dated 23 or 123 *Samvat* refers to the Bhupála dynasty and not to the Vikramáditya era as was supposed by Wilkins. The Vaidya Rajas of Bengal are thus given.

1063. Sukh Sen.
1066. Belál Sen who built the town of Gaur.
1166. Lakshman Sen.
1123. Máhava Sen.
1133. Kesava Sen.
1151. Sura Sen.
1154. Náráyana. Noujeb, last Rájá of Abul Fazl's list. Laxmana.
1200 Laxmaniya.

1 These were:

A. H.	A. D.	
600	1203	Md. Bakhtiyar Khiliji, governor of Berár under Kuṭb.
602	1205	Md. Sherán Izẓu'ddin.
605	1208	Ali Merdán Alaúddin.
609	1212	Husámu'ddín, Ghiyásúd-dín.
624	1226-27	Nasru'ddín-b-Shamsu'd-dín.
627	1229	Maḥmúd-b-Shamsu'ddin became Emperor of Hindustan.
634	1237	Toghan Khan, governor under Sultana Rizia.
641	1243	Tiji or Táji.
642	1244	Timúr Khán Kerán.
644	1246	Saifu'ddín.
651	1253	Ikhtiyáru'ddín Malik Usbeg.
656	1257	Jelálu'ddín Kháni.
657	1258	Táju'ddín Arslán.
659	1260	Md. Tatár Khán.
676	1277	Muizzu'ddín Tughral.
681	1282	Naṣru'ddín Baghra considered by some 1st Sovereign of Bengal.
725	1325	Kádir Khán, viceroy of Md. Sháh.

Fakhr'uddín Sikandar followed and assumed independance in 1340, but this does not tally with the period of years given by Abul Fazl. I add the dates to Abul Fazl's list from the U. T. II, p. 148.

A. H.	A. D.		Years.	Months.
744	1343	Shamsu'ddín Bangarah[1]	16	some
760	1358	Sikandar (Sháh) his son, ...	9	„
769	1367	Sulṭán Ghiyásu'ddin his son, ...	7	„
775	1373	Sulṭán 'us Salátín, his son, ...	10	0
785	1383	Shamsu'ddín, his son, ...	3	some
787	1385	Kánsi native of Bengal, ...	7	0
794	1392	Sulṭán Jalálu'ddin, ...	17	0
812	1409	„ Ahmad, his son, ...	16	0
		Náṣir his slave, ... a week or according to others, half a day.		
830	1426-7	Náṣir Shah, descendant of Shamsu'ddín Bangarah, ...	32[2]	0
862	1457	Bárbak Sháh, ...	17	0
879	1474	Yúsuf Sháh, ...	7	6
887	1482	Sikandar Sháh, ...	half a day	
887	1482	Fatḥ Sháh, ...	7	5
896	1490	Bárbak Sháh, ...	two and a half days.	
897	1491	Fíroz Sháh, ...	3	0
899	1494	Mahmúd Shah, his son, ...	1	0
900	1495	Muzaffar Ḥabshi, ...	3	5
903	1498	Aláu'ddín, ...	27 (?)	some
927	1521	Naṣrat Sháh,[3] his son, ...	11 (?)	
940	1534	*Mahmúd Sháh, son of Aláu'd defeated by*		
944	1537	Shér Khán.		
945	1538	Humayun (held his court at Gaur).		
946	1539	Shér Khan, a second time.		
952	1545	Muḥammad Khán.		
962	1555	Bahádur Sháh, his son.		
968	1560	Jalálu'ddín, his brother.		
Not in U. T.		Ghiyásu'ddín.		
		Táj Khán.		
971	1563-4	Sulaimán (Karáni), his brother.		
981	1573	Báyazíd, his son.		
981	1573	Dáud, his brother, (*defeated by Akbar's forces*)		

Fifty princes ruled during about 357 years and one hundred and eleven kept alive the torch of sovereignty throughout the period, approximately, of 4,813 years and passed into the sleep of dissolution.[4]

The first Rája, (Bhagrat) came to Delhi by reason of his friendship for Rájá Jarjódhan, and fell manfully fighting in the wars of the Mahá-

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[1] In the Tárikh-i-Firishta. *Bhangerah*, i. e., opium eater.

[2] The text has 2 but in a note 32 is recorded as the proper number and tallies with the U. T.

[3] *Naṣib*, in the text according to all the MSS. but corrected by a note. *Naṣrat* accords with the U. T.

[4] The calculations of the U. T. show a difference of 13 in excess in both numbers.

bhárat, 4,096 years previous to the present time. When the cup of life of Rájá Naujah overflowed, the sovereignty fell to Lakhmaniya son of Ráe Lakhman. Nadiyá was at that time the capital of Bengal and the seat of various learning. Nowadays its prosperity has somewhat abated but the traces of its erudition are still evident. The astrologers predicted the overthrow of his kingdom and the establishment of another faith and they discovered in Muḥammad Baktiyár Khilji the individual by whom these two events would be accomplished. Although the Rájá regarding these as idle tales refused to credit them, many of his subjects sought refuge in distant provinces. At the time when Kuṭbu'ddin Aibak held India for Shahábu'ddín, the Khilji took possession of Behár by force of arms, and when he marched upon Bengal, the Rája, escaped in a boat. Muḥammad Bahktiyar, entered Bengal and having amassed enormous plunder, he destroyed the city of Nadiyá and transferred the capital to Lakhnauti. From that time Bengal has been subject to the kings of Delhi.

During the reign of Sultán Tughlaḳ, Ḳadar Khán was viceroy in Bengal. Malik Fakhru'ddín his sword-bearer through greed of power, disloyally determined upon the death of his master and plotting in secret, slew him and with pretentious allegations fraudfully possessed himself of the government and refused allegiance to the sovereigns of Delhi. Malik Ạli Mubárak, who had been one of the principal adherents of Ḳadar Khán, assumed the title of Ạláu'ddín and rose against Fakhru'ddín, and taking him alive in action, put him to death. Háji Iliyás Ạlái, one of the nobles of Bengal, entering into a confederacy with some others, slew him and took the title of Shamsu'ddín. He is also called Bhangarah. Sulṭán Fíroz set out from Delhi to chastise him and a severe struggle ensued, but as the rainy season was approaching, he concluded a hasty treaty and returned. When Shamsu'ddin died, the chiefs of the army raised his eldest son to the throne under the title of Sikandar Sháh. Sulṭán Fíroz again marched into Bengal but, retreated after arranging terms of peace. On Sikandar's death his son was elected to succeed him and was proclaimed under the title of Ghiyásu'ddín. Khwájah Ḥáfiz of Shíráz sent him an ode in which occurs the following verse :[1]

> And now shall India's parroquets on sugar revel all,
> In this sweet Persian lyric that is borne to far Bengal.

A native of Bengal by name Kánsi fraudfully dispossesed Shamsu'ddín who was his grandson. When he died, his son embraced Islám and

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[1] Rosenzweig-Schwannau in his translation of Háfiz identifies the Ghiyásu'd-din of this poem, as prince of Herat-whom Timúr later deprived of his kingdom. The verse is certainly against the supposition.

took the name of Sulṭán Jalálu'ddín. It was the custom in that country for seven thousand footmen called *Páyiks*[1] to patrol round the palace. One evening a eunuch conspiring with these guards slew Fatḥ Sháh and assumed the title of Bárbak Sháh.

Firoz Sháh was also slain by these guards and his son Maḥmúd was raised to the sovereignty. An Abyssinian slave named Muzaffar with the assistance of the same guards put him to death and mounted the throne. Ạlán'ddín, an attendant of Muzaffar, in turn, in conspiracy with these guards despatched his master and established himself in power. Thus through the caprice of fortune, these low footsoldiers for a considerable time played an important part in the state. Ạlán'ddín placed the administration of justice on a better footing and disbanded the *Páyiks.* Naṣrat Shah is said to have followed the example of his father in his justice in and liberality and treated his brothers with consideration. When Sulṭán Ibrahim (Lodi) met his death in the engagement with Sulṭan Bábar,[2] his brother and the chiefs of the army took refuge with this monarch and lived in security. Humayún appointed Jahángir Ḳuli Beg to the governorship of the province. When Shér Khán a second time rose to power, he beguiled Jahángír under pretext of an amicable settlement and put him to death. During the reign of Salím Khán (at Delhi) Muḥammad Khán his kinsman, united loyalty to his lord with justice to his subjects. When he fell in action against Mamréz Khán, his son Khizr Khán succeeded him and assumed the title of Bahádur Sháh. Mamréz Khán entered the field against him but perished in battle. Táj Khán, one of the nobles of Salím Khán, slew Jalálu'ddín and assumed the government. His younger brother Sulaimán, although of a tyrannous disposition, reigned for some time, after which his sons Báyazíd and Dáúd through misconduct dishonoured the royal privileges of the mint and the pulpit. Thus concludes my abstract.

Praise be to God, that this prosperous country receives an additional splendour through the justice of imperial majesty.

The Súbah of Behár.

It is situated in the second climate. Its length from *Gaḍhi* to *Rhotás* is 120 *Kos;* its breadth from *Tirhut* to the northern mountains, 110 *kos.* On its eastern boundary is Bengal; to the west lie *Allahabad* and *Oudh.* On the north and south it is bounded by hills of considerable elevation.

[1] Hindi. पायिक Pers. پیک a messenger, guard, running footman.

[2] At Pánipat, April 21st, A. D., 1526.

Its chief rivers are the *Ganges* and the *Son.* Whatever of wood or leather and the like falls into the Son, becomes petrified. The head springs of these three rivers, the *Son*, the *Narbada* and the *Johila*, bubble up from a single reed-bed[1] in the neighbourhood of *Gaḍha.* The Son is pleasant to the taste, wholesome and cool; flowing in a northerly direction, it joins the Ganges near *Maner.*[2] The *Ghandak* flows from the north and unites with the Ganges near *Hájipúr.* Such as drink of it suffer from a swelling in the throat,[3] which gradually increases, especially in young children, to the size of a cocoanut.

The *Sálgirám*[4] is a small black stone which the Hindús account among divine objects and pay it great veneration. If round and small and unctuous, they hold it in the highest regard and according to the variety of its

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1 This passage has baffled the editor, who unable to make sense of any of the variants, regards it as corrupt. A reference to the *Siyaru'l Mutaakhkhirín* and the *Khulásat u't Tawaríkh* clears the difficulty. In both of these works the passage is identical and is as follows:
هر سه از یک بوتهٔ نی نزد گدّه جوش بزند
and establishes the accuracy of the *readings*, if not of the *fact*. Tieffenthaler confirms it. In his account of Behar he writes: "Suivant un livre qui contient la description de l'Inde, c'est dans le Gondvane, que le Narbada, le Soane et le Djuhala *jaillissent d'un buisson de bambous*, comme d'une source. Selon un ingenieur Anglais qui depuis Elahbad a pénétré jusqu'à la source, les trois rivieres susdites sourdent d'un etang, long de 8 aunes, et large de 6, qui est entouré d'un mur de brique. Cet etang se trouve au milieu d'un village appelé *Amar cantak*; il est dominé par un hameau assis sur le sommet d'un colline haut de 50 aunes; des Brahmes en sont les habitants: il est distant de 20 milles de Rettenpour, grande ville située au Nord, et de 30 de Mandela a' l'Est.

Le *Narbada*, apres sa sortie de l'etang, parcourt l'espace d'un mille et demi vers l'Est: ensuite se prècipitant d'une colline avec violence d'une hauteur de 26 aunes, il coule rapidement vers le village de Capaldara. La fleuve, au sortie de l'etang, a une aune en largeur.

Le *Soane* n'est visible qu'a la distance d'un demi mille de l'etang. Ensuite apres un cours de 5 milles, il se perd dans le sable, mais acquerant de nouveau un plus grand volume, il devient une fleuve considerable, et poursuit son course vers Rotás.

Le *Djuhala* commence seulement a se montrer lorsqu' il est déjá eloigné de 3 milles de l'etang. Lá il descend de la colline en un mince filet d'eau, qui par l'espace de 12 milles échappe aux yeux; apres quoi il devient une petite riviére et continue de rouler ses eaux en médiocre quantité."

2 The junction is thus indicated in the Bengal Atlas of 1772. It is now about 10 miles higher up.

3 No doubt from the same causes which affect Alpine streams. It is snow-fed, but soon acquires the character of a deltaic river.

4 A species of black quartzose found in the Gandhak containing the impression of one or more ammonites conceived by the Hindus to represent Vishnu. This river is also known as the Sálgirám.

form, different names and properties are ascribed to it. The generality have a single perforation, others more and some are without any. They contain gold ore. Some say that a worm is bred within which eats its way through; others maintain that it works its way in from the outside. The Hindus have written a considerable work on the qualities of this stone. According to the Brahminical creed, every idol that is broken loses its claim to veneration, but with these, it is not so. They are found in the Son for a distance of 40 *kos* between its northenmost extremity and the south of the hills.

The *Karamnásá* flowing from the south unites with the Ganges near *Chausá*. Its waters are regarded with aversion.[1] The *Punpun* flows also from the south and joins the Ganges near Patna. The smaller rivers of this Súbah cannot be recorded. The summer months are intensely hot, while the winter is temperate. Warm garments are not worn for more than two months. The rains continue during six months and throughout the year the country is green and fertile. No severe winds blow nor clouds of dust prevail. Agriculture flourishes in a high degree, especially the cultivation of rice which, for its quality and quantity is rarely to be equalled. *Kisári*[2] is the name of a pulse, resembling peas, eaten by the poor, but is unwholesome. Sugarcane is abundant and of excellent quality. Betel-leaf, especially the kind called *Makhi*,[3] is delicate and beautiful in colour, thin in texture, fragrant and pleasant to the taste. Fruits and flowers are in great plenty. At *Maner*, a flower grows named *Majkand*,[4] somewhat like the flower of the *Dhátúra*, very fragrant and found nowhere else. Milk is rich in quality and cheap. The custom of dividing the crops is not here prevalent. The husbandman pays his rents

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1 No person of any caste will drink its waters. The reason of its impurity is said to be that a Brahman having been murdered by a Raja of the Solar line, a saint purified him of his sins by collecting water from all the streams of the world and washing him in their waters which were collected in the spring from which the Karamnásá now issues I. G. See Baber's account of this river in his Memoirs, p. 408. When he crossed it, the Hindus accompanying him embarked in a boat and passed by the Ganges to avoid it. Its name signifies 'the ruin of religious merit.'

2 Lathyrus sativus.

3 Gladwin "Mughee." Though a ک in the text, the Áín constantly prefers this Turanian form, both initial and terminal to the Iráni گ. Not mentioned in his description of the Betel at p. 72, Vol. I.

4 Dr. King of the Royal Botanical Gardens, Calcutta, suggests that this may be the Jasminum pubescens. The flower resembles a miniature Dhatura flower and is very fragrant.

in person and on the first occasion presents himself in his best attire. The houses for the most part are roofed with tiles. Good elephants are procurable in plenty and boats likewise. Horses and camels are scarce. Parrots abound and a fine species of goat of the Barbary breed which they castrate: from their extreme fatness they are unable to walk and are carried on litters. The fighting cocks are famous. Game is abundant. Gilded glass is manufactured here.

In the *Sarkár* of *Behár*, near the village of *Rájgar* is a quarry of stone resembling marble, of which ornaments are made. Good paper is here manufactured.[1] *Gayá* the place of Hindu pilgrimage, is in this province: it is also called *Brahma Gayá* being dedicated to *Brahma*. Precious stones from foreign ports are brought here and a constant traffic carried on.

In the *Sarkár* of *Monghyr* (*Mungír*) a strong stone wall has been built extending from the Ganges to the hills,[2] which they consider as demarcating the boundary of Bengal.

In the *Sarkár* of *Hájipúr* the fruits *Kaṭhal*[3] and *Baṛhal* grow in abundance. The former attain such a size that a man can with difficulty carry one.

In the *Sarkár* of *Champáran* the seed of the vetch *Másh*[4] is cast on unploughed soil where it grows without labour or tilling. Long pepper grows wild in its forests.

Tirhut has from immemorial time, been a seat of Hindu learning. Its climate is excellent. Milk curds keep for a year without alteration. If those who sell milk adulterate it with water, some mysterious accident befals them. The buffaloes are so savage that they will attack a tiger. There are many lakes and in one of them the water never decreases, and its depth is unfathomable. Groves of orange trees extend to a distance of thirty *kós*, delighting the eye. In the rainy season gazelle and deer and tiger frequent together the cultivated spots and are hunted by the inhabitants. Many of these with broken limbs are loosed in an enclosure, and they take them at their leisure.

Rohtás is a stronghold on the summit of a lofty mountain, difficult of access. It has a circumference of 14 *kós* and the land is cultivated. It contains many springs, and wherever the soil is excavated to the depth of

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[1] This industry together with that of cloth, formerly its principal manufactures have now nearly died out. I. G.

[2] To the south-west, according to Tieffenthaler, to close the entrance into Bengal.

[3] Known as the Jack fruit (Artocarpus integrifolia, Roxb). The *Baṛhal* according to the dictionary is a small round fruit, also an Artocarpus, doubtfully distinguished as "*lacucha*."

[4] Phaseolus radiatus.

three or four yards, water is visible. In the rainy season many lakes are formed, and more than two hundred waterfalls gladden the eye and ear. The climate is remarkably healthy.

This *Súbah* contains seven *Sarkárs* subdivided into 199 *Pargannahs*. The gross revenue is 22 *krors*, 19 *lakhs*, 19,404½ *dáms*. (Rs. 55,47,985-1-3.) Of these *Parganahs*, 138, pay revenue in cash from crops charged at special rates.[1] The extent of measured land is 24 *lakhs*, 44,120 *bíghas*, yielding a revenue of 17[2] *krors*, 26 *lakhs*, 81,774 *dáms* (Rs. 43,17044) in cash. The remaining 61 *Parganahs* are rated at 4 *krors*, 22 *lakhs*, 37,630½ *dáms*. (Rs. 12,30940-12-5), out of which 22 *lakhs*, 72,147 *dáms* are *Suyúrghál*,[3] (Rs. 56,803-8-10). The province furnishes 11,415 Cavalry, 449,350 Infantry and 100 boats.

Sarkár of Behár.

Containing 46 *Mahals*, 952,598 *Bíghas*. Revenue, 80,196,390 *dáms* in cash from special crops, and from land paying the general *bigáh* rate. *Suyúrghál*, 2,270,147 *dáms*. Castes various. Cavalry 2,115. Infantry 67,350.

	Bighas and Biswas.	Revenue. D.	Cav.	Inf.	Suyúrghal. D.	Castes.
Arwal	57,089-5	426,780	...	1000	......	
Ankhrí[4]	49,401-10	8,747,940	..	...	... ..	
Íkbal	40,404-4	335,260	...	200	......	Afghán & Bráhman
Amrítú	24,387-19	18,21,333		...	16035	Do.
Anbalú	......	847,920	..	250	... ..	Bráhman
Anchha	10,290-57	6,700,000	20	300	......	Afghán
Antrí	1998-9	147,980	20	200	......	Káyath
Behár with suburban district, has a fort of stone and brick ...	70,683-9	5,534,151	10	400	653,200	
Bahláwar	48.310-3	3,651,640	...	500	9000	Bráhman
Basók	35.318-18	2,706,539	...	300	1,708,130	Shaikhzádah, Bráhman, Rájpút
Palach	30,030-18	2,270,438	...	500	59,185	
Baliá	26,000-18	2,056,502	20	400	85,747	

[1] The terms ضبطي though originally applied to lands sequestrated by the state, was used of rent free lands subjected to assessment in Bengal, to lands which had been resumed from Jagír grants by Jafar Khán: in the north-west, to money rents on the more valuable crops, such as sugar, tobacco, and cotton where rent in kind was the rule. Abúl Fazl employs it loosely elsewhere for the revenue collection or assessment of a village. According to Carnegy the word is not in general use in Oudh.

[2] Gladwin has 18, but 17 is confirmed by the reading of the S. ul. M., the writer of which has, however, misunderstood the reference by Abul Fazl to *parganahs* in the figures 138 and 61, and confused the sense of the passage.

[3] See p. 46, note.

[4] *var.* Khokri T. Ghogri.

	Bighas and Biswas.	Revenue. Lo.	Cav.	Inf.	Suyúrghal D.	Castes.
Patna, has two forts, one of brick and the other of mud ...	21,846-8	1,922,430	...	...	131,807	
Phulwárí	20,225-19	1,585,420	20	700	118,120	Rájpút.
Pahra	12,283-6	941,160	20	400	18,560	Bráhman
Bhímpúr	10,862-15	824,584	...	...	24,424	
Pandág[1]	......	727,640	300	2000	......	[ah
Tiládah	39,053-12	2,920,366	20	300	232,080	Shaikhzád-
Jarar[2]	12,930-10	979,363	50	500	880	Do.
Chargáon	......	904,440	20	300	... ..	Bráhman
Jai Chanpa ...	......	620,000	20	600	......	
Dádar	... .	262,500	...	...	......	
Dhakner	......	215,680	...	...	......	
Rúh	......	250,100	20	1500	... ..	Bráhman
Rámpúr	......	363,820	...	...	.....	
Rájgarh	3756-12	288,228	...	...	17,225	
Sanót	36,780-7	2,824,180	20	500	......	
Samáí	32,514-8	2,537,080	10	200	62,380	Káyath
Sahrah	......	2,079,000	...	500	......	Rájpút
Sándah	24,962-2	1,889,956	...	500	......	Afghán
Seór, has a strong fort on a hill... ...	14,145-8	1,250,591	200	5000	......	Bráhman
Ghíaspúr	84,205-7	5,657,290	...	...	227,454	
Gídhaur,[3] has a strong fort on a hill in the jungle	......	1,452,500	250	10,000	......	Rájpút
Kátíbahra	......	737,540	...	...	......	
Kábar	7400-9	560,875	30	700	......	Káyath
Gúh	......	374,880	100	1000	......	Rájpút
Ghátisár	......	360,820	...	...	......	
Karanpúr	......	363,820	...	...	......	
Gaya	951,4	74,270	...	..	14,235	
Muner	89,039-15	7,049,179	...	...	325,380	
Masodhá[4]	67,161-10	4,631,080	...	...	......	
Máldah	28,128-9	2,151,575	100	3000	49,805	Bráhman
Manroá	7706-6	585,500	20	500	......	Do.
Mahér	23,937-19	1,779,540	...	200	47,700	Do.
Narhat	30,555-7	2,380,309	5	200	......	Káyath

Sarkár of Monghyr.

Containing 31 *Mahals.* Revenue 109,625,981½ *dáms.* Castes various, 2,150 Cavalry, 50,000 Infantry.

	Revenue.		Revenue.
Abhipur	2,000,000	Angú	147,800
Oala	89,760	Anbalú	50,000

[1] *var.* and G. Pandarak T. Pandok. The word جهروده with variant جهدة follows the revenue figures, but the text offers no explanation and I can afford but unsatisfactory conjecture. It also occurs under "Jai Chanpa."

[2] *var.* and G. Jadar.

[3] *var.* and G. Gandhor. T. Kouédhapour.

[4] *var.* G. and T. Modha.

	Revenue.		Revenue.
Bhágalpúr	4,696,110	Súrajgaṛh	299,445
Baliá	3,287,320	Sakhrasání	160,000
Paharkiah	3,000,000	Saṭyárí	58,780
Pathrárah	140,920	Khelgáoṇ	2,800,000
Pasai[1]	132,000	Kharhí	689,044
Tanúr	88,420	Kózrah	260,602
Chaí	9,280,000	Khaṭkí	160,000
Chandóí	360,000	Lakhanpúr	633,280
Dharmpúr	4,000,000	Masjidpúr	1,259,750
Ḍánḍ Sakhwárah ...	136,000	Monghyr and suburban district	808,907½
Rohní	95,360	Masdí	29,725
Sarohi	1,773,000	Hindúí	108,000
Sukhdehra	690,240	Hazár takí	9,182
Saghaulí	360,000		

Sarkár of Champáran.

Containing 3 *Mahals*, 85,711 *Bíghas*, 5 *Biswas*. Revenue 5,513,420 *Dáms*, Horsemen, 700. Infantry 30,000.

	B.	& B.	Dáms.		B.	& B.	Dáms.
Samrún,	7200	„ 2	500,095	Majhora,	22,415	„ 16	1,404,890
Mahsí,	56,095	„ 7	3,518,435				

Sarkár of Hájipúr.

Containing 11 *Mahals*, 10 Villages 436,952 *Bighas*, 15 *Biswas*. Revenue 27,331,030 *dáms*.

	B.	& B.	Revenue.		B.	& B.	Revenue.
Akbarpúr,	3366	„ 17	195,040	Ratí,	30,438	„ 13	1,824,980
Bosáwí,	10,851	„ 14	624,791	Sarésá,	102,461	„ 8	6,704,300
Basárá,	106,370	„ 7	6,380,000	Imádpúr,	12,987	„ 7	795,870
Bálágachah,	14,638	„ 2	913,660	Garhsanah,[3]	„		876,200
Patkehra,[2]	58,306	„ 13	3,518,354	Naipúr,	27,877	„ 9	1,663,980
Hájípúr with suburban district	62,653	„ 17	3,833,460				

Sarkár of Sáran.

Containing 17 *Mahals*. Measured land 229,052 *Bighas*, 15 *Biswas*. Revenue 60,172,004½ *dáms*. Castes various. Cavalry 1,000. Infantry 50,000.

	B.	& B.	Dáms.		B.	& B.	Dáms.
Indar,	7218	„ 4	534,990	Pál,	66,320	„ 5	4,893,378
Baráí,	7117	„ 10	533,820	Bárá,	15,059	„ 8	383,797½

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[1] T. and G. Bassi.

[2] *var* Tekhra. T. Tigára. G. Taykehra.

[3] *var.* and T. Garsind. A note states that the Pargannah of Gadhsar, (گدهسر) is probably meant, which lies to the N. of Rati and W. of Basárá.

	B.	& B.	Dams.
Barhan,[1]	8,611	„ 8	654,508
Pachlakh,	9,266	„ 15	437,997
Chanenḍ,[2]	8,413	„ 13	633,270
Chaubára,	„		400,000
Juwainah,	6963	„ 8	309,285
Dégsí,	5825		277,630
Sipáh,	3662		290,592

	B.	& B.	Dáms.
Koḍah (Gawá ?)	28,049	„ 3	2,012,950
Kaliyánpúr,	17,437		774,696
Kashmír,	16,915		1,314,539
Mángjhí,	8,752	„ 19	611,813
Manḍhal,	9,405	„ 7	698,140
Maker,	10,936	„ 14	811,095

Sarkár of Tirhut.

Containing 74 *Mahals*, Measured land 266,464 *Bíghahs* 2 *Biswas*. Revenue 19,179,777½ *dáms*. Castes various. Cavalry 700. Infantry 80,000.

	B.	& B. R.	Dáms.
Khaspúr,	4,880	„	302,550
Utarkhanḍ,	2,068	„	128,412
Ahlwár,	1,001	„ 1	62,212
Aubhí,	„		60,000
Aughárá,	836	„ 15	53,980
Atháis,[3]	559	„ 17	34,356
Basrí, &c., 4 Mahals,	„	„	1,125,000
Bahrwárah,	16,176	„	942,000
Bánpúr,	40,347	„	894,792
Barél,	6,185	„	789,858
Pépra,	1,823	„ 18	112,591
Padrí,	9,048	„	554,258
Basótra,	8,864	„	546,627
Pachhí,[4]	5,816	„	361,920
Bahnór,	5,033	„	289,773½
Bachhnór,	4,956	„	275,185
Pachham Bhagú,	4,095	„	271,826
Bagḍa,	3,716	„	267,862½
Púrab Bhagú,	3,022	„ 17	222,280
Pandrájah,	3,135	„ 4	195,837½
Bádí Bhośadí,	2,823	„	175,585
Bhálá,	2,840	„	145,437
Bhaḍwár,	2,087	„	130,471½
Parhárpúr,	1,968	„	121,067½
Bahádurpúr,	1,936	„ 16	119,305
Baraí,	1,455	„ 12	90,369½

	B.	& B. R.	Dáms.
Parhár Rághú,	1,303	„ 17	81,605
Bhaurá,	1,170	„ 9	69,608
Palwárah,	1,060	„ 4	65,628
Bórá,	875	„ 15	55,757
Banwá,	„	„	40,539
Parhárpúr, Jabdi,[5]	604	„ 14	37,736
Bagi,	505	„ 5	31,550
Bochháwár,	188	„ 10	12,875
Barsáni,	200	„ 18	12,695
Taráni,	7,171	„	443,243
Talokcháwand,	2,411	„ 7	149,896
Tájpúr,	1,351	„ 14	85,434
Ṭándah,	1,038	„ 4	63,768
Tarsón,	980	„ 4	61,180
Tirhut with suburban district,	21,398	„	1,307,706
Jákhar,	17,140	„	1,068,020
Jaráyal,	8,297	„	515,732
Chakmani,	5,173	„	321,326
Jakhal,[6]	3,092	„	196,020
Jabdí,	„	„	45,025
Dahrór,	8,165	„	202,818
Darbhángá,	2,038	„	159,052
Rámjaund,[7]	7,409	„	470,005½
Sareshṭá,	15,474	„	941,010
Salímpúr,	458	„ 14	29,094

[1] A note suggests that Narhan, still existing in Champáran is meant, but G. and T. both have Barhan.

[2] T. Charband. G. Cheranend.

[3] *var.* and T. Atháṇs.

[4] *var.* and G. Bachti. T. Batschi.

[5] *var.* Jhandi, Jahdi.

[6] In the maps Jakhalpúr.

[7] Note suggests, Rámcháwand.

	B.	& B.	R. Dáms.
Salímábád,	44	„ 15	4,184
Sanjólí Tadrá,	2,450	„	150,843½
Alápúr,	8,796	„	442,466
Fukrábád,	1,170	„ 6	72,355
Khánaulí,	4,644	„	408,804
Ghar Cháwand,	5,510	„	349,480½
Kódákhand,	3,888	„	243,677
Korádí,	„	„	90,000
Khandá,	330	„ 6	21,443
Kadwárí,[1]	2,609	„	142,495
Mahlá,	15,295	„	946,048
Mórwah,	8,289	„	515,485
Mandah, (Mahénd ?)	107,7	„ 12	66,693
Margá,[2]	632	„ 18	39,022
Malahmi,[3]	151	„ 1	9,728
Nauram,	„	„	288,140
Nautan,	3,381	„ 7	209,153
Háthí,	2,563	„ 18	159,790½
Harní,	796	„ 17	50,342
Hábí,[4]	3,665	„ 8	230,700

Sarkár of Rohtás.

Containing 18 *Mahals,* 47,334 *Bighas* 15 *Biswas.* Revenue, 40,819493 *Dáms.* Castes various. Cavalry 4,550. Infantry 102,000.

	B.	& B.	R. Dáms.
Árah,	53,512	„ 16	4,028,100
Bhojpúr,	66,078	„ 17	4,903,310
Pírú,	„	„	3,407,840
Panwár,	22,733	„ 3	1,677,000
Badgáon,[5]	10,540	„ 17	842,400
Jaund,	45,251	„ 3	4,440,360
Jaidar,	26,538	„ 16	1,634,110
Danwár,	29,154	„ 4	2,076,520
Dinár,[6]	„	„	350,000
Rohtás with suburban dist.,	34,330	„ 19	2,258,620
Ratanpúr, has a strong fort,	„	„	783,425
Sarsí,[7]	44,710	„ 3	2,769,466
Sahsaráon,	31,220	„ 18	2,370,790
Fathpúr bhaíya,	50,474	„ 15	3,736,040
Kótrá,	29,167	„ 15	1,829,300
Kót, has a strong fort,	„	„	847,920
Mangrór,	„	„	924,000
Nannór,	29,621	„	2,000,000

The Súbah of Iláhábád. (*Allahabad.*)

It is situated in the second climate. Its length from *Sinjhauli* in the *Jaunpúr* district to the southern hills[8] is 160 *kos;* its breadth from *Chausa* ferry to *Ghátampúr* 122 *kos.* On the East is *Behár.* To the North, *Oudh.* *Bándhú*[9] lies to the South and *Agra* to the West.

Its principal rivers are the *Ganges* and the *Jumna,* and there are other smaller streams such as the *Árand,*[10] *Ken, Sarú* (Sarjú), *Barna,* &c.

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[1] In the maps Ládwárí.

[2] Note Naranga.

[3] *var.* Malhani, T. Malhi.

[4] T. Hátí, G. Halee, *var.* Hápí and Háwí.

[5] In the maps, Bárahgáon.

[6] In the maps, Dinárah.

[7] In the maps, Saras.

[8] No doubt the Káimur range, outlying the Vindhyan plateau.

[9] Banda.

[10] The *Árand* is in the S. ul. M. رند and in Tiff. *Rend.* " une petite rivière qui coule a peu de distance de Corra."

Its climate is healthy. It produces a variety of fruits, flowers and garden herbs, and it has always an abundant supply of melons and grapes. Agriculture is in a flourishing state. *Jowári*[1] and *Lahdarah*, however, do not grow and *Moth* is scarce. Cloths, such as *Jhóli*,[2] and *Mihrkal* and the like are beautifully woven, especially at *Benáres*, *Jalálábád* and *Mau* At *Jaunpúr*, *Zafarwál* and other places woollen carpets are manufactured. A variety of game is also to be found.

Illahabád anciently called *Priyág* was distinguished by His Imperial Majesty by the former name. A stone fort was completed and many handsome edifices erected. The Hindús regard it as the King of shrines. Near it, the *Ganges*, the *Jumna* and the *Saraswati* meet, though the latter is not visible. Near the village of *Kantat* considerable captures of elephants are made. What is most strange is that when Jupiter enters the constellation Leo, a small hill appears from out of the Ganges and remains there during the space of one month upon which the people offer divine worship.

Báránasi, universally known as Benares, is a large city situated between the two rivers, the *Barna* and the *Ási*.[3] In ancient books, it is styled *Kási*. It is built in the shape of a bow of which the Ganges forms the string. In former days there was here an idol temple, 'round which procession was made after the manner of the *kaạbah* and similar ceremonials of the pilgrims conducted. From time immemorial, it has been the chief seat of learning in Hindustán. Crowds of people flock to it from the most distant parts for the purpose of instruction to which they apply themselves with the most devoted assiduity. Some particulars of its history shall be related in what follows.

In A. H. 410 Sulṭán Maḥmúd of Ghazní marched hither, and some disruption of the old faith was effected. In A. H. 416, he again invaded the country. He first invested Gwalior but raised the siege under a treaty of peace. He then resolved to take the fort of *Kálinjar*. The governor sent him 300 elephants with his respectful submission and proffered some eulogistic verses. Maḥmúd was so much pleased that he

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[1] This is now one of the principal crops.

[2] See 1st Vol. pp. 94, 95.

[3] The Asi is a mere brook and the city is situated on the left bank of the Ganges, between the *Barná Nadi* on the N. E. and the *Asi Nala* on the S. W. The former rises to the N. of Allahabad and has a course of 100 miles. The Asi Nala will be found in James Prinsep's map of the city of Benares. From the joint names of the two which bound the city, N. and S. the Bráhmans derive Varanasi, the Sanskrit form of Benares. Cunningham, Ancient Geog. of India, p. 437.

bestowed on him the governorship of the fort together with the charge of fourteen other places.

Jaunpúr is a large city. Sulṭán Fíroz (Tughlak) king of Delhi laid its foundations and named it after his cousin Fakhrúddín Jaunah.[1] Its longitude is 190° 6″; its latitude 26° 15′.

Chanádah (Chanár) is a stone fort on the summit of a hill, scarce equalled for its loftiness and strength. The river Ganges flows at its foot.

In its vicinity, there is a tribe of men who go naked, living in the wilds, and subsist by their bows and arrows and the game they kill. Elephants are also found in the forests.

Kálinjar is a stone fortress situated upon a heaven-reaching[2] hill. No one can trace its origin. It contains many idol temples and an idol is there, called *Káli Bhairon*,[3] 18 cubits high, of which marvellous tales are related. Springs rise within the fort and there are many tanks. Adjoining it is a dense forest in which wild elephants, and kestrels and hawks and other animals are trapped.[4] Ebony is here found and many kinds of fruits grow spontaneously. There is also an iron mine. In the neighbourhood, within eight *kos*, the peasants find small diamonds.

It is said that Rájá Kírat Singh the governor of the fort possessed six precious treasures, a learned Bráhman of saintly life, a youth of great beauty and amiable disposition, a parrot that answered any questions put to it and some say, remembered everything that it heard, a musician named Bakshú unequalled in the knowledge and practice of his art, and two handmaidens lovely to behold and skilled in song. Sulṭán Báhadur Gujrátí having formed a friendship with the Rájá asked him for one of these. The Rájah generously and with a provident wisdom sent him Bakshú. Next Sher Khán of the House of Súr requested the gift of the two wonderful songstresses, and when his messenger returned without them, he invested the fort. Works were erected and the besieged were reduced to great straits. In despair, the Rájá, after the manner of the

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[1] According to Tieffenthaler, it was named after a woman, called Djona whose husband was a herdsman, and who founded the city 700 years ago and became its eponymous heroine.

[2] Its elevation is 1230 feet above sea level. I preserve the epithet. Ferishta ascribes the fort to Kedár Rájá, a contemporary of Muhammad, but local legend connects it with Chandra Brim, ancestor of the great Chandel family of Rajputs, who removed hither after their defeat by Prithi Ráj the Chauhán ruler of Delhi. I. G.

[3] Probably भैरव, a name of Siva, but one of his inferior manifestations.

[4] This classification of game does not betray either the sportsman or the naturalist.

Hindus who hold their honour dear, burnt his women, for in the slumbering of his reason, he had set his affections upon the things of this fleeting life, and so giving his body to ashes, according to the desire of his enemies, he became soiled with the dust of dissolution. As to Sher Khán, who had conceived this wicked design, he fell at the powder magazine when the fire opened on the fort and the harvest of his life was consumed.[1]

In the village of *Modha* high and low are distinguished for their comeliness.

This *Súbah* contains ten *Sarkárs*, and 177 *Parganahs*. Revenue 21 *krors*, 24 *lakhs* and 27,819 *dáms* (Rs. 53,10,695-7-9,) and 12 *lakhs* of betel leaves. Of these *Parganahs* 131 pay revenue from crops charged at special rates. Measured land 39,68,018 *bighas*, 3 *biswas*, yielding a revenue of 20 *krors*, 29 *lakhs* 71,224 *dáms* (Rs. 50,74,280-9). The remaining 46 *Parganahs* pay the general *bigah* rate. They are rated at 94 *lakhs*, 56,595 *dáms* (Rs. 2,36,424-14). Of this, 1 *kror*, 11 *lakhs*, 65,417 *dáms* (Rs. 279,135-6-6,) are *Suyúrghál*. The province furnishes 11,375 Cavalry, 237,870 Infantry and 323 elephants.

Note.—In the names of the *parganahs* under the following *Sarkárs*, I have altered the spelling where the variants allow, in accordance with Elliot's lists, as his personal acquaintance with their true pronunciation is probably more correct than those of my previous lists which were adapted as far as possible to reconcile the readings of Gladwin and Tieffenthaler. The discrepancies are slight and will not interfere with their recognition.

Súbah of Ilahábád.	*Súbah of Agra.*	*Súbah of Oudh.*	*Súbah of Delhi.*
Sarkárs.	*Sarkárs.*	*Sarkárs.*	*Sarkárs.*
Iláhábas.	Agra.	Garakhpúr.	Delhi.
Karrah.	Kanauj.		Rewári.
Korarah (Kora).	Kálpi.		Sahâranpúr.
Kálinjar.	Kol.		Hisár Firozah.
Jaunpúr.	Tijárah.		Sambhal.
Ghâzipúr.	Irij.		Badáon.
Benares.	Sahár.		
Chanár.			

[1] This took place in 1554. During the siege a live shell rebounded from the walls into the battery where Sher Sháh stood and set fire to the gunpowder. He was brought out severely burnt and died next day, having previously ordered an assault which was at once made with success. I. G.

Sarkár of Iláhábás.[1]

Containing 11 *Mahals*, 573,311 *Bíghas*, 14 *Biswas*. Of these, 9 *Mahals* yield 20,833,374½ *Dáms*, in money. *Suyúrghál*, 747,001½ *Dáms*.

Castes various. Cavalry 580. Infantry 7,100.

	Bíghas and Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Iláhábás, with suburban district: has a stone fort	284,057	9,267,359	253,261	...	1,000	Bráhman.
Bhadóí, with a brick fort on the bank of the Ganges	73,252-2	3,660,918	37,534	200	5,000	Rájpút, a few Bhar.[2]
Jalálábád,[3] 5 Mahals ...	...	737,220	...	10	400	Bráhman.
Soráon	63,932-4	3,247,127	161,527	40	1,000	Rájpút, Chandél, Bráhman.
Singraur, has a brick fort on the bank of the Ganges	38,536-6	1,885,066	74,883	...	...	Bráhman, Káyath, Rahmatulláhí.
Sikandarpúr	34,756-8	1,867,704	92,138	25	500	Bráhman.
Kantit, has a stone fort on the Ganges	...	856,555	...	50	2,000	Khandál ?[4]
Kúáí. (Elliot Kéwáí) ...	14,385-3	721,115	19,005	15	400	Rájpút, Bráhman.
Khairagarh, has a stone fort on a hill... ...	...	400,000	...	200	5,000	Rájpút, Birási ?[5]
Mah, has a stone fort on the hill Alwand[6] ...	21,982	1,139,980	22,495½	20	400	Rájpút, Gaharwál
Hádiábás, (now called Jhúsi. Elliot) ...	42,422-5	2,018,014	79,078	20	400	Rájpút, Bráhman.

[1] Changed by Sháh Jahán to Iláhábád as the termination *bás* savoured too much of Hinduism. Elliot's Glossary II. 104. but Mr. Beames considers that *bád* was the original Muhammadan termination, changed by the lower orders to *bás*, as they continue to call it to this day.

[2] The Bhars were a powerful tribe during the period of Buddhist ascendancy. In Southern and Eastern Oudh there are many relics of their wealth and power in the shape of tanks, wells, embankments and deserted sites of brick built forts and towns. I. G.

[3] Three names follow without diacritical points, illegible in the MSS. Tieff. gives "Sobehe, Anélá, Bando, Barbar.

[4] A note to the text suggests, *Gaharwál*, one of the 36 royal tribes of Rájpúts.

[5] This is doubtful and the variants are لهرست - هرايت - نهراست

[6] A note states that in the maps there is no hill. *Alwand* is the name of a well-known mountain in Hamadán, 80 leagues from Ispahan, often employed in Persian imagery as a synonym for loftiness.

Sarkár of Gházípúr, (*East*.)

Containing 19 *Mahals*, 288,770 *Bíghas*, 7 *Biswas*. Revenue 13,431,308 *Dáms*, in money. *Suyúrghal*, 131,825 *Dáms*. Castes various. Cavalry 310. Infantry 16,650.

	Bighas and Biswas.	Revenue D.	Suyúr-ghál D.	Cavalry.	Infantry.	Castes.
Baliá	28,344-15	1,250,000	......	200	2000	Rájpút.[1]
Pachótar	13,679-9	6,982,040	2,250	50	2000	Do.
Bilhábás[2]	12,306	652,360	......	10	200	Do.
Báhriábad	6,983-10	355,840	1,720	...	200	Do.
Bhaláech, (E. Baráich) ...	2,255-19	112,461	......	...	...	
Chausá, (E. Chaunsá) ...	15,602-11	791,653	......	10	500	Bráhman.
Díhbá, (E. Dihmah) ...	2,808-15	128,815	2,077	...	50	Rájpút.
Sayyidpúr Namdi ...	25,721-3	1,250,280	18,172	20	1000	Bráhman.
Zahurábád	13,802-12	657,808	29,528	500	20	Do.
Gházípur with suburban district	12,325-9	570,350	39,680	10	20	Kayath, Ráj-pút.
Kariyát Palí	1,394-5	75,467	......	...	...	
Kópáchhít	19,266-11	942,190	893	20	2000	Rájpút.
Gandhá, (E. Gaṛhá) ...	10,049-10	500,000	......	...	200	Do.
Karendá	6,260-15	293,515	......	...	300	Do.
Lakhnér,[3] (E. Lakhnesar)	2,883-3	126,636	834	...	...	
Madan Benáres ...	66,548-7	2,760,000	1,356	50	5000	Bráhman.
Muḥammadábád, and Par-hárbári, ...	48,774-16	2,260,707	4,777	2000	100	Do.

Sarkár of Benáres (East.)

Containing 8 *Mahals*, 36,869 *Bighas*, 12 *Biswas*. Revenue 8,869,315 *Dáms* in money. *Suyúrghál* 3,38,184. Castes various. Cavalry 830. Infantry 8,400.

	Bighas and Biswas.	Revenue D.	Suyúr-ghál D.	Cavalry.	Infantry.	Castes.
Afrád, ...	10,655-6	853,226	20,080	...	400	Bráhman, Rájput.
Benáres, with suburban district, ...	31,657-1	1,734,721	22,190	50	1000	Bráhman.
Byálisi, ...	60,961-3	547,684	......	20	300	Do.
Pandarhá, (var. and E. Pan-drah)	4,610-15	844,221	15,836	10	400	Do.
Kaswár, ...	41,184-14	2,290,160	80,120	50	2000	Do.
Katehar, has a brick fort,..	30,495-14	1,874,230	48,070	500	4000	Raghuvansi.
Harhúá, ...	13,098-3	713,426	8,145	...	300	Bráhman.

[1] Here follows an unintelligible sentence varying in four MSS.

[2] G. and T. Baliabass.

[3] "Lakhnesar" in text with var. Lakhner (see p. 90) in which the other authorities concur.

Sarkár of Jaunpúr (North).

Containing 41 *Mahals*, 870,265 *Bíghas*, 4 *Biswas*. Revenue 56,394,107 *dáms* in money. *Suyúrghál*, 4,717,654. Castes various. Cavalry 915. Infantry 36,000.

	Bighas and Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry	Castes.
Aldimau, ...	46,888-12	3,099,990	88,976	50	3,000	Rajpút Bachgoti.
Anglí, ...	42,992-14	2,713,551	464,516	50	2,000	Sayyid, Rájput, and Rahmatulláhi.
Bihtari	17,703	844,857	12,520	10	100	Anṣari.[1]
Bhadáon	4,300	229,315	.... .	10	100	Ṣaddiḳi.
Tilhaní	10,983-8	654,363	27,457	10	100	Rájpút.
Jaunpúr with suburbs, has a fort, the lower part stone, and the upper constructed of brick ...	65,739-4	4,247,043	807,821	120	2,500	Rajpút Kosak, Brahman, Kurmi.[2]
Chándípúr Baḍhar, (E. Birhar)	22,826-7	1,467,205	157,641	20	400	Rahmatulláhi, Bráhman.
Chándah	17,590	989,286	......	20	300	Bachgoti.
Chiriyákot	14,153	807,848	13,689	20	200	Rájpút.
Jakesar (E. Chakesar) ...	5,415-10	286,586	......	10	100	Ṣaddíki.
Kharíd, has a brick fort on the banks of the Sarah (سرو)	30,914-13	1,445,743	3,140	50	5,000	Rájpút Kausik.
Kháṣpur Ṭánḍah ...	17,365	986,953	40,189	10	300	Káyath.
Khánpúr	6,628-10	3,06,020	5,387	...	150	Rájpút.
Deogáon	44,524-18	2,583,205	196,238	25	1,000	Do. Gautami.[3]
Rári	24,360	1,326,299	84,502	10	300	Rajpút.
Sanjhauli	46,815-3	2,938,209	334,932	50	100	Sayyid, Rájpút, Brahman.

[1] These according to the I. G. (Bahraich) were the descendants of the early Musulman settlers and invaders. For their descent and history, see Elliot I, 7. For Bachgoti, see Elliot (Races of the N.W.P.) who says that all Chauhans are Bachgotis, being of the *gotra* of Bach but Sherring proves this to be an error, instancing the *gotras* of Vatsa and Kyasp. Hindu Tribes, I, p. 164.

[2] A note suggests "Konbhi" or "Gautami," but Kurmi is a well known agriculturist caste in Eastern and Central Hindustan, being the same essentially as the Kunbhis of the west and south.

[3] A clan of Rájpúts of the Chandarbans, once a powerful clan in the Lower Doab. See Elliot, p. 118, I, and Sherring, I, 202.

	Bighas and Biswas.	Revenue D.	Suyúrghal D.	Cavalry.	Infantry.	Castes.
Sikandarpúr, has a brick fort,...	32,574-10	1,706,417	5,325	10	3,000	Bráhman.
Sagdí, (E. Sagri) ...	19,792	1,274,721	102,224	10	200	Rájpút.
Surharpúr	18,851	1,164,095	7,094	10	20	Do.
Shádíábád	30,848-8	1,700,742	10,020	20	400	Do.
Ẓafarábád, ...	2,822-9	156,926	13,806¼	...	50	Do.
Ḳariyát Mittú	8,991-11	551,410	....	10	300	Do.
„ Dostpúr, ...	8,857	481,524	42,227	...	100	Do.
„ Mendhah ...	7,416	394,870	21,260	...	100	Do.
„ Soéthah ...	2,988-10	206,733	14,224	...	100	Do.
Kólah,'...	24,231	1,363,332	14,971	10	300	Do.
Ghiswah	30,775	1,241,291	42,366	10	200	Do.
Ghósi, ...	18,913	1,037,934	69,650	10	200	Do.
Gaḍwárah	2,191	513,942	2,682	50	5,000	RájpútBachgoti.
Káudiyah, (E. Kauṛiá) ...	5,764-12	341,890	......	...	200	Rájpút.
Gopálpúr	3,266-8	18,043	4,948	...	100	Do.
Karákat	48,382-14	23,002,748	77,339	20	500	Do.
Mandiáhú, has a brick fort (E. Maríahú)	88,899-5	5,259,465	273,788	50	2,000	Rájpút Kausik.
Muḥammadábád ...	56,350-14	3,229,063	220,442	30	1,000	Rájpút, Bráhman.
Múngra	9,626-5	529,730	......	...	200	Rájpút.
Majháura	6,417-6	420,164	14,427	...	200	Rahmatúlláhi.
Mau	2,645-3	209,067	......	...	50	Shaikh zádah.
Niẓamábád	6,074-13	602,592	478,026	200	4,000	Rájpút Gautami, Brahman, Rahmatúlláhi.
Négún	10,145	758,796	145,350	...	200	Bráhman.
Nathúpúr	4,948-14	273,472	21,239	10	200	Ṣaddíkí.

Sarkár of Mánikpúr.

Containing 14 *Maḥals*, 666,222 *Bíghas*, 5 *Biswas*. Revenue 33,916,527 *Dáms* in money. *Suyúrghál*, 8,446,173. Castes various. Cavalry 2,040. Infantry, 2,900.

	Bighas and Biswas.	Revenue D.	Suyúrghal D.	Cavalry.	Infantry.	Castes.
Arwal, has a brick fort ...	62,131-10	2,957,077	37,[illegible]20	114	7,000	Rajpút.
Bhalól	32,343-3	1,832,283	175,753	20	500	Rájpút, Káyath, Baoriya.[1]
Tilhandi	11,721-6	383,251	54,821	10	300	Do.
Jalálpúr Balkhar, has a brick fort	76,517-8	3,913,017	140,325	400	5,000	Bachgoti, Bráhman.

[1] *Var.* Gauriya, Puriya: perhaps Baoria a tribe of professional thieves widely spread, and in a loose way, a distinct caste. I. G. under, Rajputana and Sherring II. 82.

	Bighas and Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Jáés, has a brick fort, (I. G. Jais) ...	25,625	1,424,737	277,863	250	7,000	Various.
Dalmau, has a brick fort on the Ganges	67,508-9	3,626,067	344,130	50	200	Turkomán.
Raé Bareli, has a brick fort on the Sai	65,751-17	3,650,984	180,080	40	2,000	Rájpút, Khand, Baoria.
Salon, has a brick fort ...	56,102	2,717,391	394,774	180	8,900	Rájpút Khandwál,[1] Bisen.
Kiryát Karárah	51,505-19	2,461,077	115,774	20	700	Rájpút, Bisén.
„ Páegáh	22,130	1,117,926	6,794	20	400	Do. do.
Kaṭhot, has a brick fort ...	9,456-8	514,909	8,187	100	2,000	Bachgoti.
Mánikpúr with suburbs, has a brick fort on the Ganges	129,830-1	6,737,729	542,312	500	6,000	Bisén.
Nasírábád	55,599-4	2,582,079	108,148	40	1,000	Rájpút, Káyáth, Baoria, Bais.

Sarkár of Chanádah, (Chanár,) South.

Containing 13 *Mahals*, 106,270 *Bíghas*, 8 *Bíswas*. Revenue 5,810,654 *Dáms*, in money. *Suyúrghál*, 109,065. Cavalry 500. Infantry 18,000.

	Bighas and Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Ahirwárah	1,858-8	109,073	......	...	...	
Bhóli, (E. Bhúéli) ...	18.975-10	1,112,656	33,605	...	...	
Badhaul, (E Baṛhaul) ...	6,412-11	361,364	605	.	...	
Ṭánḍah	......	488,010	......	...	...	
Chanádah, with suburban district, has a stone fort.	12,939-14	833,908	8,467	500	18,000	Saddíki, Farúḳi, Anṣári.
Dhús	4,274-10	235,644	14,548	...	...	
Rághúpúr, (now pronounced Ráhúpur E.) ...	7,267-12	451,962	17,869	...	...	
Villages, this side of the river	18,098	845,371	14,492	...	...	
Majhwárah	9,812-3	549,817	14.597	...	...	
Mahááich	7,950-2	390,609	2,069	...	...	
Mahwárí	4,878-3	227,067	.....	...	...	
Mahói, (E. Mawai) ...	4,301-2	206,283	3,353	...	...	

[1] Sherring gives the name of *Khondchwál* to a trading caste in Bhurtpúr. III, 52.

Sarkár of Bhathkhora,[1] *(South.)*

Containing 39 *Mahals.* Revenue, 7,262,780 *Dáms,* in money. Cavalry 4,304. Elephants 200. Infantry 57,000.

Sarkár of Kálinjar, (South.)

Containing 11 *Mahals.* Measured land, 508,273 *Bíghas,* 12 *Biswas.* Revenue 23,839,470 *Dáms,* in money. *Suyúrghál* 614,580 *Dáms,* Castes various. Cavalry 1,210. Elephats 112. Infantry 18,100.

	Bighas and Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Ugnásí, has a brick fort, (E. Ugási)	53,963-6	2,502,893	60,776	400	5,000	10	Sayyid, Gaḍhwál, Parihár.[2]
Ajaigaṛh, has a stone fort on a hill	......	200,000	......	20	2,000	10	Gond.
Sendha, (E. Sihóndá) has a stone fort on the Ken...	138,467-12	6,262,883½	129,412	20	3,000	25	Gond, Chandel, &c.
Simauní, has a brick fort...	48,866-3	2,247,346	15,300	300	3,000	...	Khandwál.
Shádípúr, has a stone fort	62,755-15	2,798,329½	96,812	40	700	...	Rájpút, &c.
Rasan	11,988-10	512,026	......	50	100	20	Bhar, Bais.
Kálinjar with suburban district	22,494	970,259	130,490	20	500	7	
Kharélah, has a brick fort	25,940-1	1,275,325	......	50	1,500	...	Rájput, Bais.
Mahobá, has a stone fort, and each side of the village is flanked by two high hills	81,567-13	4,042,014 & 120,000 *pán* leaves.	860,528	100	3,000	40	Bagri.
Mándhá, has a stone fort...	62,530-7	2,998,062	154,062	30	400	...	Rahmatu'l-láhi, Parihár.

[1] G. Buhtgorah. Tieff, omits it.

[2] One of the 4 Agnikula or Fire-races, the others being Pramár, Solankhi and Chauhán. See Elliot, I, 68. The Bágri are a tribe inhabiting the Bágar country, a tract between the S.-W. border of Hariana and the Ghára. Bágar is also the name of a tract in Málwah, but in the N.-W. P. applied to the Bágri Jats of Hissár and Bhattiána. Elliot, I, 9-10.

Sarkár of Korarah (Corah,) West.

Containing 9 *Mahals*, 341,170, *Bíghas*, 10 *Biswas*. Revenue 17,397,567 *Dáms*. *Suyúrghál* 469,350 *Dáms*. Castes various. Cavalry 500. Elephants 10. Infantry 15,000.

	Bíghas and Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Jájmáo, has a fort on the Ganges	62,195-10	3,106,346	139,936	200	4,000	7	Afghán Lodhi, Rájpút, Bais.
Korarah,[1] with suburban district, has a brick fort on the Árand	124,748-12	6,771,891	257,378	50	300	...	Bráhman.
Ghátampúr	73,876-3	3,667,564	48,654	100	2,000	10	Rájpút Díkhit (Dikshit) Káyath
Majháwan	26,980-8	1,323,339	2,574	20	1,000	...	Bráhman.
Kátiá	12,178-11	584,274	20,815	30	1,000	...	Rájpút Gautami.
Ganér	10,041-19	513,497	......	20	1,000	...	Do.
Kiranpúr Kinár, (Elliot Kíratpúr Kanánda) ...	17,965	830,070	......	30	1,000	...	Do.
[illegible]anpúr	13,181	600,586	......	50	2,000	2	Rájpút Chandel.

Sarkár of Karrah,[2] (West.)

Containing 12 *Mahals*, 447,556 *Bighas*, 19 *Biswas*. Revenue, 22,682,048 *Dáms*. *Suyúrghal*, 1,498,862 *Dáms*, Castes various. Cavalry 390. Infantry 8,700.

	Bighas and Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Eichhí, (Elliot Enchhi) ...	35,825-11	1,624,034¼	34,974	10	500	...	Rájpút,
Atharban	18,517-14	894,036½	4,770	10	200	..	Do.
Kyásá	15.783-11	845,766	......	10	500	...	Do.

[1] Elliot. کوڑا The S-ul-M کوڑه A decayed town in Fatehpúr district; formerly the capital of this Sarkár under the Mughals: it still retains traces of its former importance. A few words follow this name which are either omitted or illegible in the other MSS. Literally they run thus: "And there is a village called Númí which produces flowers and colour." Perhaps, a dye. For the Dikhit tribe of Rajputs. See Elliot, I, 83.

[2] The text has کره and at p. 349 کرّه The latter is correct. "In 1376, the fief of Karra, Mahoba and Dálaman were united under one governor called Malik u's Sharḳ. Akbar removed the seat of government to Allahabad, which henceforth superseded Karra in importance" I. G. Karrah is now a ruined town on the right bank of the Ganges, 40 miles N.-W. of Allahábád. It was the scene of the famous meeting between Muizu'ddín and his father in 1286 which forms the subject of Mir Khusru's well-known Persian Epic, the Kiránu's Saʿdain.

	Bighas and Biswas.	Revenue D.	Suyúrghal D.	Cavalry.	Infantry.	Elephants.	Castes.
Haveli, (suburban district) of Karrah	9,638-17	5,192,170	442,080	100	1,000	...	Káyath, Rájpút, Bráhman, Khari.[1]
Bárí	56,727-18	2,707,034	26,350	10	4,000	...	Rájpút, Bráhman.
Baldah[2] of Karrah, has a fort on the Ganges, lower part stone, upper, brick	70,001-12	236,868	......	...	...	...	Various.
Karárí, has a brick fort on the Jumna	39,686-19	141,953	......	...	...	...	......
Kótlá	18,043-1	909,234	122,191	10	300		Bráhman, Rájpút.
Kúnrá, commonly Kósón, (Elliot, Karson),[3] has a brick fort	11,782-9	693,487¼	......	100	2,000	...	Various.
Fateḥpur Hanswah, (Elliot Haswá)	55,915-8	2,892,705	370,420	50	1,000	...	Rájpút, Bráhman.
Hatgáon	55,322-12	2,723,508¼	24,829	40	1,000		Do.
Hanswah	42,521-3	2,123,661¼	15,506	30	1,000	...	Afghán, Rájpút.

Its rulers.

Sulṭánu's Shark reigned, 16 years.
Mubárak Sháh „ 1 year and a fraction.
Sulṭán Ibrahim „ 40 years „
Sulṭán Maḥmúd „ 21 years and a few months.
Maḥmúd[4] Shah „ 5 months.
Husain „ 19 years.

These six princes held sway for 97 years and a few months.

This province was formerly administered by the sovereigns of Delhi. When the imperial authority devolved on Sulṭán Maḥmúd-b-Sulṭán Muḥammad-b-Firúz Sháh, he bestowed the title of Sulṭán us Shark upon

[1] Elliot makes the "*Kharris*" a division of Gaur Káyaths.

[2] Mr. Beames in a note to Elliot's Gloss., p. 83, II, distinguishes between *Haveli* and *Baldah*, the former alluding to the district close to the Capital and the latter to that at a distance. It would have been more satisfactory had he determined the limits of the distance. It cannot be far, as Elliot at p. 107, says that the distinction between Haveli and Baldah Karra has been lost as separate *Parganahs*, both being in *Parganah* Karra.

[3] T. Kurson, G. Kursoon.

[4] A note corrects the name as Muḥammad Sháh.

Malik Sarwar a eunuch who had received from his predecessor the dignity of *Khán-i-Jahán*, and sent him to this province.[1] He gave lustre to his reign by his judgment, clemency, justice and valour and thus garnered a provision for his life's last journey. When the cup of his days was full, the son whom he had adopted, named Mubárak Ḳaranful, by the assistance of the chief men of the State, raised himself to power and had the *khutbah* read and the coin struck in his own name. When the news of this event reached Mallú (*Khán*[2]) he collected troops and marched from Delhi to oppose him and encamped in readiness for battle on the banks of the Ganges,[3] but nothing decisive having been effected, both armies returned home.

When this prince died, his younger brother Ibrahím was raised to the throne. By his knowledge of men and capacity for affairs he administered the kingdom with justice and made the chastisement of the unruly a source of prosperity to his government. Wisdom was eagerly sought and the prospects of the intelligent in every profession were advanced. Ḳázi Shahábu'ddín,[4] a sage of Hindustan flourished about this time. He was born at Delhi and in that city acquired a comprehensive knowledge of the inductive sciences and traditional lore, and at the time of the arrival of Timur, he set out for Jaunpúr in the company of his master Maulána

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[1] In the account of the rulers of Málwah later on, Malik Sarwar is said to have been appointed to Jaunpúr by Muhammad son of Fíroz Sháh, father of Mahmúd. The latter's accession dates from 1393, whereas Malik Sarwar was sent to Jaunpúr in 1388.

[2] This is a capital instance of the abruptness and obscurity of Abul Fazl. Without a knowledge of contemporary history (and in this case, of details which the author had no warrant to anticipate in his readers) this passage would not be rightly understood. The S. ul. M. has furnished me with the completion of the name and information as to its bearer. He was one of the chief nobles of the court of Mubarak's father.

[3] At Kanauj in 1401. The dates of the various authorities do not agree. The I. G. makes the length of the first reign 13 years instead of 16: Tieffenthaler only 6 between A. H. 796 and 802. (A. D. 1393—99.)

According to the Useful Tables the line runs thus:

A. H.	A. D.	
800	1397.	Khoja Jehan, Subahdar of Kanauj, Oudh, Kora, and Jaunpur assumed independence.
803.	1400.	Mubárik Sháh his adopted son.
804.	1401.	Shems ud din Ibrahim Sháh Sharki.
845.	1441.	Mahmud Sháh-b-Ibrahim.
856.	1451.	Husen Sháh-b-Mahmud-b-IbrahimSháh.
883.	1478.	——— took refuge in the court of Ala ud din of Bengal where he died in 905 A. H.

[4] Known as Malik u'l Ulamá.

Khwájagí who was the successor of Naṣíru'ddin Chirágh[1] of Delhi and there continued his progress and became the envy of his time. Sháh Madár, however, who is esteemed one of the saints of Hindustán and the chief of his contemporay series of divines, through the disagreement that ever exists between philosophers who regard the material world, and masters of the spiritual life, entertained no esteem for the Kázi.

When the days of Ibrahím came to a close, his eldest son Bíkhan[2] Khán, under the name of Sulṭan Maḥmud, assumed the sovereignty. As his deeds were not approved, the sentence of deposition was issued against him and his brother Husain[3] raised to power. He made rectitude his rule of conduct and his chief object the conciliation of all hearts. Fortune favoured his desires and the world praised him but intoxicated by the maddening fumes of worldly[4] success, he became arrogant. He was involved in war with Sulṭán Bahlol and was defeated. Sultán Bahlol left[5] his son Bárbak at Jaunpúr and entrusted him with the government. On the death of Sulṭán Bahlol the throne of Delhi devolved on Sulṭán Sikandar. Sulṭán Husain with the connivance of Bárbak collected troops, made several attempts against Delhi, but with him the *Sharki* dynasty closed.[6]

The Súbah of Oudh.

It is situated in the second climate. Its length from the Sarkár of *Gorakhpúr* to *Kanauj* is 135 *kos*. Its breadth from the northern mountains to *Sidhpúr*[7] on the frontier of the *Subah* of Allahabad is 115 *kos*. To the east is *Behar;* to the north, the mountains; to the south, *Manikpúr*, and

[1] A short biographical notice of him will be found at conclusion of Ferishta's history.

[2] So the text. The S ul. M. "Bhikan."

[3] There was an interval of 5 months during wich Muḥammad son of Maḥmúd lived through his brief day of power which he stained with cruelty. He was assassinated, on account of his brutal treatment of his brothers.

[4] The text has an evident error of دیني for دنیے ; see p. 5 Vol I. (Preface to text) for the peculiar orthography of the Ain.

[5] In 1478.

[6] Jaunpúr continued to be governed by the Lodi dynasty till the defeat and death of Ibrahim grandson of Bahlol and last of the line, at Panipat by Bábar in 1526. A local kingdom was for a short time established under Bahadur Khán governor of Jaunpúr who asserted his independence. It was recovered by Humayún, passed again into the hands of Sher Khán and his son Salím. Humayun on his reconquest of Hindustán died before he could master his eastern possessions. Jaunpur continued under the Afgháns until Akbar in the 4th year of his reign, took possession of it through Ali Kúli Khán and incorporated it with his dominions. In 1575 the Viceregal Court was removed to Allahabad and Jaunpur was governed thenceforth by a Nizam.

[7] This name is not traceable.

to the west, *Kanauj*. Its climate is good. Summer and winter are nearly temperate. Its principal streams are the *Sarú* (*Sarjú*), the *Ghaghar* (*Gogra*) the *Sai* and the *Godí* (*Gumti*). In the first mentioned, divers aquatic animals and forms of strange appearance show themselves. Agriculture is in a flourishing state, especially rice of the kinds called *Sukhdás*, *Madkhar*, and *Jhanwáh*,[1] which for whiteness, delicacy, fragrance and wholesomeness are scarcely to be matched. They sow their rice three months earlier than in other parts of Hindustán. When the drought begins, the Sai and the Gogra rise high in flood and before the beginning of the rains, the land is inundated, and as the waters rise, the stalks of rice shoot up and proportionately lengthen: the crop, however, is destroyed if the floods are in full force before the rice is in ear. Flowers, fruit and game are abundant. Wild buffaloes are numerous. When the plains are inundated the animals take to the high ground where the people find sport in hunting them. Some of the animals remain all day in the water and only at night approach the dry ground and breathe in freedom. *Awadh*[2] is one of the largest cities of India. In is situated in longitude 118°, 6′, and latitude 27°, 22′. It ancient times its populous site covered an extent of 148 *kos* in length and 36 in breadth, and it is esteemed one of the holiest places of antiquity. Around the environs of the city, they sift the earth and gold is obtained. It was the residence of Rámachandra[3] who in the *Treta*[4] age combined in his own person both the spiritual supremacy and the kingly office.

At the distance of one *kos* from the city, the *Gogra*, after its junction with the Sai, flows belows the fort. Near the city stand two considerable tombs of six and seven yards in length respectively. The vulgar believe them to be the resting-places of Seth and the prophet Job, and extraordinary tales are related of them. Some say that at *Rattanpúr* is the tomb of *Kabír*,[5] the assertor of the unity of God. The portals of spiritual discernment were partly opened to him and he discarded the effete

[1] Usually "Jhanwán."

[2] Ajodhya.

[3] The 7th *avatár*, who in this capital of the solar dynasty founded on the chariot wheel of Brahma, consummated the glories of sixty generations of solar princes and as the incarnate Rámá, is the hero of the famous epic that bears his name.

[4] A misprint in the text of ترتیا for تریتا

[5] For an account of this Vishnuvite reformer I refer to the I. G. (2nd ed. VI, p. 218). His doctrines were preached between A. D. 1380 and 1420 and attempted the union of Hindu and Muḥammadan in the worship of one God whether invoked as Ali or Rámá. On his decease both these sects claimed the body and while they contested it, Kabír suddenly stood in their midst and commanding them to look under the shroud'

doctrines of his own time. Numerous verses in the Hindi language are still extant of him containing important theological truths. *Bahraich* is a large town on the banks of the river Sarju. Its environs are delightful with numerous gardens. *Sólár Masqúd*[1] and Rajab Sálár are both buried here. The common people of the Muhammadan faith greatly reverence this spot and pilgrims visit it from distant parts, forming themselves in bands and bearing gilded banners. The first mentioned was connected by blood with Maḥmúd Ghazní, and sold his life bravely in battle and left an unperishable name. The second was the father of Sulṭán Fíróz king of Delhi and won renown by the rectitude of his life.

In the vicinity of the town, there is a village called *Dókóṇ* which for a long time possessed a mint for copper coinage.

From the northern mountains quantities of goods are carried on the backs of men, of stout ponies and of goats, such as gold, copper, lead, musk, tails[2] of the *kuṭás* cow, honey, *chúk* (an acid composed of orange juice and lemon boiled together), pomegranate seeds, ginger, long pepper, *majíth*[3] root, borax, zedoary, wax, woollen stuffs, wooden ware, hawks, falcons, black falcons, merlins, and other articles. In exchange they carry back white and coloured cloths, amber, salt, assafœtida, ornaments, glass and earthen ware.

Nímkhár is a fort of considerable note and a shrine of great resort. The river Godi (Gumti) flows near it, and around are numerous temples. There is a tank called *Brahmáwartkund* in which the water boils and with such a swirl, that a man cannot sink therein,[4] and it ejects whatever

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vanished. A heap of beautiful flowers was there discovered, which, divided among the rival worshippers, were buried or burnt according to their respective rites. Pilgrims from upper India to this day beg a spoonful of rice water from the Kabír Monastery at Puri in Bengal.

[1] Under the orders of Maḥmúd of Ghazní, he penetrated the country in A. D. 1033, but was eventually defeated at Bahraich and fell fighting, *sanguine purpuratum*, as Tieffenthaler writes, crowned with the double glories of the hero and the martyr.

[2] It would seem from a passage of Ferishta mentioning an inroad of Tibetans into Kashmír in the reign of Ibrahím, son of Názuk Sháh (p. 359, II) that the yák is meant. The Kashmíris retaliated by pursuing the marauders, and exacting as compensation 500 horses, 1000 pieces of *pattú*, 200 sheep and 50 kutás cows (کاو قطاس) Later on, it is mentioned by Abul Fazl among the fauna of India and described as little differing from the common cow except in the tail which is a distinguishing peculiarity, and the origin of its name, *kutás*.

[3] Rubia Munjista, Roxb. a native of Nepal and other mountainous countries N.-E. of Bengal. Its root yields a red dye.

[4] Tieffenthaler asserts that it derives its name from Brahma who is supposed

is thrown into it. In the neighbourhood is also a deep hollow, the spring-head of a small stream one yard in breadth and four digits deep that flows into the Gumti. The Bráhmans tell strange tales of it and pay it worship. Its sand shapes itself into the form of *Mahádeo* which quickly disappears again and of whatever is thrown in, as rice and the like, no trace remains.

There is likewise a place called *Charámiti*, whence, during the *Holi* festival, flames spontaneously issue forth with astonishing effect.

Lucknow is a large city on the banks of the Gumti, delightful in its surroundings. *Shaikh Mína* whom the people consider a saint, lies buried here.

Súrajkand is a place of worship frequented by various classes of people from the most distant places.

Kheri is a town on the banks of the river *Saí* upon which the people go in boats to spear fish.

Bilgrám is a small town the air of which is healthy and its inhabitants are generally distinguished for their quick wit and their love of singing. There is a well here which adds to the intelligence and comeliness of whomsoever drinks of it for forty days.

This *Súbah* is divided into five *Sarkárs* and thirty-eight *parganas*. The measured lands are 1 *kror*, 1 *lakh*, 71,180 *bíghas*. Its revenue, 20 *krors*, 17 *lakhs*, 58,172 *dáms*, (Rs. 5,043,954-4), of which 85 *lakhs*, 21,658 *dáms* (Rs. 213,041-7,) are *Suyúrghál*. The provincial force consists of 7,640 Cavalry, 168,250, Infantry and 59 Elephants.

Sarkár of Oudh.

Containing 21 *Mehals*, 2,796,206 *Bígahs*, 19 *Biswahs*, Revenue, 40,956,347 *Dáms* in money. *Suyúrghál*, 1,680,248 *Dáms*. Castes various. Cavalry 1340, Elephants 23, Infantry 31,700.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Infantry.	Cavalry.	Elephant.	Castes.
Oudh, with suburban district, 2 mahals, ...	38,649-17	2,008,366	158,741	5	500	...	Bráhman Kumbí.
Anbódha, has a brick fort, ...	282,037	1,298,724	7,318	30	700	...	Bais.
Íbrahímábád, ...	19,338-8	445,417	103,806	...	...	...	Ansári.

to have sacrificed here, but according to the I. G. there is a legend that in one of these tanks, Rámá washed away his sin of having slain a Bráhman in the person of Ravana, who had carried off his wife Síta.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Infantry.	Cavalry.	Elephants.	Cavalry.
Anhónah, has a brick fort, ...	74,090	1,268,470	...	100	2,000	...	Chauhán, newly converted to Islám.[1]
Pachhamráth, ...	289,065	4,247,104	38,885	20	500	...	Rájpút, Báchhal, Ghelot.
Bilehri, has a brick fort,	15,859	815,831	...	50	2,000	...	Bachgotí.
Basódhí, ...	31,188	505,473	1,500	20	500	...	Do.
Thánah Bhadáoṇ. ...	8,703-2	427,509	36,172	...	1,000	...	Do.
Bakṭhá, ...	44,401	385,008	3,960	...	500	...	Do.
Daryábád, has a brick fort, ...	487,014	5,369,521	226,871	100	2,000	...	Rájpút Chauhán, Raikwár.[2]
Rudaulí, has a brick fort,	351,533	3,248,680	269,083	50	2,000	...	Rajput, Chauhán, Bais.
Sílak, do. ...	571,071	4,723,209	200,945	100	2,000	...	Rájput, Raikwár.
Sulṭánpur do. ...	75,893	3,832,530	98,967	200	7,000	8	Bachgoti.
Sátanpur, do. ...	80,154	1,600,741	109,788	300	4,000	...	Bais, newly converted to Islám, Bachgoti, Joshi.
Subeha,[3]	104,780	1,609,293	87,200	30	1,000	...	Rájpút.
Sarwapáli, ...	58,170	1,210,335	47,107	...	1,000	...	Bachgoti.
Satrikah (Satrikh, I. G.)	37,041	1,126,295	92,695	20	1,000	...	Ansári.
Gawárchak, ...	79,158	3,773,417	3,782	50	1,070	...	Raikwár.
Kishni, has a brick fort,	25,674	1,339,286	123,847	...	1,500	8	Rájpút.
Mangalsi, ...	116,401	1,360,753	86,504	20	1,000	...	Sombánsi.
Naipur, ...	5,997	308,788	2,940	...	500	...	Various.

Sarkár of Gorakhpúr,

Containing 24 *Mahals*, 244,283 *Bighas*, 13 *Biswas*. Revenue 11,926,790

[1] Sherring mentions a clan of these converts in Chait division of Allahabad Dist. I, 162.

[2] The origin of this tribe is given in the I. G. (Bahraich) and their settlements in Sherring I, 219.

[3] In text سبهه ? with a note of interrogation. Subeha is a well-known *parganah* in Bára Banki District. In the I. G. its area is recorded as 88 square miles, or 56,467 acres of which 30,783 are cultivated. Govt. land revenue £6611. In Akbar's time according to the above figures Rs. 40,232-7, and the average, taking the bígha at ⅝ of an acre, 65,487½ acres nearly.

[4] An inferior tribe of Brahmans employed in casting nativities. Elliot I, 140.

Dams in money. *Suyúrghal* 51,235 *Dams*. Castes various. Cavalry 1,010. Infantry 22,000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Atraulá, has a brick fort,	82,052	1,397,367	6,935	50	1,500	...	Afghán-i-Miyánah.[1]
Anhaulá, ...	4,114-17	201,120	2,170	...	400	...	Bisen.
Bináikpúr, has a brick fort, ...	13,857-7	600,000	......	400	3,000	...	Rájpút Súrajbansi.
Bánbhanpárah, (E. Bamhni, p.)	6,688	414,194	......	...	2,000	...	Rájpút.
Bhanwápárah, ...	3,105-15	.155,900	......		200	...	Bisen.
Telpúr, has a brick fort,	9,005-17	400,000	.....	100	2,000	..	Rájpút Súrajbansí.
Chilupárah, do. ...	6,536-14	289,302	... .	...	2,000	...	Rájpút.
Daryápárah (E. Dhuria, p.)	3,1357-19	1,517,078	5,067	60	400	...	Bisén.
Dewápárah and Kotlah,[2] 2 mahals	16,194-17	717,840	...	20	2,000	...	Do.
Rihli, (or Rudauli) ...	33,183-19	1,618,074	20,873	...	1000	...	Rájpút Bisen.
Rasúlpúr and Ghosi, 2 mahals, (E. Ghaus غوث)	4,200	622,080	......	...	500	...	Sombansí.
Rámgaṛh and Gaurí, 2 mahals, ...	10,762	485,943	......	...	...	...	Do., troops entered under Bináikpúr.
Gorakhpúr with suburban district, has a brick fort on the Rapti, ...	12,656-8	567,385	3,919	40	200	...	Súrajbansi.
Kaṭihlá, has a brick fort, ...	900-12	40,000	......	300	2000	...	Bansi.
Kahlápárah, Do. (E. Rihlá, p.)	16,012	425,845	......	20	300	...	Bisen.
Mahauli, Do. ...	2,523	618,256	......	...	2000	...	Bisen.
Manḍwah, ...	1,909-19	452,321	......	20	500	...	Sombansí.
Manḍlah, ...	1,252-6	51,100	......	...	...	...	
Maghar and Ratanpúr, 2 mahals, has a brick fort, ...	26,062	1,352,585	16,771	...	2000	..	Bisen, Bais.

[1] See Vol. I, pp. 456 and 506; see also Sherring II, 243: also Afghán tribes under *Sarkar* of Kábul.

[2] Elliot, Dhéwápára Kuháná.

Sarkár of Bahraich.

Containing 11 *Mahals*, 1,823,435 *Bíghas*, 8 *Biswas*, Revenue 24,120,525 *Dáms* in money. *Suyúrghal*, 466,482 *Dáms*, Castes various. Cavalry 1,170. Infantry 14,000.

	Bighas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Bahraich with suburban district has a fort on the river Sarjú ...	697,231	9,139,141	402,111	600	4,500	...	Rájput.
Bahrah	926	87,135	......	...	500	...	Kahnah[1]
Husámpur, has a brick fort	157,415	4,707,035	1,601	70	900	...	Raikwár, Bisen.
Dángdún	84,436	440,562	......	...	2,000	...	Janwár.[2]
Rajhat	4,064-11	166,780	......	...	1,000	...	Ditto.
Sinjhauli — ...	124,810	877,007	......	...	...	...	Rájpút Janwár.
Sultánpúr	58,146	166,001	......	...	700	...	Janwár.
Fakhrpúr, has a brick fort	191,720	3,157,876	56,035	150	2,000	..	Raikwar.
Fírozábád, ditto ...	108,601	1,933,079	4,107	200	7,000	...	Rajput or Tanwár.[3]
Fort of Nawagarh ...	417,601	2,140,858	......	50	1,000	...	Various.
Kharonsa, has a brick fort	28,489-17	1,315,051	2,628	100	1,000	...	Bais.

Sarkár of Khairábád.

Containing 22 *Mahals*, 1,987,700 *Bíghas*, 6 *Biswas*. Revenue, 43,644,381 *Dáms* in money. *Suyúrghal*, 171,342 *Dáms*. Castes various. Cavalry 1,160. Infantry 27,800.

	Bighas Biswas.	Revenue D.	Suyúrghal D.	Cavalry.	Infantry.	Elephants.	Castes.
Barór Ánjnah[4] ...	79,670-9	4,325,437	107,079	50	2,000	...	Rájpút, Brahman.
Baswah, has a brick fort.	135,119	3,545,643	107,916	30	1,000	...	Rájpút, Báchhal.
Páli	144,627	1,849,270	37,945	30	1,000	...	Ásnin.[5]

[1] Var. *Kher*.

[2] A tribe of Rajputs in Sihonda and Simauni of Bundelkhand: Rasúlábád and Bithur of Cawnpore and in Kutiya Gunir of Fatehpúr.

[3] Hind. तंवर or तुवर and तोमरा a well known Rájput tribe, commonly Tuar, and sometimes incorrectly, Tenore.

[4] T. Baròr Anzana, G. Birduranjeh.

[5] Var. Ásin, Ahín, Ahnín.

	Bighas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Báwan	56,156	1,161,236	26,488	20	1,000	...	Ditto.
Basrah	60,063	......	.... .	...	300	...	Various.
Bharwárah, has a brick fort	8,971-18	43,543	......	50	2,500	...	Ahnín [1]
Basárá	21,740	276,066	......	...	200	...	Bachhal.
Pilá	981-14	48,202	......	...	200	...	Ahnín.[1]
Chhatyápúr	64,706	1,765,641	41,094	50	700	...	Rajput Gaur.
Khairábád with suburban District, 2 Mahals, has a brick fort ...	159,072	2,161,234	174,191	50	2,000	...	Bráhman.
Sándi, has a brick fort...	211,804	3,055,339	195,106	20	2,000	...	Sombansi.
Sarah	68,832	2,091,983	8,666	60	500	...	Chauhán.
Sadrpúr	120,698	831,175	15,581	20	500	...	Janwár, Báchhal.
Gopámau, has a brick fort	107,368-5	5,620,466	562,037	100	3,000	...	Rájput Kuár.
Kherí, do. do. ...	260,168	3,250,522	50,522	60	1,500	...	Bisen, Rájpút, Janwár.
Khairígarh, one of the most important fortresses in Hindustán. There are 6 forts of brick and mortar, at a short distance from it.	43,052-7	1,829,328	......	300	1,500	...	Bais, Bisen, Bachhal, Kahnah.
Kharkhelá	15,815-16	473,727	......	20	500	...	Asín.[1]
Khánkhat Mau ...	3,058-11	235,656	......	...	400	...	Various.
Láharpúr	208,288	3,029,479	209,079	50	1,000	...	Bráhman.
Machharhaṭṭah ...	71,069	2,112,176	2,430	30	2,000	...	Rájpút, Bachhal.
Nímkhár, has a brick fort	58,775-18	3,566,055	66,055	100	1,500	...	Ahír.
Hargaráoṇ	66,952	200,000	26,385	20	500	...	Bráhman.

Sarkár of Lucknow.

Containing 55 *Mahals*, 3,307,426 *Bíghas*, 2 *Biswas*. Revenue 80,716,160 *Dáms* in money. *Suyúrghál*, 4,572,526 *Dáms*. Castes various. Cavalry 2,680. Elephants 36. Infantry 83,450.

	Bighas. Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants	Castes.
Abethi (Amethí), has a brick fort	117,381	3,076,480	300,217	300	2,000	20	Ansárí,
Unám, has a brick fort.	61,045	2,012,372	253,747	50	4,000	...	Sayyid.
Isauli, has a brick fort on the Gúmti. ...	1,670,093[2]	4,208,046	240,846	50	2,000	...	Rájpút, Bachgoti.

[1] 2 Var. Asín, Ahín, Ahnín.

[2] In some M. S. S. 1,670,093, for both the first two columns.

	Bighas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Asíyún	57,726	830,625	63,421	10	500	...	Bais, Chandél.
Asoha	25,027	509,901	......	...	400	...	Ahnín.[1]
Unchahgáon	33,122	417,957	......	1000	2,000	...	Bais.
Bilgráoṇ, has a brick fort	192,800	5,124,118	356,892	20	1,000	...	Sayyid, Bais
Bangarmau Ditto ...	242,291	3,802,122	151,481	...	2,000	...	Rajput, Ghelot.
Bijlaur[2]	80,581	2,505,047	193,961	30	1,000	...	Chauhán.
Bári	80,590	1,284,799	51,560	30	1,000	...	Bais.
Bharímau	19,409-3	591,406	......	20	500	...	Bais.
Pangwán	34,727	420,732	12,730	...	500	...	Bais.
Betholi[3]	8,736	340,191	8,194	...	200	...	Rájpút, Jat.
Panhan	8,945	267,809	......	...	300	...	Bais.
Parsandan	9,111	237,587	......	...	200	...	Rájpút, Khunbí
Pátan	5,621	214,256	......	...	400	...	Bráhman, Khunbí.
Báráshakór	9,357	163,534	......	...	300	...	Bráhman.
Jahalotar	61,774	1,123,176	21,441	20	2,000	...	Chandél.
Dewí, has a brick fort...	88,637	1,938,837	174,207	30	2,000	...	Rájpút.
Deorakh	18,340-9	689,536	......	100	1,500	...	Bais.
Dadrah	10,796	73,737	......	50	...	...	Rájpút.
Ranbarpúr, has a brick fort	75,490	2,425,885	79,225	100	2,000	...	Bais, Bráhman.
Rámkot, Ditto ...	9,790	268,099	......	...	200	...	Rájpút.
Sanḍílah, Ditto ...	393,700	10,628,901	837,245	100	5,000	...	Ghelot, Báchhal.
Sáípúr	39,088-15	2,625,388	28,836	40	1,000	...	Rájpút, Chandel.
Sarosí	2,571	1,239,767	1,567	20	1,000	...	Chandel, Rajpút.
Sátanpúr	60,600	1,028,800	10,192	50	2,000	...	Bais, Brahman.
Sahálí	13,065	694,707	130,216	10	500	...	Rájpút.
Sídhor[4]	35,794	1,692,281	313,022	100	1,000	...	Afghán, Rájpút.
Sídhpúr	9,371-4	505,018	......	150	1,500	...	Bais.
Sandí	7,856-9	392,313	13,792	...	1,000	...	Rájpút.
Sarón	5,576	210,316	2,858	...	100	...	Rájpút, Khunbí.
Faṭeḥpúr, has a brick fort	198,300	3,161,440	261,440	200	2,000	5	Shaikhzádah, Rájpút.
Faṭeḥpúr Chaurási ...	105,952	909,176	6,594	10	500	...	Rájpút, Chandel.
Gaṛh Anbhatti (Ameṭhi) has a brick fort ...	47,356	1,800,000	......	250	5,500	8	Rájpút, Bahman Goti.
Kursí, has a brick fort...	80,817	1,698,844	62,919	20	2,000	3	Rájpút.
Kákóri, Ditto ...	31,584	1,184,432	14,430	30	500	...	Rájpút, Bisen.
Khanjrah	22,300	818,472	......	100	2,000	...	Bais.

[1] See note 2 last page.

[2] So also in G. but T. Bidjnòr.

[3] G. Bithowly, T. Bethòli.

[4] Var. Sayyidpur, Seopúr, Sheopur. G. Seedhore.

	Bíghas Biswas.	Revenue D.	Suyúrghál. D.	Cavalry.	Infantry.	Elephants.	Castes.
Ghátampúr	27,390	552,561	......	...	500	...	Bráhman.
Kachhandan [1] ...	22,066	430,596	4,460	...	500	...	Chandel.
Gorandá, (Karanda p. 94)	4,803	334,769	......	...	200	...	Bráhman.
Konbhi	5,940	267,089	......	...	400	...	Rájpút.
Lucknow with suburban district	91,722	1,746,771	241,195	200	3,000	...	Shaikhzádah Bráhman, Káyath.
Lashkar	16,894	168,529	......	...	4,000	...	Bais.
Malikhábád,[2] has a brick fort	169,269	4,479,250	108,545	30	1,000	...	Rájpút, Bais. Bais.
Maláwah	83,022	3,598,713	222,038	30	2,000	...	Bais.
Mohán has a brick fort..	60,990	1,996,673	198,484	30	2,000	...	Rájpút, Bais.
Moráon, has a brick fort	68,847	1,698,444	4,806	150	2,000	...	Rájpút, Bais.
Madiáon	49,422	1,136,218	32,900	30	500	...	Barkhalá.
Mahónáh	50,895	977,860	8,805	50	2,000	...	Rájpút.
Mansawi, has a brick fort.	29,455	771,372	13,767	...	3,000	...	Musalmán, Rájpút.
Makráed [4]	17,959	576,200	5,247	...	1,000	...	Rájpút, Bais.
Barha, has a brick fort.	163,226	2,450,522	6,509	100	1,500	...	Bais.
Hardoi	11,734	359,748	6,026	...	300	...	Bráhman.
Hanhár [5]	18,109	329,735	......	30	500	...	Bais.

The Súbah of Agra, the Royal Residence.

It is situated in the second climate. Its length from *Ghátampúr* on the Allahabad side to *Palwal* on that of Delhi is 175 *kos*. In breadth it extends from *Kanauj* to *Chandéri* in *Málwah*. On the east lies *Ghátampúr;* to the north, the *Ganges;* to the south *Chandéri*, and to the west, *Palwal*. It possesses many rivers, of which the principal are the *Jumna* and the *Chambal*. The former flows down from the northern mountains, the latter rises at *Hásilpúr* in *Málwah* and unites with the *Jumna* at *Kálpi*. Ranges of hills lie scattered to the south. The excellence of its climate is almost unrivalled. Agriculture is in perfection. Fruits and flowers of all kinds abound. Sweet-scented oil, and betel-leaf of the first quality are here obtained, and its melons and grapes rival those of Persia and Transoxiana. *Agra* is a large city and possesses a healthy climate. The river *Jumna* flows through it for five *kos*, and on either bank are delightful villas and

[1] In the I. G. Kachandan.

[2] In the I. G. Malihábád, also in T and G.

[3] Here a word illegible, Barkalá is an inferior class of Rájpúts found in Western and Central *parganahs* of Bulandshahr.

[4] T. called also Bári.

[5] Doubtful in text whether initial letter a ه or ی. G. Henhár.

pleasant stretches of meadow. It is filled[1] with people from all countries and is the emporium of the traffic of the world. His Majesty has built a fort of red stone, the like of which travellers have never recorded. It contains more than five hundred buildings of masonry after the beautiful designs of Bengal and Gujerat which masterly sculptors and cunning artists of form have fashioned as architectural models. At the eastern gate are two elephants of stone with their riders graven with exquisite skill. In former times Agra was a village dependent on *Biánah*[2]. Sultan Sikandar Lodhi made it his capital,[3] but his present Majesty embellished it and thus a matchless city has arisen. On the opposite side of the river is the *Chár Bágh*, a memorial of Bábar.[4] It was the birth-place of the writer of this work, and the last resting-place of his grandfather[5] and his elder brother. Shaikh Ạlá u'ddín Majzúb, Rafíiu'ddin Safawí and many other saintly personages also repose there.

Near the city on the banks of the river Jumna is a village called *Rangtah*, a much frequented place of Hindu worship.

Fateḥpúr was a village formerly one of the dependencies of *Biánah*, and then called *Síkrí*, situated twelve *kos* distant from Agra. After the accession of his Majesty, it rose to be a city of the first importance. A masonry fort was erected and two elephants carved in stone at its gate inspire astonishment. Several noble buildings also rose to completion and although the royal palace and the residences of many of the nobility are upon the summit of the hill, the plains likewise are studded with numerous mansions and gardens. By the command of his Majesty a mosque, a college and a religious house were also built upon the hill, the like of which few travellers can name. In the neighbourhood is a tank, twelve *kos* in circumference and on its embankment his Majesty constructed a spacious courtyard, a *minár*, and a place for the game of *Chaugán;* elephant fights were also exhibited. In the vicinity is a quarry of red stone

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[1] I am inclined to doubt the correctness of the juxtaposition of آباد with هنگامه and would refer the former to the preceding sentence, and place the stop after it. The S. ul. M. bears out this view.

[2] I follow here the spelling of this name in the first volume.

[3] The old Agra of the Lodhi dynasty lay on the left bank of the river where traces of its foundations still exist. The modern city is on the right bank and is the work of Akbar. The fort was built in A. D. 1566.

[4] Later called Hasht Bihísht, or Núrafshán Gardens, and now called the Rám Bágh.

[5] His grandfather Shaikh Khizr died on his journey to Siwistán, and his father Mubárak, at Lahore in 1593. See Preface to text, Biog. of Abul Fazl. pp. i, ii, xi.

whence columns and slabs of any dimensions can be excavated. In these two cities under his Majesty's patronage carpets and fine stuffs are woven and numerous handicraftsmen have full occupation. *Biánah* in former times was a large city. It possesses a fort containing many buildings and cellars, and people at the present day still find therein weapons of war and copper utensils. There is also a lofty tower. Fine mangoes grow here, some of them more than two pounds in weight. Sugar of extreme whiteness is also manufactured. Here too is a well, with the water of which mixed with white sugar, they make cakes weighing two pounds more or less which they call *kandaurah* (with no other water will they solidify) and these are taken to the most distant parts as a rarity. Indigo of finest quality is here to be obtained, selling at ten to twelve rupees per *man* weight. Excellent *hinna* is also to be found, and here are the tombs of many eminent personages.

Todah Bhím is a place at a distance of three *kos*, from which is a pit full of water, the depth of which none has sounded. Mines of copper and turquoise are said to exist, but the expense of working them exceeds their income.

Mathura (Muttra) is a city on the banks of the *Jumna:* it contains some fine temples, and is one of the most famous of Hindú shrines. *Kálpi* is a town on the banks of the *Jumna.* It is the resting-place of many saintly personages. Excellent sugarcandy is here manufactured. In the time of the *Sharki* princes, it was tributary to Delhi. When Kádir Khán affecting the airs of sovereignty proclaimed his independence, Sulṭán Hoshang marched from Málwah and having chastised him, reinstated him in the government. Sulṭán Muḥmúd of the *Sharki* dynasty, however, seized it in turn from Naṣír Khán the son of Kádir Khán.

Kanauj was in ancient times the capital of Hindustán.

Gwalior is a famous fortress and an elephant carved in stone at its gate fills the beholder with astonishment. It contains some stately edifices of its former rulers. Its climate is good. It has always been noted for its exquisite singers[1] and lovely women : here is an iron mine.

Alwar (Ulwar) produces glass and woollen carpets.

Peráth[2] possesses a copper mine, so profitable that from a *man* weight of ore, they obtain 35 *sers* of metal. A silver mine is also said to exist but it does not pay to work it.

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[1] According to the S. ul M. the famous Tánsen was one of these. See Vol. I. pp. 611 of the Áin.

[2] G. Beerat. T. Beráth. S. ul M. پیراتھ a dependency of the government of Narnol, according to Tieffenthaler.

Near the hill of *Nárnol* is a well at which the Hindús worship and when the *tithi*[1] of *Amáwas* falls on a Friday, it overflows at sunrise and water can be drawn without the aid of a rope.

At *Singhánah, Udaipúr,* and *Kótpútli* are mines of copper. In the town of *Kánóri*[2] are many cold and hot springs.

The *Súbah* contains thirteen *Sarkárs*, two hundred and three *Parganahs* (fiscal subdivisions). The measured lands are 2 *krors*, 78 *lakhs*, 62,189 *bíghas*, 18 *biswas*. The revenue is 54 *krors*, 62 *lakhs*, 50,304 *dáms*. (Rs. 13,656,257-9-6). Of this, 1 *kror*, 21 *lakhs*, 5,703½ *dáms* (Rs. 302,642-9.) are *Suyúrghál*. The provincial force consists of 50,681 cavalry, 577,570 Infantry, and 221 elephants.

Sarkár of Agra.

Containing 33 *Mahals*, 91,007,324 *Bíghas*. Revenue 191,819,265 *Dáms* in money. *Suyúrghál* 14,566,818 *Dáms*. Castes various. Cavalry 15,560. Infantry 100,800.

	Bíghas Biswas.	Revenue. D.	Suyúrghal D.	Cavalry.	Infantry.	Elephants.	Castes.
Agra with suburban district	891,990-5	44,956,458	8,824,454	3000	1,5000	...	Gaur,[3] Jat. Lodh. &c.
Etáwah, has a brick fort on the Jamna ...	284,106	10,739,325	151,362	2000	1,5000	...	Chauhán, Bhadauriya Bráhman.
Ol,[4]	153,377-9	5,509,477	81,542	1000	1000	...	Rájpút, Bráhman.
Oudéhi, (Elliot Odhi)...	274,067	2,884,365	78,165	20	500	...	Rájpút, Bráhman, &c.
Ud (Elliot Od) ...	203,505	1,003,848	36,870	100	500	...	Shaikhzádah.
Bajwárah, has a stone fort, ...	663,236	10,966,560	...	1500	5,000	...	...
Biánah with suburban dist. has a stone fort	235,442	7,110,104	562,205	50	100	...	Ahír, Jat.
Bári, ...	276,964	5,064,158	57,414	300	7000	...	Rájpút. Powár. (Panwár.)
Bhosáwar, ...	303,509	5,505,460	255,460	50	1500	...	Rajpút of various castes.
Banáwar, ...	12,880	155,360	...	30	400	...	Badgújar.

[1] See p. 17 of this volume.

[2] So T. G has Kanwery.

[3] A Surajbansi tribe of Rajputs. *Lodh*, a widely spread tribe chiefly fishermen. Bhadauriya is a branch of the Chauhan Rájputs. Elliot.

[4] T. Ol. G. Owl.

	Bíghas Biswas	Revenue. D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Todah Bhím, ...	264,103-11	3,737,075	13,361	100	1000	...	Rájpút, Thatthar.[1]
Bhaskar, ...	43,009	2,891,100	15,325	20	700	...	Rájpút, Bráhman, Ahír.
Jalésar, has a brick fort	904,733	6,835,400	412,080	400	5000	...	Ghelot, Suráj Bánkrah.[2]
Janwár,[3] has a brick fort on the jumna ...	407,652	11,442,250	60,342	200	7000	...	Chauhán.
Chausath, ...	974,34	4,182,048	674,315	50	1000	...	Rájpút, Bráhman, Jat, Ahír.
Khánwah, ...	5,334	2,912,495	222,628	30	4000	...	Rájpút, Jat.
Dholpúr, has a brick fort on the Chambal,	284,037	9,729,311	255,747	200	4000	...	Sikarwál.
Bápri, has a brick fort,	477,201-11	13,508,035	173,407	200	4000	...	Chauhán, descendants of Ráwat Báhan.[4]
Rajhohar, ...	318,285	1,694,203	48,023	20	300	...	Rájpút.
Seonkar Seonkri, ...	90,599	985,700	7,822	70	500	...	Rájput Chauhán.
Fatehpúr, has a stone fort, ...	202,723-18	8,494,005	597,346	500	4000	...	Shaikhzádah, Chashti, Rájpút Sankarwál.[5]
Khattónmar, ...	96,760	745,951	...	50	300	...	Rájput, Jat.
Mahawan, has a brick fort	290,703	6,784,780	284,787	200	2000	...	Sayyid, Bráhman.
Muthurá, do. ...	37,347	1,155,807	69,770	...	...	...	...
Mahólí,	66,690	1,501,246	...	80	500	...	Rájput &c.
Mangótlah,	74,974	1,148,075	79,355	20	400	...	Do.
Mandáwar,	10,190	132,500	...	150	800	...	Chauhán.
Wazírpúr,	71,328	2,009,255	9,255	20	300	...	Rájpút.
Hindaun,	432,930	9,049,831	301,980	100	1000	...	Rajput, Bráhman, Jat.
Hatkánt, has a brick fort ...	606,991-12	5,693,807	43,231	2000	20,000	...	Chauhán, Bhadauriya.
Hílak, ...	137,421	2,789,494	30,531	20	500	...	Rajpút, of various castes.

[1] Gújars converted to Islam. Elliot. I. 101.

[2] *Var.* Mankrah. or Bankrah.

[3] *Var.* Chandwár. T. "Tshandvár aujourdhui Ferozabad." Distant from Agra 25 miles east, on the route from Muttra to Etáwah, I. G.

[4] Probably error for Bahman or Brahman. See Elliot under Chandel or Gautam.

[5] Probably Sikarwál, a branch of the Badgújar Rajputs.

Sarkár of Kálpi.

Containing, 16 *Mahals*, 300,023 *Bíghas*, 9 *Biswas*, Revenue, 49, 356, 732 *Dàms* in money. *Surgúrghál* 278, 290½ *Dáms*. Castes various, Cavalry 1540. Elephants 30. Infantry 34000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
U'laí, ...	95,677-18	1,297,379	72,213	20	500	...	Rájpút.
Bilášpúr, ...	126,888-14	3,714,547	13,110	100	50,000	...	Kachhwáhah.
Badhnéṭh, (Elliot, Bhodhek) ...	72,930-14	1,260,199	3,414	50	2000	...	
Ḍérápúr, ...	103,085	1,760,750	4,221	50	2000[1]	...	Saikhzádah.
Deokalí, ...	109,652	1,466,985	1,700	200	2000	10	Bráhman.
Báṭh, has a brick fort,	510,970-16	9,270,894	270,894	70	3000	9	Afghán, Turkoman.
Ráepúr, ...	43,166-8	120,000	...	..	500	10	Rájpút.
Súganpúr,[2] ...	...	1,507,877	58,664	60	1000	..	Rájpút, Bais.
Sháhpúr, ...	...	8,843,420	245,747	300	3000	6	Chauhán, Malikzádah.
Kálpí, with suburban district ...	...	4,871,053	203,909	4000	5000	10	Various.
Kanár, ...	...	4,943,096	6,085	100	2000	1	Sengar.[3]
Khandauṭ, ...	...	3,027,917	27,121	50	4000	...	Parhár.
Khandélaḥ, (Elliot Khurela) ...	86,053-11	871,733	15,008	20	1000	...	Rájpút.
Muḥammadábád, ...	184,080	1,617,257	4,260½	50	1000	...	Rájput, Kumbí.
Hamírpúr, ...	404,797-6	4,803,828	132,245	200	2000	...	Kumbí.

Sarkár of Kanauj.

Containing 30 *Mahals*, 2,776,673 *Bíghas*, 16 *Biswas*, Revenue 52,584, 624 *Dáms*. *Suyúrghál*, 1184 655 *Dáms*. Castes various, Cavalry 3765. Infantry 78, 350.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Bhúgáoṇ, has a fort and near it a tank called Somnát full of water extremely sweet ..	337,105	4,577,010	53,316	1000	10,000	...	Chauhán.
Bhojpúr, ...	150,974-13	3,446,737	104,705	150	3000	...	Kharwál.[4]
Bilgráoṇ, (Elliot Tálgraṇw.) ...	74,100-10	3,387,076	128,558	20	1000	...	Rájput, Musalmán.

[1] Matchlockmen.

[2] T. Schagunpoor. G. Seekenpoor.

[3] A branch of the Agnibansi Rájpúts. Elliot I. 174. Spelt elsewhere Séngarh.

[4] Elliot has *Kharwár* as a tribe. I. 10.

	Bíghas Biswas	Revenue D.	Suyúrghál	Cavalry.	Infantry.	Elephants.	Castes.
Bíthár, ...	175,042-11	2,921,389	...	300	5000	...	Chandél.
Bilhúr, ...	63,773-14	2,828,349	216,741	20	1000	...	Rájpút.
Patiálí. ...	158,634-14	1,877,600	45,656	100	2000	...	Rájput Chauhán.
Pati Alípúr, ...	38,418-11	1,153,632	8060	20	500	...	Rájpút.
Pati Nakhat, ...	49,261-18	566,997	2497	50	500	...	Sengarh.
Barnah, ...	34,736-14	450,000	...	10	200	...	Rájpút, of various Castes.
Bárá, ...	8,739-14	400,000	...	10	300	...	Chauhán.
Phapúnd, ...	111,546	5,432,391	19,313	300	2000	...	Sengarh.
Chhabrámau, ...	76,318-7	1,522,028	22,128	20	500	..	Rájput Chauhán.
Beohá, ...	11,950-12	483,171	79,045	20	300	...	Chauhán, Bais, Dhákra [1]
Sakét, ...	132,955-9	3,230,752	158,310	100	3000	...	Chauhán.
Sonj, ...	64,070-6	1,200,000	...	200	3000	...	Dhákrah
Saháwar, ...	78,574-9	252,245	21,969	20	500	...	Gáuruah.[2]
Seolí, (Elliot. Sheoli) ...	12,523	623,473	...	10	300	...	Rájpút.
Sakatpúr, ...	22,561	623,441	...	300	4000	...	Rájpút, Bais.
Sakráon, ...	19,817-10	549,050	2253	10	500	...	Rájpút.
Sahár, ...	25,195-8	846,553	1640	30	500	...	Chauhán.
Seonrakh,[3] (Elliot Saurakh) ...	10,089-5	465,328	7138	20	400	...	Chauhán, Dhákrah.
Sikandrapúr Udahu, ...	4,964-14	276,918½	22,624	10	200	...	Gaurúah, Bráhman.
Sarór,[4] ...	20,121-16	447,563	2044½	10	300	...	Chauhán, Sengar.
Sikandarpúr Atréji ...	36,084-17	269,622	6511	5	150	...	Rájpút.
Shamsábád, has a fort on the Ganges, ...	718,577-7	7,138,453	19,603	400	2000	...	Ráthor.
Kanauj with suburb. dist. has a brick fort: one of the great capitals of Hindustán, ..	126,255-12	2,470,743	222,036	200	10,000	...	Shaikzádah, Farmali Afghán Chauhán.
Kampil, ...	139,803-6	1,651,586	30,370	100	200		Rájput, Chauhán, Panwár.
Karíoli, ...	40,445-6	1,409,988	...	20	1000	...	Rajpút.
Malkúsah, ...	30,229-14	1,500,000	...	300	15000	...	Rájpút Ghelót.
Nánámau, ...	3,329-5	136,921	...	200	200	...	Rájpút, Bráhman.

[1] A Rajput tribe scattered over Agra, Mathura, Etawa and Rohilkhand. Elliot, I. 78.

[2] An inferior clan of Rájpúts often confounded with Gauráhars but quite distinct. Elliot, I. 115.

[3] T. Sonarka; G. Sewburgeh.

[4] Biról (Elliot). G. Serwer. T. Saror.

Sarkár of Kol, (Koil).

Containing 21 *Mahals*, 2,461,73, *Bíghas*, Revenue 54,992,940 *Dáms* in money, *Suyúrghál* 2,094,840 *Dáms*. Castes various. Cavalry 4,035. Infantry 78,950.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Atrauli, ...	320,569	5,454,459	5400,459	500	9500	..	Rájpút, Chauhán, Afghán.
Akbarábád, ...	118,389	3,003,409	23,060	500	5000	...	Rájput, Pundír.[1]
Ahár, has a brick fort on the Ganges, ...	45,764	2,106,554	87,140	20	400	...	Musalmán, Bráhman.
Paháśú, ...	55,060	2,502,562	...	100	2000	...	Baḍgújar.
Bilrám, ...	111,878	2,131,765	56,561	50	1000	...	Afghán, Chauhán.
Pachláná, ...	39,128	624,825	...	200	5000	...	Rájput, Gauráhar.
Tappal, has a brick fort,	163,046	1,802,571	2,571	100	3000	...	Chauhán.
Thánah Fáridá, ...	63,847	112,750	...	20	500	...	Rájpút, Báchhal.
Jaláli, ...	145,801	2,957,910	86,352	500	6000	...	Rájpút, Pundír.
Chandaus, ...	42,469	1,749,238	36,662	100	2000	...	Chauhán.
Khurjah, ...	89,726	3,703,020	583,056	200	5000	...	Baḍgújar.
Dambhái has a brick fort[2] ...	48,539	2,169,939	72,869	50	1000	...	Do.
Sikandrah Ráo, has a brick fort, ...	83,480	4,412,331	290,458	400	4000	...	Afghán, Pundír.
Sórón, has a brick fort,	40,656	875,016	16,900	20	400	...	Sayyid, Rájpút.
Sídhúpúr, ...	70,567	989,458	...	200	2500	...	Rájpút, Súrkí.[3]
Shikárpúr, ...	44,830	1,974,827	50,291	250	2000	...	Sayyid, Shaikhzádah, Baḍgújar.
Kol, has a brick fort, ...	548,655	10,412,305	445	450	29,050	...	Chauhán, Janghárah.[4]
Gangéri, ...	53,545	372,050	31,849	25	200	...	Afghán, Rájpút.
Márahráh, ...	205,537	3,679,582	156,095	200	2000	...	Chauhán.
Malikpúr, ...	30,845	1,446,132	2,288	50	400	...	Pundír, Chauhán.
Núḥ, has a brick fort, (Elliot, Noh. ...	139,299	1,311,955	29,160	100	3000	...	Rájpút, Jat. Afghán.

[1] Pundír is one of the numerous branches of the Gújar clan. Elliot, I 19.

[2] The word 'fort' has been omitted and the text but Gladwin confirms the emendation.

[3] Var. Súrkhi. Sukhi.

[4] A turbulent tribe of Rájpúts of the Tuar clan in the S. E. Rohilkhand Elliot, I, 141.

Sarkár of Gwálior.

Containing 16 *Mahals*, 1,146,465 *Bighas*, 6 *Biswas*. Revenue 29,683,-649 *Dáms* in money. *Suyúrghál*, 240,350 *Dáms*. Castes various. Cavalry 2,490. Infantry 43,000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Anhón, has a fort, ...	106,899-14	2,277,947	...	200	4000	...	Tonwar.
Badrhattah, Do. ...	63,914-18	696,800	...	300	5000	...	Do., Rajpút.
Chatiáwar,[1] Do. ...	140,140-16	1,051,341	35,930	100	4000	...	Bráhman.
Jhalódá, Do. ...	82,677-15	219,306	...	100	2000	...	Gújar.
Dandróli, ...	197,316-11	1,307,207	...	50	1000	...	Rájput Tonwar.
Bhepúr, ...	87,797-17	1,017,721	...	40	700	...	Tonwar.
Sirséní, ...	94,243	832,128	...	200	5000	...	Sikarwál.
Samauli, ...	46,284-8	2,001,344	...	50	700	...	Bágrí.
Sarbandah, has a brick fort. ...	22,124-17	267,497	...	200	6000	...	Sikarwál.
Alápúr, has a fort, during Sultán Aláúddín's time it was called Akhár.[2] ...	211,229	5,123,766	...	50	500	...	Bráhman.
Gwálior with suburban district. ...	345,657	12,483,072	188,740	1000	2000	...	Rájput, Tonwar.
Khatóli, has a fort. ...	198,270	3,105,319	6,450	200	4000	...	Jat.

Sarkár of I'rij.

Containing 16 *Mahals*, 2,202,124 *Bíghas*, 18 *Biswas*. Revenue 37,780,-421 *Dáms* in money. *Suyúrghál*, 456,493 *Dáms*. Castes various. Cavalry 6,160. Elephants 190. Infantry 68,500.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Írij, ...	625,597	2,922,436 in money.	101,661	100	5000	10	Káyath.
Parihár, has a brick fort. ...	752,791	5,237,096	172,380	940	20500	59	Rájpút.
Bhándér[3] ...	257,042-18	2,533,449	100,638	50	2000	5	Afghán, Káyath.
Bijpúr,[4] ...	30,635	1,391,097	...	3000	5000	...	Tanwar.
Pándór, ...	8,951	464,111	...	100	2000	5	Parihár.

[1] Var. Chanpáwar. Chantáwar. G. Chentower. T. Tschetaur.

[2] Var. Akhar, Kahár, Sahár.

[3] Var. and G. Phándér.

[4] Var. Bhíjpúr.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Jhatra,[1] 4 mahals, has a brick fort. ...	...	11,787,904	...	4000	15000	70	Rájpút.
Riábánah, has a fort, ...	12,072	500,000	...	50	2000	...	Kachhwáhah.
Sháhzádahpúr, ...	21,257	450,781	...	..	...	...	...
Khatólah &c. 3 mahals, has a fort.	...	3,000,000	...	100	5000	20	Gond.
Kajhódah, ...	...	750,200	...	...	...	...	...
Kidár,[2] ...	...	120,000	...	...	...	...	...
Kúnch, has a fort. ...	155,320	1,851,802	27,712	50	2000	...	Kumbí.
Khakés,[3] has a fort, ...	89,233	1,343,073	7,673	50	1000	...	Kachhwáhah.
Kánṭi, ...	...	240,000	...	20	5000	10	Gond.
Kháerah, has a brick fort, ...	222,557	4,776,357	46,729	200	5000	10	Kachhwáhah.
Mahóli, ...	26,581	502,102	...	100	10,000	10	Parihár.

Sarkár of Bayánwán.[4]

Containing 27 *Mahals,* 762,014 *Bíghas.* Revenue, 8,459,296 *Dáms.* *Suyúrghál,* 82,662 *Dáms.* Castes various. Cavalry 1,105. Infantry 18,000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Antrí, yields excellent quality of betel leaf from which the revenue is chiefly derived.	906,140	...	...	10	100	...	Various.
Amwári, ...	223,000	...	...	Entered under Ratangaṛh.			Márwár, Gauruah.
Atíwan,[5] ...	35,958	165,165	54,114	15	200	...	Gond, Gaurúah.
Auṭélah,[6] ...	29,444	32,455	1,257	...	100	...	Bráhman.
Bayánwán, ...	86,241	801,275	20,169	320	3000	...	Pundír, Paṇwár.
Paṇwár, ...	17,329	457,439	6,558	20	300	...	Bráhman, Khidmatíyah.
Paránchah, ...	39,784	396,193	21,541	20	500	...	Bundéla.

[1] Jhatrá. Jhatar. Chhatar. Chhatarpúr.

[2] Kéḍpúr.

[3] Khankes. Khakesh. Gangés. Khaksen.

[4] Var. and G. Sanwán. T. Beanban.

[5] Var. Jaitwan. Atíwán. Anboan. G. Jytewan. T. Intva.

[6] Var. and T. Adhela.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Badnún, ...	...	276,000	...	10	200	...	Búndélá.
Bhásandá, ...	...	169,040	...	10	800	...	Panwar.
Janór,[1] has a fort, ...	50,978	548,631	8,800	10	200	...	Ahír, Bráhman.
Jarhalí, ...	19,865	144,055	...	10	800	...	Panwár.
Jagtán, ...	...	128,680	...	...	150	...	Various.
Dhámilah,[2] here a large lake, full of water-lilies, ...	13,127	17,306	...	20	850	...	Bráhman, Gújar.
Ruchádah, ...	94,223	472,839	15,702	10	200	...	Káyath, Bráhman.
Ratangarh, has a fort,	70,523	855,995	...	200	4000	...	Jat.
Rohérah, ...	2,309	1,017,682	...	50	500	...	Gujar.
Sohandí, has a brick fort, ...	81,655	896,959	...	300	5000	...	Pánwár.
Kanaulah, ...	11,764	364,968	...	10	200	...	Gujar, Jat.
Karharah, ...	...	277,000	...	...	...	...	Mentioned under Ratangarh.
Kaheód,[3] has a fort in the mountains, ...	27,290	196,304	...	...	200	...	Bráhman.
Khandhá, ...	17,403	162,661	3,036	...	200	...	Ahír, Jat.
Khand Bajrah the greater, ...	33,782	138,934	...	25	300	...	Bundélá, Jat.
Do. the lesser, ...	1,602	68,470	...	10	200	...	Míná,[4] Gújar
Kherihát,[5] ...	24,318	112,079	...	...	300	...	Do.
Kajhárah, has a stone fort on a hill, ...	17,269	82,291	...	5	300	...	Gújar.
Kadwáhah, ...	7,169	43,296	...	50	300	...	Ahír.
Man, has a fort, ...	59,070	850,429	5,189	50	1000	...	Ahír.

Sarkár of Narwar.

Containing 5 *Mahals*, 394,353 *Bíghas*. Revenue, 4,233,322 *Dáms*. *Suyúrghál* 95,994 *Dáms*. Castes, Rajpút Tonwar. Cavalry, 500. Infantry, 200,00.

[1] Var. Chitor. T. Tschinor, G. Chitore.

[2] Var. Dhaolah. T. Dehala. It was 2 miles to the west of this place, according to T. that Abul Fazl lost his life in the ambuscade set for him by the Bundélá Chief Bir Sing: "il fut, vilainment pris dans les laqs comme-un gibier et tué à l'instigation de Jehangir fils d'Acbar."

[3] Var. and T. Somandi. Var. and T. Kanól.

[4] For the Mínas, see Sherring, III. 78.

[5] Var. Ghatripál. G. Kheteryhaul.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Barói, has a fort; some of the villages near the Saklá are of great productive value. ...	88,085	638,700	...	...	...	...	...
Baulí, has a fort on the Saklá, ...	242,456	141,915	...	...	...	...	...
Seopúri,[1] has a stone fort, ...	24,975	1,250,000	...	...	...	...	...
Koláras has 2 forts, one near the village of Barwá. There is a small hill with a waterfall. It is a place of Hindu worship, ...	138,10	764,880	14,882	...	...	...	...
Narwar with suburb. dist. has a stone fort. In certain parts of the fort are ancient Hindu temples of stone. ...	25,522	438,025	81,812	...	...	...	...

Sarkár of Mandláér.

Containing 14 *Mahals.* 65,642 *Bíghas.* Revenue 3,738,084 *Dams.* Castes, Rájput, Jádón. Cavalry 4000. Infantry 5000.

	Bíghas Biswas.	Revenue D.		Bíghas Biswas.	Revenue D.
Untgar, has a stone fort on a hill and below it flows the river Chambal, ...	7,674	493,978	Dúngrí, ...	902	54,126
Bijhípúr, ...	6,413	359,706	Ratanbaláhar, ...	1,215	82,098
Baláolí, ...	6,366	324,091	Samarthalah, ...	9,160	526,330
Bákhar, ...	4,382	261,746	Kamúkharah, ...	1,938[4]	116,163[5]
Bagrónd,[2] ...	...	...	Kharnún, ...	820	54,074
Jhakwár, ...	769	38,498	Kahtóní,[6] ...	1,925	51,944
Dáng Makhórí,[3] ...	7,812	493,978	Mandláer, has a fort on a hill and the river Chambal on the north, ...	15,745	697,794

[1] I adopt a variant, as it agrees with G. and T. The text has Seorpúrí.

[2] Var. Bakhrónd. T. Bacrónd.

[3] T. Makreri. G. Bughowry.

[4] Var. 1310.

[5] Var. 764,880.

[6] Vár. and T. Khaloli.

Sarkár of Alwar.

Containing 43 *Mahals*, 16,62,012 *Bíghas*. Revenue, 39,832,204 *Dáms*. *Suyúrghál*, 699,212 *Dáms*. Cavalry 6504. Infantry 42,020.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Alwar, has a stone fort on a hill, ..	85,084	2,679,820	350,056	10	1,500	...	Khánzádah of Mewát, descendants of Bahádur Khán. (See I. G. Mewát).[1]
Atthulah Hábrá, ...	24,956	850,731	...	20	500	...	Kachhwáhah.
Amran, ...	39,762	642,153	1,043	20	1,000	...	Baḳḳál.
Ismáílpúr, ...	23,938	503,840	2,266	40	500	...	Khánzádah of Mewát.
Birát, has a stone fort, (Parát, p. 96.) ...	23,522	7,201,791	1,796	50	1,000	...	Baḳḳál.
Fírózpúr, ...	119,015	2,621,958	9,317	350	2,000	...	Khánzádah of Mewát.
Bahádurpúr, ...	60,451	1,950,000	95,000	500	2,000	...	Do. Do.
Bahrkól, ...	74,281	678,733	...	50	1,000	...	Do. Do.
Balhár, ...	58,654	443,612	...	40	500	...	Baḍgújar, Rájpút.
Baródah Fateḥ Khán, ...	16,074	201,059	1,059	30	300	..	Khánzádah of Mewát.
Pináín, ...	28,726	195,680	...	5	50	...	Khánzádah and Meo.
Baródah Meo, ...	13,062	153,045	619	50	300	...	Do.
Búdah Thal, ...	30,606	146,000	...	5	50	...	
Bhíwán, ...	14,913	122,088	...	5	50	...	Various.
Basánah, ...	20,789	100,356	...	5	50	...	Do.
Bajhrah, ...	2,663	104,890	...	10	50	...	Khánzádah and Meo.
Bálhaṭṭah, ...	6,565	133,507	...	30	500	...	Baḍgújar.
Jalálpúr, ...	46,840	393,599	10,665	...	...	...	Khánzádah and Meo.
Hasanpúr Badóhar, ...	20,353	947,871	3,020	100	300	...	Do.
Hasanpúr Kori, (Góri, p. 96) ...	47,740	1,259,659	...	120	800	..	Do.
Hájípúr, has a stone fort, ...	26,439	456,779	3,120	500	1,000	...	Chauhán.
Deolí Sájarí, ...	83,188	1,600,000	...	150	1,000	...	Baḍgújar.
Ḍeḥókar, ...	27,051	695,262	7,312	150	1,000	...	Meo.

[1] Mentioned in Elliot as in ancient times a well-known lawless plundering race, driven out of the Etawah tract by the Senghers and Chauháns. According to Sherring (III. 90) they are an indigenous tribe converted to Islám, but retaining a good many Hindu customs; now an agricultural people divided into 12 clans.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Dhará, ...	12,338	512,613	5,015	100	500		Khánzádah and Meo.
Ráṭh, ...	6,030	229,741	8,744	10	100	...	Meo.
Sakhan, ...	18,790	804,262	...	100	700	...	Chauhán.
Khohari Raṇa, ...	2,208	4,359,272	96,919	900	5,000	...	Khánzádah of Mewát, A'má[1] and Daur.
Khelóhar, ...	58,276	1,459,048	14,088	125	1,000	...	Meo.
Kol Dhoár, ...	33,956	627,100	...	30	500	...	Rájpút.
Kiyárah, ...	307	600,000	...	100	1,000	...	Míná.
Khértahli, ...	26,746	465,640	28,150	100	500	...	Sayyid, Gújar.
Ghát Súdan,[2] (or Seoṇ) has a fort, ...	16,494	357,110	...	...	...	...	
Kohráná, ...	3,565	166,666	...	300	1,000	...	Máhat.[3]
Mandáwar, has a brick fort, ...	100,322	1,889,097	5,608	500	1,000	...	Chauhán.
Mójpúr, ...	44,140	639,858	12,022	300	500	...	Ạbbásí.
Mubárakpúr, ...	18,636	514,193	...	50	300	..	Khánzádah.
Mongóná, ...	38,112	475,260	...	100	700	...	Do.
Mandáurah, ...	17,800	27,051	...	4	20	...	Chauhán.
Naugáoṇ, (Nowgong) ...	23,771	2,056,512	34,296	70	500	...	Khánzádah.
Náhargaṛh, ...	35,452	604,194	...	20	200	...	Do.
Harsórí, ...	11,800	227,096	...	10	100	...	Meo.
Harpúr, ...	16,944	686,605	8,255	20	4,000	...	Jat.
Harsáná, ...	4,025	208,281	...	40	500	...	Meo.

Sarkár of Tijárah.

Containing 18 *Mahals.* 740,001 *Bíghahs.* 5½ *Biswas.* Revenue, 17,700,460 *Dams.* *Suyúrghál*, 701,761½. Cavalry 1,227. Infantry 9,650.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Indór, has fort on a hill,	134,150	1,995,216	26,096[4]	400	3,000	...	Khánzádah of Mewat.
Ujínah, ...	33,926	428,347	22,796	45	150	...	Khánzádah, Ṭhaṭhar.

[1] The reading of the last two names is doubtful and has the following variants. اماهت و دوسر - امابن و دلا صوب - اماهتو هت

[2] I adopt the variant which agrees with T.

[3] Doubtful, *var.* Hat. apparently connected with note 1.

[4] A figure seems to be omitted between the 2 and the 6.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Infantry.	Cavalry.	Elephant.	Castes.
Umrá Umrí, ...	8,107	307,037	...	10	100	...	Ṭhaṭhar, Meo.
Bíarú, ...	35,703	215,800	5,354	10	200	...	Khánzádah, Meo.
Púr, ...	2,476	540,645	1,559	10	200	...	Ṭhaṭhar.
Pangwán, has a stone fort, ...	75,148	1,329,350	34,312	20	300	...	Meo.
Banohrá,[1] has stone fort	57,778	1,416,715	25,471	30	400	...	Do.
Tijárah, has a fort, ...	131,960	3,603,596	204,419	500	2,000	...	Do.
Jhimráwat, has a stone fort on a hill, ...	22,632-11	496,202½	31,283½	50	300	...	Do.
Khánpúr, ...	9,893	195,620	...	20	150	...	Do.
Sákras, ...	12,106	460,088	50,411	14	150	...	Do.
Sánṭhádárí, ...	7,712-11	406,811	267,470	200	...	...	Do.
Fírózpúr, situated on the skirt of a hill in which there is an ever-flowing fountain with an image of Mahadeo set up; a Hindu Shrine...	64,150	3,042,642	69,044	50	1,000	...	Do.
Fateḥpúr Múngartá[2] ...	43,700	1,135,140	12,955	10	200	...	Do.
Koṭlah, has a brick fort on a hill on which there is a reservoir 4 kos. in circumference	71,265	1,552,196	7,017	30	700	...	Khánzádah, Gújar.
Karherah, (Ghásérah, Elliot)	9,785	330,076	...	10	200	...	Meo.
Khora ka Thánah. (So in MSS., but Elliot Khawá)	7,945	168,719	...	10	250	...	Do.
Nagínán, ...	7,215-19	377,257	3,572	100	150	...	Do.

Sarkár of Nárnol.

Containing 16 *Mahals.* 2,080,046 *Bíghas.* Revenue, 50,046,703 *Dáms.* *Suyúrghal,* 775,103 *Dáms.* Castes various. Cavalry 7,520. Infantry 37,220.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Infantry.	Cavalry.	Elephants.	Cavalry.
Bárh	146,754	2,060,662	...	100	1,000	...	Chauhán, Rajput, Musalmán, Khandár. (*Var.* Kedár).

[1] *Var.* Babnohua. Elliot. Bhasohrá. G. Bunbohra.

[2] *Var.* Mongota. T. Mungrina. G. Mewngowneh.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Bábái, has a stone fort and a coppermine; hills adjacent, ...	78,426	920,170	...	400	3,000	...	Parihár.
Baródah Raná, ...	47,266	592,995	...	300	2,000	...	Chauhán.
Chál kalánah, ...	517,540	7,744,027	56,164	200	5,000	...	Jat of the Sangwán clan.
Jhojeún, has a stone fort on the skirt of a hill, ...	95,331	2,329,069	...	2000	3,000	...	Kiyám Khání.[1]
Singhánah Udaipúr, has a coppermine and mint for copper coinage ...	...	11,881,629 in money.	3,351	400	1,000	...	Tonwar, Parihár.
Kánódah, in the village of Zerpúr in this Parganah, a large Hindu temple, ...	10,723	4,356,189	91,577	1000	4,000	...	Rájpút, Musalmán, Ḥálu.[2]
Kotpoṭli, has a stone fort and in the village of Bhandhárah is a copper mine in working, ...	170,674	4,266,837	29,425	700	4,000	...	Tonwár Rájpút, Gond.
Kandrí, has 3 forts in three villages, ...	150,297	2,721,126	...	1000	5,000	...	Tonwár.
Khandélá, ...	...	1,300,000 in money.	...	200	2,000	...	Rájpút, Kachhwáhah.
Khodána, ...	18,493	808,109	...	20	700	...	Jat.
Lapoti, ...	88,281	1,512,470	16,000	100	500	...	Chauhán.
Villages[3] at the foot of the mountain where is a copper mine. In that of Ráepore is a copper mine and a mint and the stream there is polluted by it, .	176,650	274,350	...	100	2,000	...	Narbán.[4]
Nárnol, has a stone fort,	214,218	5,913,218	549,161	500	2,000	...	Ahír.
Narhar, do.,	356,293	4,262,837	29,405	500	2,000	...	Kiám Kháni, Afghan, Mákar[5].

[1] Called Káim Kháni by Elliot and Sherring. They are Chauhána converted to Islam. Their ancestors fought against Báber in 1528.

[2] *Var.* Ḥánú. Ját.

[3] G. 3 villages.

[4] A sub-division of the Rájpút clan of Chauhána.

[5] *Var.* Mákrú, Ghar, Tákar.

Sarkár of Sahár.

Containing 7 *Mahals*. 763,474 *Bíghas*. Revenue 5,917,569 *Dáms*. *Suyúrghál* 109,447 *Dáms*. Castes various. Cavalry 265. Infantry 1,000.

	Bíghas Biswas.	Revenue Do.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Pahárí, ...	106,422	1,228,999	26,045	20	700	...	Meo, Ṭhaṭhar.
Bhadaulí, ...	25,980	441,840	6,840	10	300	...	Jat &c.
Sahár, has a fort, ...	385,895	2,489,816	21,678	200	7,000	...	Báchhal, Gújar, Jat, Kachhwáhah.
Kámah, ...	90,500	505,724	1,229	10	300	...	Meo, Jat, Ahír.
Kóh Mujáhid, ...	23,769	170,365	...	4	200	...	Meo, Jat,
Núṇhérah, ...	50,816	618,115	17,515	...	...	...	Ahír, Jat, Meo.
Hodal, ...	78,500	462,710	33,140	10	200	...	Jat &c.

Tho Súbah of Málwah.

It is situated in the second climate. Its length from the extreme point of *Gaṛha (Mándla)* to *Bánswárah* is 245 *kos*. Its breadth from *Chandérí* to *Nadarbár*[1] is 230 *kos*. To the east lies *Bándhú*; to the north *Narwar*; to the south *Baglánah*; to the west *Gújarát* and *Ajmer*. There are mountains to the south. Its principal rivers are the *Narbadah*, the *Siprá*, the *Káli Sind*, the *Bétwa*,[2] and the *Kódí*.[3] At every two or three *kos* clear and limpid streams are met on whose banks the willow grows wild, and the hyacinth and fragrant flowers of many hues, amid the abundant shade of trees. Lakes and green meads are frequent and stately palaces and fair country homes breathe tales of fairyland. The climate is so temperate that in winter there is little need of warm clothing nor in summer of the cooling properties of saltpetre. The elevation of this province is somewhat above that of other areas of the country and every part of it is cultivable. Both harvests are excellent, and especially wheat, poppy, sugarcane, mangoes, melons and grapes. In *Háṣilpúr* the vine bears twice in the year, and betel leaves are of fine quality. Cloth of the best

[1] Sometimes in the text Nazarbár, Bayley in his History of Gujarát has Nandarbár. It is nearly due E. of Surat.

[2] The text has *Betamah* with a variant *Ním* which Gladwin adopts. T. reads *Betba ou Bagbanti*. The text also has the d of Narbadah reduplicated. I follow the I. G.

[3] T. reads *Chambal*. G. *Lowdy*. I do not trace it in the I. G. Perhaps Loni.

texture is here woven. High and low give opium to their children up to the age of three years. The peasants and even grain dealers are never without arms. *Ujjain* is a large city on the banks of the Sipra. It is regarded as a place of great sanctity and wonderful to relate, at times the river flows in waves of milk. The people prepare vessels and make use of it, and such an occurrence brings good fortune to the reigning monarch.

In the 43rd year of the Divine Era when the writer of this work was proceeding to the Deccan by command of his Majesty, a week before his arrival at *Ujjain*, on the 16th of the Divine month of *Farwardín* (March) four *gharis* of the night having elapsed, this flow occurred, and and all conditions of people, Musalman and Hindu alike talked of it.[1]

In the neighbbourhood are 360 places of religious worship for Bráhmans and other Hindús. Close to this city is a place called *Káliyádah*, an extremely agreeable residence where there is a reservoir continually overflowing yet ever full. Around it are some graceful summer dwellings, the monuments of a past age.

Gaṛha[2] is a separate state, abounding with forests in which are numerous wild elephants. The cultivators pay the revenue in mohurs and elephants. Its produce is sufficient to supply fully both Gujarát and the Deccan.

Chanderí was one of the largest of ancient cities and possesses a stone fort. It contains 14,000 stone houses, 384 markets, 360 spacious caravanserais and 12,000 mosques.

Túmún is a village on the river *Betba* (Betwá) in which mermen are seen. There is also a large temple in which if a drum is beaten, no sound is heard without.

In the Sarkár of *Bíjágaṛh* there are herds of wild elephants. *Mandú* is a large city; the circumference of its fort is 12 *kos*, and in it there is an octagonal tower. For some period it was the seat of government and stately edifices still recall their ancient lords. Here are the tombs of the

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[1] Another reading adopted by Gladwin is "partook of it." Gladwin while rejecting this fable, suggests a sudden impregnation of the river with chalk and happily quotes Pope's Windsor Forest regarding one of our own rivers, "And chalky Wey that rolls a milky wave." It might be argued that the people of Ujjain must have distiguished chalky water from milk, but the incapacity in this respect of Londoners of the present day triumphantly answers the objection.

[2] It was the ancient capital of the Gond Dynasty of Garha Mándla and its ruined keep known as the Madan Mahal still crowns the granite range along the foot of which the town stretches for about 2 miles. I. G.

Khiljí Sulṭáns. A remarkable fact is that in summer time water trickles from the domed roof of the mausoleum of Sulṭán Hoshang and the simple-minded have long regarded it as a prodigy, but the more acute of understanding can satisfactorily account for it. Here the tamarind grows as large as a cocoanut and its kernel is extremely white.

Learned Hindús assert that a stone is met with in this country which when touched by any malleable metal turns it into gold, and they call it *Páras*. They relate that before the time of Bikramájít, there reigned a just prince named Rájá Jai Sing Deva who passed his life in deeds of beneficence. Such a stone was discovered in that age, and became the source of vast wealth. The sickle of a straw-cutter by its action was changed into gold. The man, not understanding the cause, thought that some damage had occurred to it. He took it to a blacksmith by name Mándan to have it remedied, who divining its properties, took possession of it, and amassing immense wealth, garnered a store of delights. But his natural beneficence suggested to him that such a priceless treasure was more fitted for the reigning prince, and going to court he presented it. The Rájá made it the occasion of many good deeds, and by means of the riches he acquired, completed this fort in twelve years, and at the request of the blacksmith, the greater number of the stones with which it was built, were shaped like an anvil. One day he held a festival on the banks of the Narbadah, and promised to bestow a considerable fortune on his Bráhman priest. As he had somewhat withdrawn his heart from worldly goods, he presented him with this stone. The Bráhman from ignorance and meanness of soul, became indignant and threw the precious treasure into the river to his subsequent and eternal regret. Its depth there prevented his recovering it, and to this day that part of the river has never been fathomed.

Dhár is a town which was the capital of Rájá Bhoja and many ancient princes. The vine here bears twice in the year when the sun first enters Pisces (February) and Leo (July), but the former of these two vintages is the sweeter.

In the Sarkár of *Hindíah* are numerous wild elephants.

In *Naẓarbár*[1] good grapes and melons are obtainable.

This *Súbah* contains 12 *Sarkárs*, subdivided into 301 *Parganahs*. The measured land is 42 *lakhs*, 66,221 *Bíghas*, 6 *Biswas*. The gross revenue is 24 *krors*, 6 *lakhs*, 95,052 *Dáms*. (Rs. 6,017,376-4-15). Of this 11 *lakhs*,[2]

[1] In the demarcation of the province above, this word is written Nadarbar.

[2] *Var.* 12 lakhs.

50,433 *Dáms* (Rs. 28,760-13) are *Suyúrghál*. The Provincial force consists of 29,668 cavalry, 470,361 Infantry and 90 Elephants.

Sarkár of Ujjain.

Containing 10 *Mahals*. 925,622 *Bíghas*. Revenue 43,827,960 *Dáms* in money. *Suyúrghál*, 281,816 *Dáms*. Castes various. Cavalry 3,250. Infantry 11,170.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Ujjain with suburban district, has fort of stone below and of brick above, ...	289,560	1,388,035	55,323	760	2,000	...	Aljíyah,[1] Ráṭhor.
Anhal, ...	56,841	2,801,972	20,935	130	500	...	Rájpút, Aljíyah,[1] Dhákarah.
Badhnáwar has a stone fort, ...	60,096	3,056,195	1,095	500	3,000	...	Ráṭhór, &c.
Pánbahár, ...	86,567	1,937,596	29,400	100	500	...	Aljíyah.[1]
Dípálpúr, ...	95,706	6,000,000	...	500	1,000	...	Rájpút, Aljíyah.
Raṭlám, ...	94,466	4,421,540	21,548	500	1,000	...	Rájpút Mehtar, Soriah.
Sáṇwér, ...	46,694	2,418,375	133,156	150	300	...	Rájpút, Magwár.[2]
Kanél,[3] has a fort partly stone, partly brick,	59,802	2,907,817	2,344	150	400	...	Rájpút.
Kháchród, ...	66,626	2,651,044	...	60	1,200	...	Rájpút, Rodíyah,[4] Dharar or Dhúr.
Noláí, has a brick fort on the banks of the Chambal, ...	126,264	3,851,886	18,015	400	1,200	...	Bais, Jádon, (Yadu).

[1] Doubtful. The other variants are without diacritical points.

[2] Uncertain. *Var.* Kamwár, Makwár, Kamwáth.

[3] *Var.* Khanél. Khampal. G. Kehnayl. T. Kebl.

[4] *Var.* Rodnah, Aodariya, Adoriya, perhaps Deora, a sept of the Chauháns. The following word is also marked doubtful in the text.

Sarkár of Ráisín.

	Bighas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants	Castes.
Asapúrí &c. 6 *Mahals*,...	3,238	......	173,064[1]	170	945	...	......
Bnílsah, ...	40,816	6,094,970	......	480	1,000	...	Rájpút.
Bhóri,[2]	5,970	316,017	......	...	100	...	
Bhójpúr, ...	4,097	220,592	......	115	1,000	...	
Bálbhat, ...	......	215,122	......	265	500	...	
Thánah Mír Khán, ...	......	735,315	......	200	500	...	Rájpút.
Jájói,[3]	......	215,122	......	15	100	...	
Jhatánawí, ...	3,404	184,750	......	10	150	...	
Jalódá, ...	250	18,290	......	2	5	...	
Khiljípúr, ...	775	41,060	......	2	150	...	
Dhámóní,[4]... ...	13,007	788,389	......	5	400	...	
Dekhwárah, ...	4,932	292,313	......	75	520	...	Rájpút.
Deoród, ...	1,974	144,000	......	35	100	...	
Dhániyah, ...	......	21,502	......	20	170	...	
Raisín, with suburb. district has a stone fort on a hill, one of the famous fortresses of Hindustán, ...	17,497	934,739	......	80	425	...	Rájpút, Solankhi.
Séwání, ...	10,975	580,828	......	80	945	...	
Sarsiah, ...	5,557	279,346	......	70	500	...	
Sháhpúr, ...	1,673	89,067	......	5	40	...	
Khimlásah, ...	11,720	645,665	......	40	100	...	Rájpút.
Khérá, ...	10,534	560,037	......	30	320	..	
Kesórah, ...	8,375	473,267	......	40	100	...	
Khamgarh, ...	7,102	378,460	......	50	100	...	
Kargarh, ...	6,907	365,707	......	70	500	...	
Koráí, ...	......	145,566	......	50	100		
Laharpúr, ...	......	32,267	......	30	100	...	
Máhsamand, ...	814	43,024	......	50	140	...	

Sarkár of Kanauj.

Containing 57 *Mahals*. Revenue 10,077,080 *Dáms*. Castes Gond. Cavalry 5,495. Infantry 254,500.

	Bíghas Biswas.	Revenue. D.	Suyúrghal D.	Cavalry.	Infantry.	Elephants.	Castes.
Amódgarh,, has a brick fort on a hill, ...	......	239,000	......	...	...	...	Gond.
Bárí, and Tankar,[5] 2 mahals, ...	......	485,000	......	5	200	...	Do.

[1] In one MS. these figures come under Revenue. I follow the text.

[2] *Var.* Balóri.

[3] *Var.* Jajoli.

[4] *Var.* and G. Dhamoti, the latter Dhamowty.

[5] *Var.* Tabker. Batkar. G. Benker, T. Bangar.

	Bighas. Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants	Castes.
Bhutgáon, ...	......	400,025	......	50	1,000	...	Gond.
Bárh, Sáná and Jhámáhar,[1] 3 mahals, ...	......	395,000	......	200	4,000	...	Do.
Biáwar[2] and Nejlí[3] 2 mahals, ...	......	800,000	......	...	...		Do.
Bakhrah, ...	......	238,000	......	100	10,000	...	Do.
Banákar, Amrél, 2 mahals, has a stone fort,	......	140,000	......	150	10,000	..	Do.
Babaí,[4]	......	82,000	......	100	10,000	...	Do.
Bíragaṛh, has a strong fort, ...	......	45,000	......	15	200	...	Do.
Chándpúr, Chandérí, 2 mahals	......	39,000	......	5	...	...	Do.
Jétgaṛh, Bhaldéwí[5] and suburb. district, 3 mahals	......	12,000	......	400	30,000	...	Do.
Jethá,[6]	......	12,000	......	100	1,000	...	Gond Bráhman.
Damódah, ...	......	1,355,000	......	10	500	...	Gond.
Dhámérí and Dhamérá, 2 mahals, ...	......	49,000	......	10	200	...	Do.
Deogáoṇ, ...	......	25,000	......	20	1,000	...	Do.
Deohár, Húrbhat,[7] 2 mahals, ...	......	18,000	......	20	1,000	...	Do.
Darkarah, ...	......	18,000	......	10	200	...	Do.
Ratanpúr and Parhár, 2 mahals	......	618,000	......	10	...	...	Do.
Rángaṛh, ...	......	400,000	......	200	10,000	...	Do.
Rángaṛh and Sárangpúr, 2 mahals, ...	......	1,055,000	......	10	200	...	Do.
Rasúliyá, ...	......	12,000	......	200	5,000	...	Do.
Sítalpúr, ...	......	75,000	......	...	...	...	Gond mentioned under Gaṛha.
Sháhpur, Chaurákah, 2 mahals, has a strong fort, ...	......	350,000	......	100	1,000	...	Gond.
Gaṛha with suburb. district has a strong fort	......	1,857,000	......	500	8,000	...	Do.
Khaṭólah, ...	......	121,000	......	500	50,000	...	Do.
Kédárpúr &c. 12 mahals,	......	1,626,000	......	500	10,000	...	Do.
Lánjí, Karólah, Dúngarolah, 3 mahals, ...	......	1,000,000	......	200	20,000	...	Do.
Manḍlá, ...	......	352,000	......	100	1,000	...	Do.
Harariya, Deogaṛh, 2 mahals has a wooden fort on a hill, ...	......	909,000	......	1500	50,000	...	Do.

[1] T. Djalnahar.

[2] *Var.* Béarú. Penár. T. Bearou. G. Penar.

[3] *Var.* Benjile. T. Bedjeli. G. Nejehly.

[4] G. Beey. T. Pei.

[5] *Var.* G. Bhaldéwí.

[6] *Var.* and G. Chéla. T. Tschetia.

[7] *Var.* and G. Húrbihisht.

Sarkár of Chandéri.

Containing 61 *Mahals.* 554,277 *Bíghas.* 17 *Biswas.* Revenue 31,037,783 *Dáms.* *Suyúrghál* 26,931 *Dáms.* Castes various. Cavalry 5,970. Infantry 66,085. Elephants 90.

	Bíghas Biswas.	Revenue D.	Suyúrghál. D.	Cavalry.	Infantry.	Elephants.	Castes.
Udaipúr, has a stone fort, ...	35,995	832,086	......	2000	10,400	...	Bágri, Bakkál.
Arón,[1]	.. ...	216,000	......	10	40	...	Khátí.
Eran, ...	1,759	1,759	......	10	100	...	Dángi, (name given to Bundélas in Saugor territory.)
Itáwah, ...	2,315	80,000	......	15	50	...	Ahír &c.
Bhorásah, has a stone fort on the Betwa, ...	6,733	755,000	......	40	150	...	Bráhman.
Bandarjhalá, ...	2,750	720,000	......	25	600	...	Bráhman, Jat, Bágri.
Bárah &c. 5 mahals. Each of the 5 Parganahs has a fort of which 4 are stone and that of Mál (?)[2] brick,	12,074	635,500	......	500	5,000	...	Bundélah, Káyath.
Badarwás and Ahak,[3] 2 mahals, ...	4,951	304,800	.. ...	10	170	...	Ahír.
Bajhár,[4] has a brick fort and a large tank and small hill are adjacent, ...	2,600	174,000	. ...	20	300	...	Bráhman.
Béli, ...	1,253	70,000	......	10	170	...	Ahír.
Tál Baródah, ...	18,619	1,090,000	......	60	3,000	...	Musalmán.
Támún, on the Betwa: the residents there say that mermen inhabit the river. There is also a temple, ...	6,704	312,504	......	15	120	...	Bráhman.
Thatábariyár, ...	403-17	22,500	......	5	10	...	
Thanwárah, Lallatpúr &c. 3 mahals, has a stone fort, ...	10,977	619,997	......	80	2,000	...	Rájpút, Sáhtí.[5]

[1] *Var.* and G. Azdar.

[2] Uncertain. The text marks the doubt and suggests no emendation. Gladwin evades or was not confronted with the difficulty, he translates simply "and one of brick."

[3] *Var.* and G. Akeh.

[4] *Var.* G. and T. Bachhár.

[5] Uncertain. *Var.* Sáthi, Sáhni, Sámni, Siáhi, Sipáhi.

	Bighas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Chandéri with suburban district, 2 mahals, has a stone fort, ...	23,021	1,186,388	......	95	1,850	...	Ahír.
Jhájhón, Deohari the smaller, 2 mahals, ...	6,463	387,480	......	80	900	...	Chauhán &c.
Jorsingár &c., 5 mahals,	9,568	448,000	......	30	100	..	Mákháti.[1]
Jhargóṇ, has a fort, ...	5,096	200,000	......	15	150	...	Khátí.
Joásah, ...	2,550	144,000	......	15	40	...	Rajpút, Khátí.
Deohari, the greater, on the river Sindh, ...	16,466	857,998	......	65	200	...	Do.
Dúb Jákar, has a stone fort, ...	8,875	580,500	......	500	5,000	...	Kachhi.
Dauráhah &c. 4 mahals,[2]	2,600	147,282	......	310	5,000	...	Various.
Ranód, has a stone fort and near it a large reservoir which is a Hindu shrine, ...	5,833	364,000	......	15	60	...	Bakkhál.
Ródahi &c. 5 mahals, has a stone fort above the *bandar* where there is also a large temple, ...	3,652	206,000	......	20	700	...	Rájpút, Gond.
Rágah, has a stone fort,	1,487	84,000	......	50	150	...	Rawátbansi.[3]
Saronj, white muslin of the kind called Maḥmúdi is here manufactured,[4] ...	186,427	11,065,765	26,931	100	2,500	...	Rájpút, Uskarér.(?)[5]
Sahjan &c. 3 mahals, ...	70,221	3,976,700	......	150	20,000	...	Dandar.[6]
Sádhúrah, near this town is a small hill,	5,840	334,290	......	50	1,000	...	Makháti.
Ganáh,[7] has a brick fort	18,615	1,092,062	......	15	250	...	Kachhi &c.
Garanjíyah,[8] has a stone fort on the Betwa, ...	8,837	468,000	......	30	200	...	Dángi.
Kórórí, on the Betwa,	4,196	252,000	......	25	150	...	Bráhman.
Kángrah, has a stone fort on the Sind, ...	4,670	239,990	......	35	100	...	Musalmán.
Kadroálah,[9] has a stone fort, ...	2,970	168,000	......	20	400	...	Dángi.

[1] *Var.* Nákháti.

[2] *Var.* G. and T. Dudhánah.

[3] Uncertain. *Var.* Radát, and Ráwat. The termination 'bansi' of the text is conjectural from the reading of a word without vowel points.

[4] Some words follow here which the text regards as corrupt and unintelligible. For خت, an obvious amendation is خط.

[5] *Var.* Uskarór.

[6] *Var.* Dandi, Dander.

[7] *Var.* G. and T. Kenáh.

[8] *Var.* G. Kerejirah.

[9] *Var.* and G. and T. Kadrola.

	Bíghas Biswas	Revenue. D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Kólakót, has a stone fort on a hill, ...	2,771	156,459	......	150	1,500	...	Kochah. (?) (*Var.* Gújar).
Kóján, on the Betwa,...	1,224	69,152	......	10	20	...	Ahír.
Laroálah,[1] on the Betwa	3,140	168,000	......	10	20	...	Baḳḳál.
Mungáóti, has a brick fort, ...	29,756	1,440,000	......	70	700	...	Káyath.
Miánah, 3 *kos* from it is a high hill, ...	12,196	668,600	......	60	3,000	...	Rájpút, Kháti.
Mahadpúr, ...	561	144,000	......	...	140	...	Kháti.

Sarkár of Sárangpúr.

Containing 24 *Mahals.* 706,202 *Bíghas.* Revenue 32,994,880 *Dáms Suyúrghál,* 324,461 *Dáms.* Castes various. Cavalry 3,125. Infantry 21,710.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Ashtah, ...	48,502	800,790	790	230	1,500	...	Chauhán, Dódhi,[2] (Dodhia).
Akbarpúr, ...	30,094	170,610	......	45	150	...	Various.
A'grah, ...	7,852	472,362	......	100	2,000	...	Chauhán.
Bájilpúr produces the finest quality of betel leaf, ...	11,590	647,544	......	140	560	...	Kachhi.
Paplún,[3]	11,180	610,544	......	160	700	...	Raṭhór.
Bhórásah, ...	4,147	259,777	......	30	100	...	Various.
Bajór, ...	1,100	65,820	......	10	200	...	Do.
Bánián, ...	721	40,841	......	25	100	...	Do.
Beáwar, ...	2,505	156,740	......	60	700	...	Káyath.
Talain, ...	48,056	1,800,700	27,826	150	500	...	Chauhán.
Khiljipúr, ...	113	6,027	......	100	200	...	Various.
Zírapúr, ...	6,047	377,352	......	40	300	...	Kachhi.
Sárangpúr, with suburb. district 2 mahals, has a brick fort, ...	21,800	1,294,321	47,559	120	2,000	...	Chauhán.
Sahár Bábá Háji, ...	20,263	1,093,049	......	150	1,000	...	Dhandér.[4]

[1] *Var.* G. and T. Karwálah.

[2] *Var.* Dádi. This is a Dodhia tribe in Marwár. Sherring, III, 43.

[3] *Var.* and G. Bilún or Bailun. T. Pilón.

[4] Elliot gives *Dhandél* to the name of a tribe of Hara Rájpúts, I, 79.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Sandarsi, ...	9,443	434,389	......	105	2,000	...	Chauhán.
Sósnér, ...	121	54,876	...	25	300	...	Various.
Shujáṣpúr, ...	133,433	8,017,124	238,212	500	3,000	...	Chauhán.
Karhalí, ...	17,179	7,447,906	80,506	500	2,000	...	Do.
Káyath, ...	33,938	1,193,396	10,368	110	700	...	Do.
Kánhar, ...	26,045	1,097,047	15,318	...	...	...	
Karharí, ...	288	17,252	......	25	200	...	Various.
Muḥammadpúr, ...	47,704	1,981,132	......	170	1,000	...	Aljiyah, Dharar, Ráṭhór, Dudmá. (?)
Naugám, ...	69,472	2,755,433	4,882	200	1,500	...	Chauhán.

Sarkár of Bíjágaṛh.

Containing 29 *Mahals.* 283,278 *Bíghas.* 13 *Biswas.* Revenue 12,249,121 *Dáms.* *Suyúrghál* 3,574 *Dáms.* Castes various. Cavalry 1,773. Infantry 19,480.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Anjari, situated near the Narbadah, ...	13,713	1,707,093	......	...	...	...	Bhíl, included in Seoránah.
Awán,[1] Sanáwar, here a temple to Mahadeo,	5,321	290,348	......	800	1,000	...	Sóhar, Ráj-pút.
Ablábattah,[2] here a lake called by the Hindús Saman,[3]... ...	4,919	226,677	......	...	...	...	Rájpút, Sóhar, included in Balkwárah.
Bánhbangáoṇ, ...	15,679	781,014	......	5	100	...	Sarsiyah,[4] Bráhman.
Balkwárah, famous for fine sweet musk melons, ...	9,268	407,014	......	500	1,000	...	Sóhar, Ráj-pút.
Baródarah, ...	5,452	369,898	......	5	50	...	Bráhman.

[1] *Var.* and G. Anaun.

[2] In the maps Amlattah or Amlátah.

[3] *Var.* Biman.

[4] *Var.* Barsiyah.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Bikhangáon, has a stone fort; here good horses are procurable, ...	12,580	223,816	......	50	215	...	Rájpút, Sóhar.
Badkhal, near the Narbadah; adjacent are small hills, ...	5,584	223,615	......	included in Balkwárah.		...	Rájpút,
Básníyah,[1]	9,870-18	85,600	......	...	50	...	As above mentioned.
Badríya,[2]	8,839	84,298	......	...	50	...	Rájpút, So'har.
Baogélah, forest adjacent where elephants are hunted, ...	2,185	52,989	......	5	300	...	Bhíl.
Bírór, ...	7,477	391,833	......	5	500	...	Do.
Jékrí, on the Kódi; here a large temple to Mahádeo, and a small hill, ...	14,771	645,245	......	included in Seoránah.		...	Rájpút, Bhíl, &c.,
Jalálábad, with suburb. district has a stone fort, ...	9,285	414,268	......	84	1,470	...	Bhíl, Báhal.
Chamárí, has a stone fort, ...	17,916	543,994	......	100	500	...	Rájpút, Sóhar.
Deolá Khatíá,[3] ...	6,430	392,060	......	...	...	..	Rájpút, Sóhar, included in Balkwárah.
Deolá Narhar, ...	3,286	98,569	......	5	500	...	Bhíl.
Seoránah, near the Narbadah, and a large temple there, ...	13,074	627,207	......	300	2,025	...	Bhíl, &c.
Sídhawá, good hunting ground for elephants,	9,974	353,819	......	24	550	...	Kólí.
Sílwárah, has a brick fort, ...	9,628	325,544	......	350	9,000	...	Bhíl.
Sángórí	4,607	170,210	......	5	250	...	Nahal, Karhah.
Kasráód, on the Narbadah, has a large tank and a small hill, ...	20,490	1,150,569	... ..	under Balkwárah.			Sóhar.

[1] T. Balsia. G. Bansyeh.

[2] In the maps Bardiyah.

[3] *Var.* and G. Ghíta: in the maps Ketamá.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Khargón, has a fort, stone below, brick above, ...	14,526	753,194	......	50	500	...	Rájpút, S'ohar, Kanárah.[1]
Kánhpúr, ...	5,358	126,846	......	under Balkwárah.			Do. do.
Khórgáoṇ, ...	2,738	85,082	......	5	20	...	Rájpút. Kanári.
Lahrpúr, commonly Muḥammadpúr, ...	6,792	205,743	......	5	400	...	Rájpút, Kahári.
Lowáikoh,[2] ...	2,476	50,000	......	5	300	...	Bhíl.
Mandáwarah, here a large temple, ...	15,948	777,881	4,187	under Seoránah.			Do.
Mahói, near the Narbadah, ...	8,318	395,206	......	5	50	...	Bhíl, &c.
Moránah, has a stone fort, ...	9,211	355,902	......	5	70	...	Rájpút, Sóhar.
Náwarí, has a stone fort,	9,779	408,164	......	...	...	...	Bhíl.
Nangalwárí, ...	9,057	370,208	......	5	500	...	Báhal.

Sarkár of Mando.

Containing 16 *Mahals.* 229,969 *Bíghas.* 15 *Biswas.* Revenue 13,788,994 *Dáms.* *Suyúrghál* 127,732 *Dáms.* Castes various. Cavalry 1,180. Infantry 2,526.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Amjharah, ...	......	395,400	3,806	60	...	...	
Baródah, ...	27,370-19	1,307,760	3,936	80	150	...	
Betmán,[3]	7,780-12	656,556	8,750	60	100	...	
Chólí Mahésar, ...	18,183	968,370	10,500	70	200	...	
Háṣilpúr, the vine here bears twice a year, and fine cloth of the kinds *Amán*[4] and *Khásah* are manufactured,	4,805-13	210,000	......	40	85	...	
Dhár, anciently a large city, ...	38,660	2,079,306	36,364	120	150	...	

[1] *Var.* Katári.

[2] *Var.* and G. Lowárikoh.

[3] *Var.* Patman and Bimán. G. Puhumán. T. Biman.

[4] Marked as doubtful in the text. Probably Aṭán. See Vol. I. 94.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Dikhtán, ...	17,643	958,986	......	70	200	...	
Dharmgáoṇ, ...	3,018-11	916,442	......	...	...	...	
Síngór, ...	12,807-14	683,084	......	50	150	...	
Sanási, ...	70,670	3,097,190	29,696	300	600	...	
Kóṭrah, ...	......	2,393,871	385	165	300	...	
Mando, with suburb. district, 2 mahals, ...	540-17	48,398	......	10	50	...	
Manáwarah, ...	2,048-10	102,164	... ..	20	50	...	
Naṣlchah, ...	9,949-7	545,952	34,105	70	200	...	
Nawálí, ...	......	224,608	......	45	100	...	

Sarkár of Hinḍíah.

Containing 23 *Mahals*. Land under special crops 20 *Mahals*. 89,573-18 *Bíghas*. 18 *Biswas*. Amount of revenue in cash from crops charged at special rates and from land paying the general *bigah* rate. 11,610,969 *Dáms*. *Suyúrghál* 157,054 *Dáms*. Castes various. Cavalry 1,296. Infantry 5,921.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Unchód, ...	59,495	2,037,877	10,825	200	500	...	
Awalgaóṇ, ...	414	422,947	......	150	200	...	
Amóndah, ...	392	21,834	......	7	20	...	
Bijnolá, ...	606	44,418	......	25	100	...	
Biáshah, ...	873	25,251	......	10	100	...	
Balahri,[1]	......	825	......	...	15	...	
Chakhodá, ...	2,319	158,876	13,824	20	80	...	
Champánér, ...	317	20,350	......	20	100	...	
Dewás, ...	188.249	6,718,000	42,837	375	2,000	...	
Rájórá, ...	383	25,641	......	7	20	...	
Satwás, ...	971	89,080	7,504	45	150	...	
Samarní, ...	775	52,115	......	5	40	...	
Siyámgaṛh, ...	160	20,494	......	111	550	...	
Seóní,[2]	......	2,250	......	50	500	...	
Khandóhá Islámpúr, ...	22,632	1,298,581	6,400	120	500	...	
Modí, ...	367	19,443	......	7	20	...	
Mardánpúr, ...	......	450	......	50	500	...	
Nímáwar, ...	18,207	946,467	......	25	100	...	
Naugáoṇ, ...	1,187	79,264	......	30	120	...	
Níman, ...	1,160	75,152	......	14	56	...	
Hándah, ...	2,954	146,044	......	30	100	...	
Hindíah with suburb. district, has a stone fort on the Narbadah on a level plain. ...	5,154-15	350,051	76,160	40	150	...	

[1] *Var.* and G. Balhási.

[2] *Var.* G. and T. Seóli.

Sarkár of Naẓarbár.[1]

Containing 7 *Mahals*. 2,059,604 *Bíghas*. Revenue 50,162,250 *Dáms* *Suyúrghál* 198,478 *Dáms*. Castes various. Cavalry 500. Infantry 6000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Bhámbér,[2] ...	212,830	69,244,355	......	...	...	...	
Sulṭánpúr ...	995,993	28,119.749	159,744	...	...	...	
Kháér, ...	868	53,310	...	...	...	...	
Naẓarbár, with sub. dist.	203,007	14,252,191	38,734	...	...	...	
Nér, ...	15,253	722,760	......	...	...	...	
Namórhí, ...	1,645	89,585	......	...	...	...	

Sarkár of Marósór.[3]

Containing 17 *Mahals*. Revenue 6,861,396 *Dáms*. *Suyúrghál*, 23,387 *Dáms*. Castes various. Cavalry 1,194. Infantry 4,280.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Ayknúd, ...	......	716,353	......	80	250	...	Sesódiá.
Aujanwás, ...	......	170,953	......	60	200	...	Ahír, Gond.
Basáhirah, ...	......	515,400	......	80	250	...	Sesódiá.
Bodah, ...	......	255,062	......	65	300	... ...	Rájpút, Dúdiá (Dodhia.)
Bahtór, ...	......	109,220	......	74	250	...	Ahir.
Baraltah,[4] ...	......	106,703	......	50	200	...	Ahír, Gond.
Baráodah, ...	......	90,970	727	30	100	...	Chauhán.
Bhaṭhpúr,[5] ...	......	63,104	......	16	250		Rájpút, Dúdia.
Tál, ...	......	1,600,000	......	160	250	...	Do. do.
Telród,[6]	......	500,000	......	80	220	...	Do. do.
Jamiáwarah, ...	......	619,759	......	80	200	...	Sesódiá.
Seokherah, ...	......	46,090	......	50	300	...	
Ghiyáṣpúr, ...	......	138,890	......	60	300	...	Gond, Ahír.
Ḳiyámpúr, ...	......	175,350	......	110	300	...	Deorá.
Kóri, ...	......	303	......	50	500	...	
Marósór, with suburb. district, 2 mahals, ...	......	1,651,920	28,660	100	400	...	Rájpút, صورنها (?)

[1] Elsewhere. Nadarbár.

[2] *Var.* and T. Bhálnér. Ner is in Khandesh Dist. lat. 20° 56′ N., long. 74° 34′ E. 14 miles W. of Dhulia.

[3] T. Mandessor. *Var.* Mardsór: in the maps Mandsor.

[4] *Var.* G. and T. Barlahath, Barleth, Barleet.

[5] *Var.* and T. Bhanahpúr. Bhenpur.

[6] T. Talbarod. G. Teerood.

Sarkár of Gágrón.

Containing 12 *Mahals*. 63,529 *Bíghas*. Revenue 4,535,794 *Dáms*.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Urmál, ...	... ..	502,774 in money.	......	...	...	...	
Akbarpúr, ...	......	62,500	......	...	...	...	
Panj Pahár, ...	21,399	1,573,560	... ..	...	...	...	
Jíjat, ...	......	222,640	......	...	...	...	
Khairábád, ...	17,136	646,000	......	...	...	...	
Ráepúr, ...	9,716	28,730	......	...	..	...	
Sónhal, ...	9,638	281,909	......	...	...	...	
Sendár, ...	695	81,929	......	...	...	...	
Ghátí, ...	......	600,046	......	...	...	...	
Gágrón, with suburb. district, has a stone fort, ...	......	19,781 in money.	......	...	...	...	
Nímthór, ...	4,945	608,834	......	...	...	...	

Sarkár of Kótrí Paráyah.[1]

Containing 10 *Mahals*, 190,039 *Bíghas*. Revenue 8,031,920 *Dáms*. Castes various. Cavalry 2,245. Infantry 6,500.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
A'sóp, ...	42,220	1,733,927	......	250	700	...	
Aǰígarh, ...	4,553	855,612	......	350	200	...	Rájpút, Réwár.[2]
Khór, ...	9,204	532,056	......	80	300	...	Réwár.[2]
Baródah, ...	20,224	923,667	......	160	400	...	Rájpút, Sondhá.
Dákdúdhálíá,[3] ...	13,381	458,144	......	125	400	...	Do. do.
Sohat, ...	13,381	693,535	......	240	500	...	Do. Rewár.[2]
Kótríparáyah, 2 mahals.	46,046	1,856,566	......	770	1,300	...	Káyath, with suburb. district.
Gangrár, ...	202,615	1,066,683	......	200	700	...	Rájput, Sondhá
Ghośí, ...	2,597	116,380	......	60	200	...	Sondhá.

[1] G. Kowtry beraneh. T. Kounry Paranah. In the maps, according to a note to the text, Kotli Paráwah.

[2] *Var.* Dewár and Deora.

[3] *Var.* and G. harlia.

Princes of Málwah.[1]

I.

Five Rájahs of this dynasty reigned in succession, 387 years, 7 months, 3 days.

		Ys.	Ms.	Ds.
B. C. 840.	Dhanjí, (Dhananjaya, a name of Arjun, about 785 before Vikramaditya), ...	100	0	0
„ 760.	Jít Chandra, ...	86	7	3
„ 670.	Sálíváhana, ...	1	0	0
„ 680.	Nirváhana, ...	100	0	0
„ 580.	Putráj, (Putra Rájas or Vansavalis without issue), ...	100	2	0

II.

Eighteen princes of the Ponwár caste reigned 1,062 years, 11 months, 17 days.

		Ys.	Ms.	Ds.
B. C. 400.	Aditya Panwár, (elected by nobles. [Cotemp. Sapor, A. D. 191. Wilford.[2]]),...	86	7	3
„ 390.	Brahmahráj, (reigned in Vidharbanagar),	30	7	3
„ 360.	Atibrahma,[3] (at Ujain, defeated in the north), ...	90	0	0
„ 271.	Sadhroshana, (Sadasva Sena. Vásudeva of Wilford, Basdeo of Ferishta, A. D. 390, father-in-law of Bahrám Gor. revived Kanauj dynasty), ...	80	0	0
„ 191.	Hemarth, (Heymert, Harsha Mégha, killed in battle), ...	100	0	0
„ 91.	Gandharb,[4] (Gardabharupa, Bahrámgór of Wilford), ...	35	0	0

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[1] This line is supposed to have been furnished from Jain authorities; it agrees nearly with appendix to Agni Purána, (Wilford). I have appended to the list the *date* of each prince, taken from the U. T. from which the above is quoted, for reference and comparison.

[2] See Wilford's Essay on Vicramaditya and Salivahana, As. Res. IX. 117.

[3] This and the following name are relegated to footnotes in the text, the variants chosen, however, do not accord with other authorities.

[4] Under power of a curse, in consequence of a crime, he was changed into an ass resuming his human form only at night. Hemrat, notwithstanding, gave him his daughter in marriage and she gave birth to Vikramaditya. Tieff. Wilford plausibly identifies this Vikramaditya with the Persian Yezdejird son of Bahrám Gor, and adapts in consequence a suitable chronology.

		Ys.	Ms.	Ds.
B. C. 56.	Bikramajít, (Vikramaditya. Tuár caste, 3rd of Wilford), ...	100	2	3
A. D. 44.	Chandrasén of the same race (possessed himself of all Hindustán),... ...	86	3	2
„ 135.	Kharaksen, (Surya Sena, w. 676), ...	85	0	0
„ 215.	Chatarkóṭ, ...	1	0	0
„ 216.	Kanaksén,[1] (conquered Saurashtra [Surát and Gujerát] founder of the Mewár family, ancestry traced by Jain Chronicles consulted by Tod, to Sumitra, 56th from Ráma), ...	86	0	0
„ 302.	Chandrapál of the same race, ...	100	0	0
„ 402.	Mahendrapál, ...	7	0	0
„ 409.	Karamchand of the same race, ...	1	0	1
„ 410.	Bijainand, (Vijyananda), ...	60	0	0
„ 470.	Munja, (killed in the Deccan, reigned A. D. 993, according to Tod).			
„ 483.	Bhója, (by Tod 567 A. D. The other two Rájás Bhója, Tod fixes in 665 [from Jain MSS.] and 1035, the father Udáyati. Kálidás flourished),... ...	100	0	0
„ 583.	Jayachand, (put aside in favour of the following), ...	10	0	2

III.

Eleven princes of the Toṇwar, (Tuar) caste reigned 142 years, 3 days.

		Ys.	Ms.	Ds.
A. D. 593.	Jítpál, ...	5	0	0
„ 598.	Ráná Ráju, ...	5	0	0
„ 603.	Ráná Báju, ...	1	0	3
„ 604.	Ràná Jáju, (Jalu, *var.* and U. T.), ...	20	0	0

[1] The text differing from all other authorities, has Gang.

Wilford asserts on the authority of the appendix to the *Agni-purana* that *Chitra-cúta* in Bundelkhand is the name of the metropolis of these princes metamorphosed into a king. The three names after Kanaksen, he says, should be properly, Rama Chandra who did not reign, Chaitrapala who was elected after the death of Jayananda, and Maha Chandrapala or Mahendrapala (p. 140) and should follow and not precede Rájá Bhoja, (p. 166), in accordance with the *Agni* and Bhavishya-purana lists. His reason for the transposition must be taken on trust.

			Ys.	Ms.	Ds.
A. D.	620.	Rána Chandra,...	30	0	0
„	654.	Rána Bahadur,...	5	0	0
„	659.	Ráe Bakhmal, (Bakhtmal), ...	5	0	0
„	664.	Ráe Sukanpál, ...	5	0	0
„	669.	Ráe Kiratpál, ...	5	0	0
„	674.	Ráe Anangpál, (rebuilt and peopled Delhi 791, Tod.), ...	60	0	0
„	734.	Kuṇwarpál, ...	1	0	0

IV.

Eleven princes of the Chauhán caste reigned 140 years.

			Ys.	Ms.	Ds.
A. D.	735.	Rájá Jagdeva, ...	10	0	0
„	745.	Jagannáth, his nephew, ...	10	0	0
„	755.	Hardeva, ...	15	0	0
„	770.	Básdeva, ...	16	0	0
„	786.	Srideva, ...	15	0	0
„	801.	Dharmdeva, ...	14	0	0
„	815.	Bhaldeva, ...	10	0	0
„	825.	Nánakdeva, ...	9	0	0
„	834.	Kiratdeva, ...	11	0	0
„	845.	Pithurá, ...	21	0	0
„	866.	Máldeva, (conquered by Shaikh Sháh father of Alá u'd dín), ...	9	0	0

V.

Ten princes reigned 77[1] years.

A. D.	1037.	Shaikh Sháh, (from Ghazni), ...	70	0	0
„	1037.	Dharmrája Súd, (Vizier during minority of,	20	0	0
„	1057.	Alá u'd dín, son of Shaikh Sháh, who put the Vizier to death, ...	20	0	0
„	„	Kamál u'd dín, (murdered by, ...	12	0	0
„	1069.	Jítpal Chauhán, (Jaya Sing of Delhi and Lahore ? 977, a descendant of Manikya Rai ?), ...	20	0	0
„	1089.	Harchand, ...	20	0	0
„	1109.	Kirátchand, ...	2	0	0
„	1111.	Ugarsén, ...	13	0	0
„	1124.	Surajrand, ...	12	0	0

[1] So all the MSS. transcribing blindly. The sum of Abul Fazl's figures gives 199 years.

		Ys.	Ms.	Ds.
A. D. 1136.	Tipparsén, (or Bírsen, dispossessed by the following), ...	10	0	0

VI.

Eight princes reigned 205[1] years.

		Ys.	Ms.	Ds.
A. D. 1146.	Jalál u'd dín, (an Afghan), ...	22	0	0
„ 1168.	A'alam Shah, (killed in battle by, ...	24	0	0
„ 1192.	Kharaksén, son of Harsen (Birsen, emigrated to Kámrúp, married the king's daughter, succeeded to the kingdom and regained Malwah), ...	8	0	0
„ 1200.	Narbáhan. { Udayádityadeva, Naravarmadeva, Yasovarmadeva, Jayavarmadeva, Lakhan, } A. D. 1137—43. { Ujjain inscription. } ...	20	0	0
„ 1220.	Birsál, ...	16	0	0
„ 1236.	Púranmal, ...	39	0	0
„ 1268.	Haranand, ...	62	0	0
„ 1330.	Sakat Sing, (killed at the invasion of the following), ...	60	0	0

VII.

Eleven princes reigned 142 years, 2 months and 4 days.

		Ys.	Ms.	Ds.
A. D. 1390.	Bahádur Sháh, (king of Deccan, killed at Delhi), ...	some months.		
„ 1390.	Diláwar Khán Ghori, (viceroy of Málwah assumed sovereignty), ...	20	0	0
„ 1405.	Hoshang Sháh, ...	30	0	0
„ 1432.	Muḥammad Sháh, (Ghizni Khán, poisoned),	1	some ms.	
„ 1435.	Sulṭán Maḥmúd, uncle of Hoshang, (Ráná of Chitor Kumbho, presents *tankas* coined in his own name, 1450),	34	0	0
„ 1469.	Sulṭán Ghiyáṣ u'd dín, ...	32	0	0
„ 1500.	„ Náṣir u'd dín, (his son Shaháb u'd dín revolts), ...	11	4	3
„ 1512.	„ Maḥmúd II, (younger son, last of the Khiljis), ...	26	6	11
„	Ḳádir Sháh, ...	6	0	0

[1] The total gives 251.

	Ys.	Ms.	Ds.
A. D. Shujáạt Khán, known as Sajáwal[1] Khán,	12	0	0
„ Báz Bahádur.			

In 1534 *Malwah incorporated with Gujerát kingdom; in* 1568 *annexed as a province of Akbar's empire.*

It is said that two thousand, three hundred and fifty-five years, five months and twenty-seven days prior to this, the 40th year of the Divine Era[2], an ascetic named *Mahábáh*, kindled the first flame in a fire-temple, and devoting himself to the worship of God, resolutely set himself to the consuming of his rebellious passions. Seekers after eternal welfare gathered round him, zealous in a life of mortification. About this time the Buddhists began to take alarm and appealed to the temporal sovereign, asserting that in this fire-temple, many living things were consumed in flaming fire, and that it was advisable that Brahmanical rites should be set aside, and that he should secure the preservation of life. It is said that their prayer was heard, and the prohibition against the said people was enforced. These men of mortified appetites resolved on redress, and sought by prayer a deliverer who should overthrow Buddhism and restore their own faith. The Supreme Justice brought forth from this fire-temple, now long grown cold, a human form, resplendent with divine majesty, and bearing in its

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[1] *Var.* Shujáwal. Perhaps Shujáạ dil. A note in Bernoulli suggests that Tieffenthaler has drawn on a history of Málwah by Nizámi A. H. 910. (A. D. 1504-5,) for this list of princes. Its identity with that of Abul Fazl, and the fact of his having largely used the ʿAín for his geographical description of Hindústán, furnishes another and surer inference.

[2] This would be B. C. 761, but the U. T. antedates the appearance of Dhanji or Arjun by nearly a century, (B. C. 840) and places the time of Mahamah (sic.) the founder of the fire-temple "in early ages." The chronology is, of course, like the account, legendary. The rise of Buddhism occurred in the 6th century, B. C. long before which the Vedic religion was in operation, in which Agni the god of fire was the object of almost as many hymns as Indra himself, the Aqueous Vapour and bountiful giver of rain. The temporal sovereign to whom the Buddhists appealed, accords with Asoka's support of them. His age is about 257 B. C., and Arjun appears subsequently, but as this hero, with his five brothers, was miraculously born in the Mahábhárata the main story of which is assigned conjecturally to about 1200 B. C., his re-appearance may as miraculously and conveniently be effected at any later time. It is more probable, however, that the story has reference to some local religious factions which must have existed at many places and times in India of which tradition, as in the case of the Brahman Kumárila, and the persecution of the Buddhists by his royal disciple Sudhanwan in the 8th century, has exaggerated the extent and importance.

hand a flashing sword. In a short space, he enthroned himself on the summit of power, and renewed the Brahmanical observance. He assumed the name of *Dhanji* and coming from the Deccan, established his seat of government at Málwah and attained to an advanced age.

When Putráj, the fifth in descent from him, died without issue, the nobles elected Aditya Ponwár his successor, and this was the origin of the sovereignty of this house. On the death of Hemarth in battle, Gandharb, the chosen, was raised to the throne. The Hindús believe that he is the same as Hemarth whom the Supreme Ruler introduced among the celestials in the form of a *Gandharb*[1] and then clothed in human shape. Thus he became universally known by this name and prospered the world by his justice and munificence. A son was born to him named Bikramájít who kept aflame the lamp of his ancestors and made extensive conquests. The Hindús to this day keep the beginning of his reign as an era and relate wonderful accounts of him. Indeed he possessed a knowledge of talismans and incantations and gained the credulity of the simple. Chandrapál obtained in turn the supreme power and conquered all Hindústán. Bijainand was a prince devoted to the chase. Near a plant of the *Munja*[2] he suddenly came upon a new-born infant. He brought him up as his own

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[1] A class of demigods who inhabit the heaven of Indra and form the celestial choir at the banquets of the deities. He appears also in the lists as *Gandha-pála*, fostered by an ass, *Gandha-rúpa* or *Harshamégha*, epithets of the same animal. According to Wilford the Pandits who assisted Abul Fazl disfigured the chronology of the supplement to the *Agni-purana*. Of Salivahana and Nara-Vahana they made two distinct persons as well as of Bahrám with the title of Gor in Persian and Himár, or the Ass in Arabic. Thus they introduced Himár or Hemarth and Gor or Gandharb and told Abul Fazl that the former having been killed in battle, his soul passed into the body of Gandharb. The accession of Vikramaditya son of Bahrám Gor is placed in the supplement to the A.-purana and in the *Satrujaya-mahátmya*, A. D. 437. In the appendix to the A. P., the accession of Aditya is placed A. D. 185, but in the *Cumáricác'hana*, A. D. 191: the difference is 6 years which added to 437 or rather 436, will place the same event in 442, the date of the Western Chronologers. As. Res. IX, 163—75.

[2] *Saccharum munja*, a rush or grass from the fibres of which a string is prepared of which the Brahmanical girdle is properly formed. Munja wrote a geographical description of the world or of India which still exists under the name of *Munja-prati-desa-ryavasthá* or state of various countries. It was afterwards corrected and improved by Rájá Bhoja, and still exists in Gujerát. Munja transferred the capital from Ujjain to Sónitpura in the Deccan called after him *Munja-pattana* on the Godaveri. Sónitpura (city of blood) was thus called because Munja was defeated here with great slaughter and lost his life. Wilford.

son and called him by the name of Munja. When his own inevitable time approached, his son Bhója was of tender age. He therefore appointed Munja his successor, who ended his life in the wars of the Deccan.

Bhója succeeded to the throne in 541st[1] year of the era of Bikramájít and added largely to his dominions, administering the empire with justice and liberality. He held wisdom in honour, the learned were treated with distinction, and seekers after knowledge were encouraged by his support. Five hundred sages, the most erudite of the age, shone as the gathered wisdom of his court and were entertained in a manner becoming their dignity and merit.[2] The foremost of these was Barruj, a second was Dhanpál, who have composed works of great interest and left them to intelligent seekers of truth, as a precious possession. At the birth of Bhója, either through a grave miscalculation of the astrologers or some inadvertence on the part of those who cast his horoscope, the learned in the stars in consultation announced a nativity of sinister aspect. They prognosticated hazard to the lives of such as sympathised with him, and these to save their own, cast this nursling of fortune in the dust of destitution and exposed him in an inhospitable land. He was there nourished without the intervention of human aid. The sage Barruj, who at that time was not accounted among the learned, having recast his horoscope after profound investigation, foretold the good tidings of a nativity linked to a long life and a glorious reign. This paper he threw in the way of the Rájá, whose heart on reading it, was agitated with the impulse oî paternal love. He convened an assembly of the astrologers, and when the nativity was scrutinised, and it was ascertained where the error lay, he went in person and restored Bhója to favour and opened the eyes of his understanding to the strangeness of fortune. They relate that when the child was eight years old, the short-sighted policy of Munja impelled him to desperate measures and he contemplated putting the innocent boy to

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[1] Wilford says that this is impossible as it would place Bhoja's accession in the year 982 which he considers to be more probably the date of his death, his accession occurring about the year 918 of Christ. This must be Tod's *third* Rájá of the name. I refer the reader to Wilford's Essay where he may lose himself at leisure in the wilderness of conjectural chronology and encounter the numerous phantom Vikramadityas, Bhojas and Salivahanas that will confront him at every step.

[2] Dr. Hall shows (Journ. B. A. S. 1862 Vásavadatta, Pref.) that there is little foundation for this prince's fame as a patron of letters. Elphinst. India, 231, note. The names of the two pandits as given by Wilford are Dhanwanti and Bararuchi, and the number five hundred is reduced to nine.

death. He entrusted him to some of his trusty followers to make away with him secretly, but these ministers of death spared him, and concealing him, invented a plausible tale. On his taking leave, he gave them a letter telling them to read it to the Rájá in case he should inquire regarding him. Its purport ran as follows :—"How doth darkness of soul in a man cast him out of the light of wisdom, and in unholy machinations stain his hands in the blood of the innocent! No monarch in his senses thinks to carry with him to the grave his kingdom and treasures, but thou by slaying me seemest to imagine that his treasures perpetually endure and that he himself is beyond the reach of harm." The Rájá on hearing this letter, was aroused from his day-dream of fancied security and brooded in remorse over his crime. His agents, when they witnessed the evidences of his sincerity revealed to him what had occurred. He gave thanks to God, welcomed Bhója with much affection and appointed him his successor. When his son Jayachand's[1] reign was ended, none of the Poṇwár caste was found worthy to succeed. Jítpal of the Toṇwar caste, who was one of the principal landowners was elected to the throne, and thus by the vicissitudes of fortune the sovereignty passed into this family. When Kuṇwarpál died, the royal authority passed into the hands of the Chauháns. During the reign of Maldeva, Shaikh Sháh came from Ghazni and acquired possession of Málwah and lived to an advanced age. At his death his son Ạlá u'd dín was a minor, and his chief minister Dharm Ráj Súd occupied the throne. As soon as Ạlá u'd dín came of age, he rose in arms to assert his rights and put to death the disloyal usurper. Jítpal Chauhán, a descendant of Mánik Deva[2] Chauhán, who was in the service of Kamál u'd dín, under the impulse of malice and in pride of wealth compassed the destruction of his master and in the hope of gain, acquired for himself eternal perdition. Under the rule of Tipparsén,[3] an intriguing Afghán, getting together some desperate characters as his

[1] Jayananda according to Wilford, who gives the next name as Chaitra or Jytepál and identifies or confounds him with Chandrapála, who, he considers, is erroneously placed before Bhója in Abul Fazl's list. He accounts him one of the many Vikramadityas among whom the hero of the era is not easily recognized.

[2] Manikya Rai, is recorded in the U. T. as the 13th in the list of the Chauhán dynasty at Ajmer and Delhi and afterwards at Kotah and Bundi. He flourished A. D. 695, and founded Sambhar hence title of Sámbri Ráo; slain by Moslem invaders under Abul Káṣ. The Chauháns were one of the four Agnicola tribes, Chauháns, Parihárs, Solánki and Pramára, said to have been produced by a convocation of the gods on Mount 'Abú. Tod.

[3] The name is misprinted in the text through the misplacing of the diacritical points.

abettors, laying an ambush for the Rájá, slew him while hunting, and assumed the sovereignty with the title of Jalál u'd dín. Tipparsén had married his son Kharaksén into the family of the Rájá of Kámrúp.[1] The Rájá, for his eminent services, appointed this adopted son his heir, and when the Rájá died, Kharaksén ascended the throne and to avenge his wrongs marched an army against Málwah and Áálam Sháh was killed in battle.

In the reign of Sakat Sing a prince named Bahádur Sháh advanced from the Deccan and having put the Rájá to death, marched against Delhi and was taken prisoner while fighting against Sulṭán Shaháb u'd dín.

From the time of Sulṭán Ghiyáṣ u'd dín Balban (A. D. 1265) to that of Sulṭán Muḥammad son of Fíroz Sháh (A. D. 1387) no serious weakness in the imperial authority betrayed itself, but on his death the empire of Delhi became a prey to distractions. Diláwar Khán Ghori who had been appointed by him to the government of Málwah, assumed independence. The Sulṭán bestowed the government of four provinces upon four individuals who had been faithful to him in his adversity. To Zafar Khán[2] he gave Gujerát; Khizr Khán was appointed to Multán; Khwájah Sarwar to Jaunpúr and Diláwar Khán to Málwah. After his death, the time being favourable, each[3] of the four assumed independence.

Alp Khán the son of Diláwar Khán was elected to the succession under the title of Hoshang. It is said that his father was poisoned by his order whereby he has gained everlasting abhorrence. Sulṭán Muzaffar of Gujerát marched against him and took him prisoner and left his own brother Naṣír Khán in command of the province. But as he was tyrannous in conduct and ignored the interests of his subjects, Músa, cousin of Hoshang, was raised to the throne. Sulṭán Muzaffar released Hoshang

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[1] The text has *Kámrú*.

[2] Zafar Khán took the title of Muzaffar Sháh. According to some historians both he and Diláwar owed their appointments to Fíroz Sháh. Khizr Khán was continued in his government of Multan and Dipálpúr by Timúr and acted as the viceroy of that conqueror. Within two years of the death of Maḥmúd the last of the house of Toghlak he advanced to Delhi at the head of 60,000 horse and established the dynasty of the Sayyids in 1414. Malik Rájá of Khándesh asserted his independence at this time

[3] There is an evident omission in the text of a qualifying word before the numeral, and the sentence is improperly assigned to the next paragraph. The S. ul. M. supplies هر. The text is so obscure and confused that nothing but a knowledge of the history of the times can guide a reader to the meaning of the incoherent narrative. Gladwin is completely astray.

from confinement and despatched him to Málwah in company with his own son Aḥmad Khán, and in a short time he was restored to power. On the death of Muzaffar, he perfidiously marched against Gujerát, but meeting with no success, returned. On several subsequent occasions he attacked Sulṭán Aḥmad of Gujerát but was shamefully defeated.

On one occasion cunningly disguised as a merchant, he set out for *Jájnagar.*[1] The ruler of that country accompanied by a small retinue visited the caravan. Hoshang took him prisoner and hastened back. While journeying together, Hoshang told him that he had been induced to undertake this expedition in order to procure a supply of elephants and added that if his people attempted a rescue, the prince's life should pay the penalty. The prince therefore sending for a number of valuable elephants, presented them to him and was set at liberty.

Hoshang was engaged in wars with Mubárak Sháh son of Khizr Khán viceroy[2] of Delhi, with Sulṭán Ibrahím of the Jaunpúr dynasty, and with

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[1] Jájpúr on the Baitaráni river in Orissa, capital of the province under the Lion Dynasty, the Gajpati or Lords of Elephants. This story occurs in the Tab. Akbari, p. 537, and in Ferishta, Vol. II, p. 236. (Briggs, IV, 178). Ferishta's account is that in A. H. 825 (1421—2), Hoshang with a 1,000 picked cavalry disguised as a merchant set out for Jájnagar, one month's journey from Málwah and took with him a number of cream-coloured horses, much sought after by the ruler of Orissa and stuffs of various kinds, his object being to exchange these for elephants the better to meet Sulṭán Aḥmad of Gujerát in the field. On his arrival near Jájnagar he sent to inform the Rájah of the presence of his caravan and the prince arrived with a number of elephants to barter for the horses, or ready to pay in coin, as the need arose. The horses were caparisoned and the stuffs laid out for inspection, when a storm of rain came on and the lightning frightening the elephants, they trampled on the goods and caused great damage. Hoshang tore his hair and swore that life was no longer worth having and at a signal, his men mounted and attacked the Rájá's guard, and put them to flight. Capturing the Rája, Hoshang discovered himself and excused his action on the ground of the destruction of his property, He then stated his object. The Rájah admired his audacity and 75 elephants purchased his own release. Hoshang carried him as far as the frontier and set him at liberty. On the Rája's return to his own capital, he sent Hoshang a further present of a few more of his finest elephants in testimony of his gallantry. Hoshang returned to Mando which Sulṭán Aḥmad was beseiging and eluding an engagement entered it by the Tárápúr gate Ferishta relates a similar expedition undertaken by Sulṭán Shams u'd dín Bhankarah of Bengal to Jájnagar about A. H. 754 (A. D. 1353) to obtain elephants (p. 296, Vol. II) which proves the reputation of that province for the superior breed or number of these animals.

[2] He never assumed the royal title but styled himself viceroy of Timúr in whose name the coin was minted and the *Khutbah* read.

Sulṭán Aḥmad of the Deccan.[1] On his death, the nobles, in accordance with his bequest, raised his son Naṣír[2] Khán to the throne under the title of Muḥammad Sháh. Maḥmúd Khán, cousin of Sulṭán Hoshang, basely bribed his cup bearer and that venal wretch poisoned the Sulṭán's wine. The generals of the army kept his death secret hoping to place his son Masṣúd Khán upon the throne and they sent to confer with Maḥmúd Khán. He replied that worldly affairs had no longer any interest for him but that if his presence in council were necessary, they must come to him. They foolishly went to his house and were placed in confinement, and by the aid of some disloyal mercenary partisans, he seized upon the sovereignty of Málwah and was proclaimed under the title of Sulṭán Maḥmud (Khilji). Upon such a wretch,[3] in its wondrous vicissitudes thus did Fortune smile and the awe he inspired secured him the tranquil possession of power. He waged wars with Sulṭán Muḥammad son of Mubárak Sháh, king of Delhi, with Sulṭán Aḥmad, king of Gujerát, with Sulṭán Husain Sharki of Jáunpúr, and with Ráná Kombha[4] of Mewár.

Khwájah Jamál u'd dín Astarábádi[5] was sent to him as ambassador by Abú Saíd Mírza with costly gifts which greatly redounded to his glory. Maḥmúd II (1512 A. D.) through his ungenerous treatment of his adopt-

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[1] Aḥmad Shah Wali of the Bahmani dynasty (1422—35).

[2] *Var.* Husain Khán which name Gladwin adopts. Ferishta calls him Ghizni Khán.

[3] He proved notwithstanding, the ablest and most chivalrous of all the Málwah princes. This indignation is somewhat misplaced. Considering the usual road to an Eastern throne, this is innocence.

[4] In the U. T. *Kumbo*, Tod. Kumbho. Gladwin Gownho.

[5] This ambassador arrived with presents from Mirza Sulṭán Saíd 3rd in descent from Tamerlane who reigned over Transoxiana and held his court at Bokhárá—grandfather of Báber. He returned with presents of elephants, singing and dancing girls, Arab horses and an ode in the vernacular composed by Maḥmúd himself which Abu Saíd valued above all the other gifts. Ferishta II, 254. When Abú Saíd was killed in Irák he left 11 sons, *viz.*, Aḥmad, Maḥmúd, Muḥammad, Sháhrukh, Ulugh, Omar Shaikh, Abu Bakr, Murád, Khalíl, Omar, and Mirza. Four of these became sovereigns in their father's life-time, Ulugh Beg in Cabul, Aḥmad in Samarkand, Maḥmúd in Kunduz and Badakshán, and Omár Shaikh in Farghánah. Yúnas Khán king of Moghulistán, gave each of these (except Ulugh Beg) a daughter in marriage. In A. H. 888 (1483—4) Kutlugh Nigár Khánam, the daughter of Yúnas bore a son to Omar Shaikh whom he called Báber. The genealogy from Timur is as follows:—

Amír Timúr
|
Mirán Sháh Mirza
|
Sulṭán Muḥammad Mirza
|
Sulṭán Abú Saíd Mirza.

ed followers[1] fell into misfortune but was again reinstated in power by the aid of Sulṭán Muzaffar Sháh (II) of Gujerát (A. D. 1511—26). Through his reckless bravery in battle he was taken prisoner by the Ráná (Sanga)[2] who treated him with generosity and restored him to his kingdom. He was again captured in action against Sulṭán Bahádur of Gujerát and conveyed to the fortress of Chánpánér. He was killed (A. D. 1526) on his way thither and Málwah was incorporated with Gujerát until it was conquered by Humayún. When this monarch returned to Agra, one of the relations of Sulṭán Maḥmúd, by name Mallú, seized on the government of Málwah under the title of Ḳádir Khán.

During the supremacy of the usurper Shér Khán the control of the province was invested in Shujáạt Khán,[3] who rebelled under the reign of Salím Khán and assumed independence under Mubáriz Khán.

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[1] S. ul M. گرویدگان. The reference is to his dismissal of his Hindu minister Mední Ráe and the Rájpút troops to whom he owed his kingdom when deserted by his nobles at the beginning of his reign. The loyalty of Medni Ráe, though proved under the greatest trials, did not disarm the king's suspicions and he fled to the Court of Gujerát in 1547.

[2] Rana Sanga (also Siṇgrám or Sinka) (A. D. 1506—1529) under whom Mewár reached its highest prosperity, successfully resisted Bábar at Biána in 1526.

[3] See Vol. I, p. 321. Sher Sháh was succeeded by his second son Jalál Khán, as Islám Sháh corrupted into Salím Sháh A. H. 952 (May 25th, 1545). On his death in A. H. 955 (1548-9) he was succeeded by his son prince Firoz, then 12 years of age who was placed on the throne by the chiefs of the house of Súr at Gwalior. He had not reigned 3 days when Mubáriz Khán son of Nizám Khán and nephew of Sher Sháh and brother-in-law of Salím Sháh, assassinated his sister's son Firoz, and assumed the sovereignty under the title of Muḥammad Sháh Ạádil. The common people dropping the *alif* and adding a *yá* called him *Ạdili*. Ferishta (Vol. I, p. 233,) adds "and Ạdili *from his want of capacity* betook himself to the society of low and base companions and referred to them the highest affairs of State." At page 460 of Elphinstone's India (Murray, 1866, ed. Cowell) is a footnote to the name of "Adali" which runs thus. ["His ignorance and absurdity obtained for him the name of Adali ("the foolish"). Sir H. Elliot's Hist., i, 302)—Ed.] The responsibility for this meaning apparently rests with Dorn for in Vol. V of Dowson's Elliot, p. 45, is the following footnote. "*The Makhsan i Afgháni* says, this name was changed to 'Adali' which Dorn says signifies foolish." Though the root عدل bears the meaning of 'deviation from the right way' this is by no means synonymous with feebleness of mind and 'Adali,' as an epithet, does not mean "foolish." I suspect Dorn's error is based on Ferishta's words which I have underlined and which he has severed from their connection with what follows and referred them to the *name*. Ferishta adds that the Afghán wits called him 'Andhli' for his ill-regulated

On his death, his eldest son Báyizíd succeeded under the title of Báz Bahádur until the star of his Majesty's fortune arose in the ascendant and this fertile province was added to the imperial dominions.

May the robe of this daily-widening empire be bordered with perpetuity, and its inhabitants enjoy to their hearts' fill a prosperity that shall never decay.

Subáh of Dándés.

This flourishing country was called *Khándes*, but after the capture of the fortress of *Asír*[1] and when this province fell under the government of prince Dányál, it was known as *Dándés.*[2] It is situated in the second climate. Its length from *Bórgáoṇ*[3] which adjoins *Hindiah* to *Lalang*[4] which is on the borders of the territory of *Aḥmadnagar* is 75 *kos*. Its breadth from *Jámód* adjoining *Berár* to *Pál* which borders *Málwah* is 50, and in some parts only 25 *kos*. On its east is *Berár;* to the north, *Málwah:* to the south, *Gálnah* (Jálna): to the west, the southern chain of the mountains of *Málwah*. The rivers are numerous, the principal being the *Táli*[5] which

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conduct, "*Andhli* being in the Hindi language 'blindness.'" Accurate scholarship is not looked for in a jest and the similarity of sound will suffice for a pun, but it may be remarked that '*andhli*' is not admissible for "blindness" which should be *andhla-pan* or perhaps '*andhlái*.' Since writing the above, Dr. Rost has traced for me the work in which Dorn has committed himself to this interpretation of *Adili*. It occurs in his translation of Neamat Ullah. (History of Afghans, Vol. I, 171) "but, in despite of his usurped title, he was commonly called Adili (the Foolish)." A note refers the reader to Briggs' Ferishta. Vol. II, p. 144, which is, as I suspected, the passage quoted and underlined by me above. Briggs represents his original with freedom, but in the main, as far as I have seen, with truth. In this instance his paraphrase has misled Dorn into an inference, probably not intended, but if intended, certainly incorrect.

[1] It was ceded to Akbar towards the close of A. H. 1008 (1600 A. D.) by Bahádur Khán Fárúḳi the last of that dynasty. See A. A., Vol. I, xxiii and p. 336.

[2] A combination of Dányál and Khándes, as Khándes was named after Naṣír u'd dín son of Malik Raja the first of the Fárúḳí dynasty.

[3] T. and G. Pourgaon, Poorgong. S. ul M. Púrgáoṇ.

[4] *Var.* T. and G. Talang. T. has also Lelang.

[5] *Var.* Tábi, Máli. T. passes by the name altogether, while G. has it, but strangely omits the Tapti. I find no mention of the Táli in the I. G. The Tapti rises in a sacred reservoir in the town of Multái. (lat. 21° 46′ 26″ N., long. 78° 18′ 5″ E.). The *Púrna*, according to the I. G. is one of its tributaries. The text has here *Púrni* but later on *Púrná.*

rises between *Berár* and *Gondhwánah*, the *Tapti* which has its source from the same quarter and which is also called the *Púrna*, and the *Girni* near *Chápráh*. The climate is pleasant and the winter temperate.

Jowári is chiefly cultivated of which, in some places, there are three crops in a year, and its stalk is so delicate and pleasant to the taste that it is regarded in the light of a fruit. The rice is of fine quality, fruits grow plentifully and betel leaves are in abundance. Good cloth stuffs are woven here: those called *Siri Ṣáf*[1] and *Bhíraun* come from *Dharangáoṇ*.

A'sír[2] is the residence of the governor. It is a fortress on a lofty hill. Three other forts encompass it which for strength and loftiness are scarcely to be equalled. A large and flourishing city is at its foot. *Burhánpúr* is a large city three *kos* distant from the *Tapti*. It lies in latitude 21° 40′,[3] and is embellished with many gardens and the sandal-wood also grows here. It is inhabited by people of all countries and handicraftsmen ply a thriving trade. In the summer, clouds of dust fly which in the rains turn to mud.

Áádilábád is a fine town. Near it is a lake, a noted place of worship, and the crime of Rájá Jasrat[4] was expiated at this shrine. It is full all the year round and it irrigates a large area of cultivation.

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[1] See A. A., Vol. I, p. 94.

[2] It was captured by stratagem from its eponymous hero Asa Ahír by Naṣír Khán Fáráki according to Tieffenthaler, but the I. G. gives the date about 1370, in the reign of Malik Rájá. The story of Asa Ahír is told by Ferishta. The fortress is situated on a spur of the Satpúra range, height 850 feet from the base and 2,500 above sea level. The three forts are probably the outworks embracing inferior spurs of the hill and commanding the approaches. Tieffenthaler says "elle est defendue par un triple mur, muni par intervalles, de tours rondes; il faut franchir ces trois remparts pours arriver au sommet."

[3] Properly 21° 18′ 35″ N., long. 76° 16′ 26″ E. It was founded by Naṣír Khán Fárúki of Khándesh and called by him after Shaikh Burhán u'd dín of Daulatábád. I. G.

[4] That this name is an error for Daśaratha, I am convinced by the S. ul. M. which although it retains "Jasrat" adds the information that he was the father of Ráma Chandra, known as Ráma. Professor Cowell of Cambridge has placed me under obligations for the following note: "Daśaratha's crime was committed in his youth when he unwittingly killed the hermit's son in the forests by the banks of the river Sarayú in Oudh. The story is told in Rámáyan, Bk. II, Sec. 63 (see Griffith's translation, Vol. II, p. 243). He was cursed by the bereaved father and fated to be similarly agonised for the loss of his son in after years. I suppose these universally known legends are localised in different spots of India, like King Arthur's exploits in Cornwall, Wales and Scotland. The shrine of local celebrity in Khandesh no doubt claimed the glory of having been Daśaratha's resort after his crime in order to expiate his guilt."

Chángdeo[1] is a village near which the *Tapti* and the *Púrná* unite, and the confluence is accounted a place of great sanctity. It is called *Chikar*[2] *Tírth.* Adjacent to it is an image of *Mahádeo.* They relate that a blind man carried about him an image of Mahádeo which he worshipped daily. He lost the image at this spot. For a time he was sore distressed but forming a similar image of sand, he placed it on a little eminence and adored it in a like spirit. By a miracle of divine will, it became stone and exists to this day. Near it a spring rises which is held to be the Ganges. An ascetic by the power of the Almighty was in the habit of going to the Ganges daily from this spot. One night the river appeared to him in a dream, and said, "Undertake these fatigues no longer; I myself will rise up in thy cell." Accordingly in the morning it began to well forth and is flowing at the present time.

Jámód is a rich *parganah.* In its neighbourhood is a fort on a high hill called *Pípalḍol.* *Dámarni*[3] is a prosperous town. Near it is a tank in which a hot spring perpetually rises and which is an object of worship.

Chóprah is a large flourishing town, near which is a shrine called *Rámésar* at the confluence of the *Girni* and the *Tapti.* Pilgrims from the most distant parts frequent it. Adjacent to it is the fort of *Malkámad.*[4]

Thálner was for a time the capital of the *Fárúḳi* princes. The fort though situated on the plain is nevertheless of great strength.

This *Súbah* contains 32 *parganahs.* Scarce any land is out of cultivation and many of the villages more resemble towns. The peasantry are docile and industrious. The provincial force is formed of *Kólis*, *Bhíls* and *Gonds.* Some of these can tame lions, so that they will obey their commands, and strange tales are told of them.

Its revenue is 12,647,062, *Berári tankahs* as will appear in the statement. After the conquest of *Asír*, this revenue was increased by 50 per

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[1] *Var.* Chánkdeo. T. Tschanekdéou G. Changdavy.

[2] *Var.* Chikil. T. Tscheklitiret. Gladwin. Jigger teerut, which he renders "the liver of adored places!" a derivation more curious than tenable. '*Chikil*' signifies mud, mire or slime. *Chikar* is no doubt *Chíkar* which has the same meaning, and the place of pilgrimage may be called after the marshy character of the spot. Though not as holy as the Narbada, the Tapti neverthless has no fewer than 108 *tírths* or shrines of pilgrimage on its banks.

[3] *Var.* Amarti, Amérni, Amérti, Damarni.

[4] G. Melunga. S. ul M. Malkánd.

cent. The *tankah* is reckoned at 24 *dáms*. The total is therefore, 455,294,232 Akbari *dáms*.[1] (Rs. 11,382,355-12-9.)

Sarkár of Dándes.

Containing 32 Mahals. Revenue in money 12,647,062 Tankahs.

	Tankahs.
Ásír, north of Burhánpúr, ...	1,060,221
Atrán,[2] south, ...	264,249
Amadwál, east, by south, ...	543,328
Anmalnérá,[3]	2,406,180
Barangáon, east by south, ...	215,504
Páchórah,[4] west, ...	206,728
Bérmál, west, ...	162,830
Bédér, south-east,[5] ...	183,540
Names omitted in all MSS. ...	58,511
	246,112
Báhil, south, ...	290,311
Békadgáon,[6] south, ...	256,331
Batáwad,[7] south, ...	320,782
Béer,[8] west by south, ...	595,968
Thánésar, west by south, ...	594,239
Jámód, east, ...	175,844
Jámnér, midway between E. and W., ...	470,042
Chándsar, south, ...	198,900
Jalód, south, ...	317,205
Chóprah, west, ...	730,965
Dángrí, south, ...	315,325
Dámrí, west, ...	325,300
Ránwér, west, ...	883,655
Rénpúr,[9] east, ...	820,971
Sáodá, south, ...	430,008
Sandúrni, between E. and W.,	104,754
Ádilábád, east by south, ...	527,223
Lalang,[10] south, ...	352,644
Lohárá, south, ...	247,965
Mánjrúd, east, ...	104,965
Nasírábád, south ...	824,925
Name omitted in all MSS.,[11]	316,338

In ancient times this country was a waste and but few people lived about the fortress of Ásír. The locality was traditionally connected with

[1] A note in the text disputes the accuracy of these figures, which are perfectly correct, and proposes a miscalculation of its own—

	Tankahs.
Fifty per cent. on	12,647,062
is	6,323,531
producing a total of	18,970,593

If Abul Fazl's total of Akbari *dáms* be divided by 24, the quotient will result in 18,970,593 *Tankahs*. In the I G. VI, 297, the land revenue of Khándesh under Akbar, Circ. 1580 is given at Rs. 7,563-237, and under Aurangzeb, 11,215,750. See Ephinstone's India (ed. 1866) note for the fluctuations of the value in coins.

[2] T. and G. Atrál.

[3] *Var.* Anmaler. T. Anmalra.

[4] T. Bangora. G. Banjureh.

[5] T. Boodbar. G. Poormal.

[6] T. Bancadgáon.

[7] *Var.* Beáwad. T. Beauvad.

[8] T. Matar.

[9] *Var.* Raspúr. Rattanpúr. T. and G. Ruttenpoor.

[10] *Var.* Nalang.

[11] These sums give a total of 14,578,863 instead of 18,970,593. Gladwin's figures yield 15,546,863. The deficiency is probably due to errors of copyists or to omissions of income from other sources.

Ashwatthámá[1] and established as a shrine. It is related that *Malik Ráji* from whom *Bahádur*[2] is the ninth in descent, under stress of misfortune came from *Bidar*[3] to these parts and established himself in the village of *Karóndá*,[4] a dependency of *Thálnér*, but being molested by the natives, he repaired to Delhi and took service under Sulṭán Firóz. The king admired his skill as a huntsman, and his reward being left to his own choice, he received a grant of that village[5] and by judicious policy acquired possession of other estates and reclaimed much waste land. In the year 784 A. H. (A. D. 1382), he made *Thálnér* his seat of government, assumed the title of Ạádil Sháh and reigned for 17 years. He was succeeded by his son Ghizni[6] Khán under the title of Naṣír Sháh, after which this province became known as Khándés. He reigned 40 years, 6 months, and 26 days. On his death his son Mírán Sháh administered the state. By some he is called Ạádil Sháh. He occupied the throne 3 years, 8 months and 23 days. He was followed by his son Mubárik Sháh Chaukandi[7] Sulṭán during 17 years, 6 months and 29 days. His son Ạádil Sháh Ạyná[8] whose name was Aḥsan Khán, had a prosperous reign of 46 years, 8 months and 2 days. He removed to *Burhánpúr* and made himself master of *Ásír*.[9] Sulṭán Aḥmad of Gujerát, the founder of Aḥmedábad, gave him his daughter in marriage. At his death, his brother Dáúd Sháh reigned for 7 years, 1 month and 17 days. Ạádil Sháh (II) son of Ḥasan[10] took refuge in Gujerát. Sulṭán Máḥmúd Bígarah[11] Ráji gave him in marriage *Ḳíh*[12] the daughter of Sulṭán Muzaffar, (his son)

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[1] See under Súbah of Ajmer, in the description of Márwár.

[2] Bahádur Khán Fárúki, 1596 A. D. last of the dynasty.

[3] G. and S. ul M. Bandar.

[4] G. Keerandeey. S. ul M. Girdpadai. According to T., his father was Khán Jahán one of the ministers in the court Alá u'd dín Khilji and of Muhammad Tughlaḳ. He claimed descent from the Caliph Omar called by Muḥammad "al Fárúḳ" or the discriminator, on the day that he publicly professed his conversion, because on that day "Islám was made manifest and truth distinguished from falsehood." For an account of this, see as Suyuti's Hist. of the Caliphs, my translation, p. 118.

[5] T. states that he was given "les cantons de Thanessor et de Cacrond."

[6] G. Gharíb, which name is also a variant of the text.

[7] S ul M. Charkhanḍi.

[8] *Var.* Ayá, Abá, Anyá. G. Jya. S. ul M. I'sá.

[9] T. says that he fortified the place with another wall.

[10] This is probably the correct name and not Aḥsan as above.

[11] For derivation of this name, see Vol. I., 506, n. His twisted moustache was in shape like the horns of a cow, Bigarah signifying a cow in the Guzeráti language.

[12] S. ul M. رقیه, Ruḳayyah a more likely name.

and accompanying him to *Khándés*, restored him to his kingdom and returned to his own. He reigned 13 years. He left two sons, Mírán Muḥammad Sháh and Mubárik Sháh. Sulṭán Bahádur of Gujarát being on terms of friendly alliance with the first-named[1] made him his heir, and guardian to his nephew Maḥmúd and his own brother Mubárik. Mírán Sháh, from a sense of their deserts, and with political sagacity did them no injury and contenting himself with the kingdom Khándés, restored Maḥmúd to the sovereignty of Gujerát. He reigned 16 years, 2 months and 3 days. When the measure of his days was full, the nobles raised his son Ráji to the throne. Mírán Mubárik wrested it from him and reigned in succession to his brother, administering the government for 31 years, 6 months and 5 days. He was succeeded by his son Mírán Muḥammad who reigned 9 years, 9 months and 15 days. When he died, his younger brother Rája Alí Khán[2] was elected and assumed the title of Áádil Sháh. His administration was conducted with ability and he was killed in the wars of the Deccan fighting on the side of his Majesty's victorious troops. He was buried at Burhánpúr, after a successful reign of 21 years, 3 months and 20 days. At his death the succession devolved on Khizr Khán, his son, who took the name of Bahádur Sháh. But the star of his destiny was obscured and in the 45th year of the Divine era, he was deprived of his kingdom as has been recorded in its proper place.

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[1] His sister being mother of Mirán Sháh.

[2] He married a sister of Abul Fazl. See Vol. I, p. xxxiv, and p. 335. The line of these princes according to the U. T. is as follows. (Compare Elphinst. India, app. p. 770).

A. D.

1370. Malik Rája Fárúḳi, receives Jágír of Talner from Firoz.

1399. Malik Nasir or Nasir Khán Fárúḳi, builds Burhánpúr.

1448. Miran Adil Khán Fárúki, expels Deccanies from Khándesh.

1441. Miran Mubarik Khán Fárúḳi; peaceful reign.

1457. Miran Ghani or Adil Khán Fárúḳi I; tributary to Guserát.

1503. Daoud Khán Fárúḳi, tributary to Malwa.

1510. Azim Humayun or Adil Khán F. II, grandson of Guzerát king.

1520. Miran Muhammad Khán F., succeeds to Guzerát throne.

1535. Miran Mubárik Khán F., brother; war with Moghals

1566. Miran Mhd. Khán F., attack from Deccan.

1576. Rája Ally Khán F. acknowledges Akbar's supremacy.

1596. Bahádur Khán F. defies Akbar; is imprisoned at Gwalior.

Súbah of Berár.

Its original name was *Wárdátaṭ*, from *Warda*, the river of that name and *taṭ*, a bank. It is situated in the second climate. Its length from *Baṭálah*[1] to *Bíragaṛh* is 200 *kos*, its breadth from *Bídar* to *Hindiah* 180 *kos*. On the east lies *Bíragaṛh* adjoining *Bastar;* to the north is *Hindiah;* to the south *Telingánah;*[2] on the west *Mahkarábád*. It is a tract—situated between two hill-ranges having a southerly direction. One of these is called *Bandah*[3] upon which are the forts of *Gáwílgaṛh*, *Narnálat* and *Mélgaṛh*. The other is *Sahia*,[4] whereon rise the forts of Máhór and Rámgaṛh.

The climate and cultivation of this province are remarkably good. There are many rivers, the principal of which is called *Gang Gautami* called also the *Godaveri*.

As the Ganges of Hindustán is chiefly connected with the worship of Mahádeo, so is this river with (the *Rishi*) *Gautama*. Wonderful tales are related regarding it and it is held in great sanctity. It rises near *Trimbak*[5] in the *Sahia* range and passing through the country of *Aḥmadnagar*, enters *Berár* and flows into *Telingánah*. When Jupiter enters the sign Leo, pilgrims flock from all parts to worship.[6] The *Táli*[7] and *Tapti* are also venerated. Another river the *Púrná* rises near *Déwalgáon*, and again the *Wardá* issues forth ten *kos* higher up than the source of the *Táli*. The *Napta*[8] (?) also rises near *Déwalgáoṇ*.

In this country the term for a *Chaudhri* is *Desmukh*, for a *Kánúngo*[9] *Dés Pándiah;* the *Mukaddam* is called *Paṭíl* and the Patwár, *Kalkarni*.

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1 *Var.* Patiálah. G. Putaleh, T. Paniála. S. ul M. Sálah.

2 As this province corresponds geographically with the ancient *Tri-Kalinga*, Gen. Cunningham thinks Telinganah to be probably, a slight contraction of Tri-Kalinga. See Anc. Geo. Ind., p. 519.

3 Another name presumably for the branch of the Satpura mountains on which Gáwílgarh stands.

4 *Var.* Sahá, Sahsia, Sahsá.

5 In the Násik District, about 50 miles from the Indian Ocean. At this spot is an artificial reservoir, reached by a flight of 90 steps, into which the water trickles drop by drop from the lips of a earthen image shrouded by a canopy of stone. Its peculiar sacredness is said to have been revealed by Ráma himself to the sage Gautama. I. G.

6 Once in every 12 years, a great bathing festival called *Pushkaram*, is held on the banks of the Godaveri, alternately with the other eleven sacred rivers of India. The most frequented spots are the source at Trimbuk, Bhadráchalam on the left bank about 100 miles above Rájámahendri, this latter itself, and the village of Kotipáli. Ibid.

7 *Var.* Páli, Páti.

8 The text marks the name as doubtful. S. ul M. Biná.

9 See Vol. II, pp. 45—47. *Chaudhri* is the head man of a caste, guild or trade, or of a village.

Elichpúr is a large city and the capital. A flower violet in colour is found here and is very fragrant. It is called *Bhúpan champah,*[1] and grows close to the ground.

At the distance of 7 *kos* is *Gáwíl*, a fortress of almost matchless strength. In it is a spring at which they water weapons of steel.

Panár is a strong fort on an eminence which two streams surround on three sides.

Khérlah is a strong fort on a plain. In the middle of it is a small hill which is a place of worship. Four *kos* from this is a well, into which if the bone of any animal be thrown it petrifies,[2] like a *cowrie*-shell only smaller. To the east of this resides a *Zamíndár* named *Chátwá*[3] who is master of 2,000 cavalry, 50,000 foot and more than 100 elephants. Another such *Zamíndár* is named *Dádhi Ráo* who possesses 200 cavalry, and 5,000 foot. To the north is *Náhar Ráo* a chief whose force consists of 200 horse and 5,000 foot. Formerly in this neighbourhood, was a *Zamíndár* named *Hatiá*, but now his possessions are under other subjection and the whole race are *Gonds*. Wild elephants are found in this country. The chiefs were always tributary to the kings of Málwah: the first, to the governor of *Gaṛh*, and the others to the government of *Hindiah*. *Narnálah* is a strong fortress on a hill, containing many buildings. *Bíja Ráo* is a *Zamíndár* in the neighbourhood who has a force of 200 cavalry and 5,000 foot. Another is *Dúngar Khán* with 50 horse and 3,000 foot: both of the *Gond* tribe. Near *Bálapúr* are two streams, about the borders of which are found various kinds of pretty stones, which are cut and kept as curiosities. Six *kos* distant was the head-quarters of Prince Sulṭán Murád[4] which grew into a fine city under the name of *Shahpúr*.

Near *Melgaṛh* is a spring which petrifies wood and other substances that are thrown into it.

Kallam,[5] is an ancient city of considerable importance; it is noted for

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[1] At p. 91, Vol. I. the name is *Bhún Champá*, and is said to have a peach coloured blossom. The S. ul M. calls it *Bhún Champah* and adds "it grows also in Bengal; it shoots from the ground with leaves like the ginger-plant and till the rainy season it continues in growth and is green. In the winter it withers away and disappears altogether." The word is properly *Bhúm Champak*. "The ground Champak," and is the Kæmpferia Rotunda.

[2] The S. ul M. has سنکه a shell—(instead of سنک a stone—of the text) and adds "like a *couris* and is of that kind," apparently the true reading.

[3] A note says, historically Játibá or Játwá.

[4] See Vol. I, pp. 309, 335, 357.

[5] In the I. G. *Kalamb* in Wún District. Lat. 20° 26′ N., long 78° 22′ 30″ E.

its buffaloes. In the vicinity is a *Zamíndár* named *Babjeo* of the *Gond* tribe, more generally known as *Chándá:* a force of 1,000 horse and 40,000 foot is under his command. *Birágarh* which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority It is but a short time since that, he wrested it from another chief. Wild elephants abound.

About *Básim* is an indigenous race for the most part proud and refractory called *Hatkars:* their force consists of 1,000 cavalry and 5,000 infantry. *Banjárah* is another *Zamíndári*, with 100 horse and 1,000 foot. At the present time it is under the authority of a woman. Both tribes are Rájpúts.

Máhor (Mahur, I. G.) is a fort of considerable strength situated on a hill. Adjacent is a temple dedicated to *Durgá*, known in this country as *Jagadathá.* Here the buffaloes are of a fine breed and yield half a *man* and more of milk. The *Zamíndár* is a Rájpút named *Indrajeo* and is entitled *Rána.* He commands 100 horse and 1,000 foot.

Mánikdrug is a remarkable fort on a hill surrounded by extensive forests. It is near *Chandá*, but up to the present is independent territory.

Jétanpúr is a village in the Sarkár of *Páthri*, where there is a thriving trade in jewels and other articles of value.

Telingánah was subject to *Kuṭb u'l Mulk*[1] but for some time past has been under the authority of the ruler of Berár.

In *Indore* and *Narmal* there exist mines of steel and other metals. Shapely stone utensils are also carven here. The breed of buffaloes is fine and, strangely enough, the domestic cocks are observed to have bones and blood of a black colour. A *Zamíndár* called *Chananéri*,[2] is *Desmukh*, a man of most distinguished character and who has a force of 300 horse. *Rámghar* is a strong fort on a hill, enclosed by forests. Wild elephants are numerous. It has not as yet been annexed to the empire.

Lunár is a division of *Mahkar*, and a place of great sanctity. The Brahmans call it *Bishan Gayá.* There are three *Gayás*, where the per-

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[1] *Warangal* was the ancient capital of this kingdom founded by the Narapati Andhras which was also considered to include the coast territory from the mouth of the Ganges to that of the Kistná known as Kalinga. No accurate historical record of it occurs before the invasion of Alá u'd dín in 1303. It continued with some interruptions under Hindu rule till its remains were incorporated in the dominions of Kuli Ḳuṭb Sháh the founder of the Kuṭb Sháhi dynasty, in 1512 with Golconda as its capital. It was conquered by Aurangzeb in 1688. I. G.

[2] *Var. Jayabéri.*

formance of good works can be applied as a means of deliverance to the souls of deceased ancestors; namely, *Gayá* in *Behár* which is dedicated to *Brahma*, *Gayá*, near *Bijápúr* dedicated to *Rudra*,[1] and this one. Here is also a reservoir, having a spring in it of great depth, and measuring a *kos* in length and in breadth, and surrounded by lofty hills. The water is brackish, but when taken from the centre or at its sides, it is sweet. It contains the essential materials for the manufacture of glass and soap and saltpetre is here produced and yields a considerable revenue.

On the summit of a hill is a spring at the mouth of which is carved the figure of a bull. The water never flows from this spring to the other, but when the 30th lunar day[2] falls on a Monday, its stream flows into the large reservoir. In the neighbourhood is a *Zamíndár* called *Wáilah* of the Rájpút tribe, commanding 200 horse and 2,000 foot. Another is called *Sarkaṭh*, also a Rájpút, and possesses 100 horse and 1,0C0 foot.

Batialah is a fort of considerable strength on a hill, of which *Paṭál Nagari* is a dependency. In the sides of the hill twenty-four temples have been cut, each containing remarkable idols. The *Zamindár* is *Médní Ráo*, a Rájpút, with 200 horse and 1,000 foot. Another is *Kámjeo*, a Rájpút having under him 100 horse and 1,000 foot.

This *Súbah* contains 16 *sarkárs* and 142 *perganahs*. From an early period the revenues were taken by a valuation of crops, and since the *tankah* of this country is equal to 8 of Delhi, the gross revenue was 3½ *krors* of *tankahs* or 56 *krors* of *dáms*[4] (Rs. 14,000,000). Some of the Deccani princes increased the revenue to 37,525,350 *tankahs*. In the time of Sulṭán Murád a further addition of 2,637,454 Berári *tankahs* was made. The total amounted to 40,162,704 Berári *tankahs*. The original amount and the additional increase were thus tabulated, the whole reaching the amount of 642,603,272 Delhi *dáms*.

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[1] The 'Howler' an epithet of Siva or his inferior manifestation as a roaring tempest.

[2] Amáwas, see p. 17 of this volume.

[4] This makes 16 *dáms* to the *tankah*. In the revenue statement of Khándesh, the *tankah* is reckoned at 24 *dáms*. That of Gujerát = $\frac{4}{10}$ af a *dám* or 100 to the rupee of 40 *dáms*. Bayley Hist. of Gujerát, p. 6. If Prince Murád's increase be added to that of the Deccani princes, the total gives 40,162,804 *tankahs*. This sum multiplied by 16 results in 642,604-864 *dáms*. As 40 Akbari *dáms* are equivalent to a rupee, the above total represents 16,065,121 rupees. Under Akbar, according to the I. G. the land tax of Berár was Rs. 17,376,117. Under Sháh Jehan, Rs. 13,750,000, and under Aurangzeb, 15,350,625, but the latter amount, taken by Mr. E. Thomas from Manucci, is given by Tieffenthaler from the same authority as 10,587,500. See his dissertation on the apparent inaccuracies of calculation in the registers of the empire and their cause. Vol. I, p. 65.

Eight *perganahs* of the *Sarkár* of *Kallam* (Kalamb) were annexed to *Chándá*, the revenue of which is not included, nor those of 22 *parganahs* of the *Sarkar* of *Kherlah*, held by Chátwá and some few other *Zamíndárs*.

Sarkár of Gáwil.

Containing 46 *parganahs*. Revenue 134,666,140 *dáms*. *Suyúrghál* 12,874,048 *dáms*.

	Revenue D.	Suyúrghal.
Sub. dis. of Ellichpúr, has a fort of stone and brick on the plain, ..	14,000,000	2,800,000
Ashti, ...	4,800,000	...
Arón, ...	3,200,000	...
Anji, ...	1,600,000	...
Anjangáoṇ, ...	3,200,000	...
Karyát Bábíl,[1] ...	604,000	...
,, Bári, ..	114,368	82,368
Bahádkali,[2] ...	3,200,000	...
Beáwadá,[3] ...	1,280,000	...
Basraulí, ...	700,000	60,000
Palaskhér,[4] ...	960,000	...
Karyát Pálá, (100 Cav. 2000 Inf. Gonds.) ...	800,000	...
Barór, ...	1,280,000	...
Ḳaṣbah Baligáoṇ, ...	817,350	177,350
,, Póstah,[5] ..	914,460	594,460
Badharámani,[6] ...	4,825,300	1,625,300
Teósah,[7] ...	800,000	...
Thúgáoṇ, ...	5,600,000	...
Chakhki,[8] (Banjárás and Gonds. 400 Cav. 2,500 Inf.)...	2,400,000	...
Daryápúr, ...	6,400,000	...
Dhámóri, ...	2,718 540	1,118,540
Rídhpúr, ...	6,400,000	...
Sarasgáoṇ, ...	5,296,000	496,000
Ḳaṣbah Serálá, ...	1,835,390	1,015,390
Sarsóṇ, ...	4,800,000	...
Sálór,[9] ...	340,000	...
Karyát Shérpúr, ...	48,000	...
Karhátba Kúram,[10]	2,400,000	...
Kholápúr, ...	4,870,114	70,114
Káranja, Badhoná,[11] 2 mahals, ...	4,800,000	...
Karanjgáoṇ, Ḳasbáh Kherah, 2 mahals,	523,200	...
Kamargáoṇ, ...	640,000	...
Káranjá Bíbí,[12] ...	4,200,000	1,400,000
Kórha, ...	4,800,000	...
Mánah, ...	4,800,000	...

[1] *Var.* Bel, Bánel. T. Báhél.

[2] T. Bhahancali. G. Baharkally.

[3] *Var.* Beádawá.

[4] Apparently Palásgarh of the I. G.

[5] T. Boussna. G. Boosnah.

[6] T. Barnérapni. G. Bubheranty. *Var.* Badráhalí. Babharánti.

[7] T. Botóssa. G. Betuseh.

[8] *Var.* Jakóki. Jakhli. G. Jughucky. T. Djezethi.

[9] *Var.* Salód, and in one MS. Revenue 3,040,000.

[10] *Var.* Kharigúram, Karsikúram. Karmatkúram. G. Kehrygúrram. T. Carnicouram.

[11] T. Madhóna. G. Budhola.

[12] T. Pati, G. Assy.

	Revenue D.	Suyúrgáhl. D.		Revenue D.	Suyúrghál. D.
Manbah,[1] ...	800,000	...	Nandgáon Píṭh, ...	6,633,826	233,826
Mánjarkhér, ...	6,400,000	...	Nandgáoṇ, ...	3,200,000	...
Málkhér, ...	480,000	...	Parganah Nír, ...	3,200,000	1,600,000
Manglór, (Mangról)[2]	2,800,000	...	Hátgáoṇ, ...	1,600,000	...
Márjhi, ...	4,800,000	...			

Sarkár of Panár.

Containing 5 *Parganahs*. Revenue 13,440,000 *Dáms*.

	Revenue D.		Revenue D.
Sab. dist. of Panár, has a lofty stone fort, surrounded on 3 sides by water, ...	4,000,000	Khéljhari, 100 horsemen, 400 foot, Rájpút, ...	2,400,000
Sewanbárhá, Kánt Barhá, ...	640,000	Mándgáoṇ Karar, 25 horse, 400 foot Rájpút, ...	4,800,000
Súá, 10 horsemen, 400 foot,	1,600,00		

Sarkár of Kherlah.

Containing 35 *Parganahs*. Revenue 17,600,000 *Dáms*.

	Revenue D.		Revenue D.
Atnér,[3] has a stone fort on the plain. Rájpút, 100 horse, 2,000 foot, ...	3,200,000	Suburb. dist. of Kherlah, Rájput, Lohári, Gond, 50 horse, 2,000 foot, ...	3,200,000
Ashtah, Játíá?	160,000	Sátner, Atner 2 mahals, Gond, 100 horse, 2,000 foot, ...	1,600,000
Patan, ...	1,200,000	Sáínkherah, ...	2,000,000
Bhésdahi, Rájpút, 100 horse, 2,000 foot, ...	1,600,000	Ḳaṣbah Jarór, ...	480,000
Barór, Chandji Máli (?) 20 horse, 500 foot, ...	2,800,000	Mandói,[4] Brahman, Gond, 10 horse, 100 foot, ...	480,000
Basad, (Másad), Brahman, Gond, 10 horse, 100 foot, ...	480,000	Múltái, ...	
Panni, Rájpút, 40 horse, 500 foot, ...	400,000	Durgah,[5]	
		Nárangwari,[6]	
		Málábíl, ...	

[1] G. Myna, T. Manér.

[2] Apparently an emendation in the text. T. and G. have Maglor, Munalore. *Var.* Peti. Tappah. G. Tuppah.

[3] G. and T. Amner.

[4] T. Mandoli. G. Mundoury.

[5] *Var.* Dadgah. Dukah.

[6] Nanakwári. Manikdari. G. Do. T. Tánekbári.

	Revenue D.
Málói, ...	
Mangah, ...	
Sewah, ...	
Jámkhér, ...	
Bélwali, ...	
Sirái,...	
Chakhli, ...	
Kháwar,[1]	
Wáldah, ...	
Bári,...	
Wáigáon, ...	
Deo thánah, ...	
Bári,...	
Salói, ...	
Rámjok, ...	
Janábak,[2]	
Jomár,[3]	
Habiyápúr,[4]	

Sarkár of Narnálah.

Containing 34 *Parganahs*. Revenue 130,954,476 *Dáms*.

Suyúrghál 11,038,422 *Dáms*.

	Revenue D.	Suyúrghál. D.
Ankót, ...	6,470,066	70,066
Ádgáon, Dogar, Gond, 50 horse, 2000 foot, ...	8,000,000	...
Amner and Jalpi, 2 mahals, ...	4,800,000	...
Angólah, ...	11,200,000	...
Bálapúr, ...	22,000,000	3,300,000
Panjar, ...	2,000,000	...
Bársi Tánkli,[5] ...	2,864,000	...
Pígalgáon, ...	2,400,000	...
Pátar Shaikh Bábú	3,700,000	500,000
Kaşbah Bárigáon,...	1,600,000	640,000
Pátarrah, ...	3,342,500	1,262,500
Bánbahar, ...	1,568,000	608,000
Badnér Bhúli. ...	2,764,450	364,452
Badner Kánka,[6] ...	4,813,700	13,800
Jalgáon, ...	10,000,000	2,000,000
Jaipúr, ...	400,000	...
Chándór, ...	4,887,000	87,000
Dhárór, ...	1,200,000	...
Dhéndá, ...	5,600,000	...
Rohankhér, ...	2,000,000	...
Rájór, ...	1,000,000	520,000
Sheolá,[7] ...	640,000	...
Shérpúr, ...	48,000	...
Karankhér, ...	2,400,000	800,040
Kothal, ...	1,409,000	209,000
Kóthli, ...	640,000	...
Mangáon,[8] ..	4,800,000	...
Mahén,[9] ...	600,000	280,000
Malkápúr, ...	11,200,000	...
Mélgarh, (from proceeds of road tolls or safe-conduct passports, ...	94,360	...
Karyát Rájór, ...	400,000	170,356
Nádúrah, (Nándúrah),[10] ...	1,200,000	...
Kaşbah Hatgoán,[11]	1,500,000	300,000

[1] *Var.* and T. Kenaur.

[2] *Var.* Hatápak, Hanámak. Halbátak. Janának. T. Jának.

[3] Chamár. G. Chopar.

[4] *Var.* and G. Hámiyanpár.

[5] T. Panabakhi. G. Partahkulsy.

[6] T. Ganga.

[7] *Var.* and T. Séuola.

[8] *Var.* Maigáon. Mahágáon, Malígáon.

[9] J. and *Var.* Mahír.

[10] T. Madárodra. G. Madroodreh.

[11] T. Nitgnon. G. Hastgáon *Var.* Hastgáon, Bístgáon.

Sarkár of Kallam (Kalamb).

Containing 31 *Parganahs.* Revenue 32,828,000 *Dáms* in money.

	Revenue D.		Revenue D.
I'ndórí, ...	1,200,000	Kasbah Kallam, ...	500,000
Umráoti, ...	1,200,000	Khelápúr, ...	1,200,000
I'ni,[1]	1,600,000	Ládkhér, ...	1,600,000
Pímah, ...	3,600,000	Náigáoṇ, ...	960,000
Bóri, ...	1,200,000	Nachangáoṇ, ...	640,000
Bélah, ...	2,800,000	Yúnt Lohárá,[3]	128,000
Taligáoṇ, ...	100,000	Tark Chándá,[4] (in the possession of a *Zamíndár*), ...	
Táligáoṇ, Waigáoṇ, ...	4,800,000	Malbóri, ...	
Dángar, ...	1,600,000	Chandór, ...	
Ráigáoṇ,[2]	200,000	Lahubátí, ...	
Sálor, ...	3,200,000		
Kórhár, ...	960,000		

Sarkár of Básim.

Containing 8 *Parganahs.* Revenue 32,625,250 *Dáms* in money.
Suyúrghál 1,825,250.

	Revenue D.	Suyúrgáhl D.		Revenue D.	Suyúrghál D.
Aundah, ...	4,864,000	64,000	Chár Thánah, ...	4,800,000	1,600,000
Suburb. dist. of Básim, Rajpút, 100 horse, 1,000 foot,	8,161,250	161,250	Kalambuh Nári, ...	3,200,000	
Báthí, ...	2,400,000	...	Karari and Bámni,[5]	1,200,000	
			Manglór, ...	3,200,000	
			Narsi, ...	4,800,000	

Sarkár of Máhór.

Containing 20 *Parganahs.* Revenne 42,885,444 *Dáms* in money.
Suyúrghál 97,844 *Dáms.*

	Revenue D.		Revenue D.
Ansingah, ...	960,000	Pusáh,[6]	4,000,000
Amar Khér, ...	6,400,000	Támsá, ...	2,177,844

[1] T. Eni. G. Jyni.

[2] T. Raïgaon. G. Ranygong.

[3] T. Nobat-Lohar. G. Nonitlowhárá. *Var.* Nonitolohárá. Noétlohára.

[4] Doubtful. This sentence found only in one MS. Two other have, Bark Chánd. Bark Hind. G. Barkehond. T. Narectchand.

[5] *Var.* and G. Damni.

[6] T. and G. Boussa, Booseh.

	Revenue D.		Revenue D.
Chakhni,[1]	3,200,000	Seóni,[3]	64,000
Chachóli, ...	2,400,000	Garóli, ...	3,200,000
Suburb. dist. of Máhór, with Ḳaṣbah, of Súrah,[2] *Suyúrghal* 97,844, ...	3,680,000	Khenóṭ, ...	1,300,000
		Koraṭh, ...	480,000
		Méṭṭh,[4]	2,400,000
Dhárwah, ...	2,400,000	Mahgáoṇ, ...	1,600,000
Dhánki, ...	320,000	Nándápúr,[5]	2,000,000
Sewálá, ...	2,400,000	Hald Badhoná,[6]	

Sarkár of Madiknrug.

Containing 8 *Parganahs.* Revenue 14,400,000 *Dáms* in money.

	Revenue D.		Revenue D.
Baháwal, ...	3,400,000	Rájór, ...	2,400,000
Bhán, ...	2,000,000	Karaṭh, ...	2,000,000
Chándór, ...	2,400,000	Nír, ...	1,600,000
Jáír, ...	1,600,000		

Sarkár of Páthri.

Containing 18 *Parganahs.* Revenue 80,805,954 *Dáms* in money. *Suyúryhál* 11,580,954 *Dáms.*

	Revenue D.	Suyúrghál D.		Revenue D.	Suyúrghál D.
Ardhápúr, ...	1,600,000	...	Jahri, ...	1,600,000	400,000
Suburban district of Pathri, ...	25,114,740	5,014,740	Seóli, ...	3,600,000	1,200,000
			Kósri, ...	3,200,000	...
Parbani,[7] ...	8,000,000	...	Lúhgáoṇ, ...	4,800,000	1,600,000
Pánchalgáoṇ, ...	2,000,000	...	Makat Madhkher,[11]	2,400,000	...
Balhór, ...	2,400,000	...	Mátargáoṇ, ...	480,000	160,000
Basamt, ...	11,200,000	...	Nandér, ...	6,871,203	471,209
Báár,[8]	160,000	...	Wasá, ...	400,000	...
Tánkali,[9] ...	640,000	...	Háṭá, ...	1,200,000	240,000
Jantór,[10] ...	3,600,000	1,200,000			

[1] *Var.* and T. Chakhli. G. Jughely.

[2] *Var.* and G. Dahsór and Súrah.

[3] T. Sorli. G. Soorety. *Var.* Seorli, Surati.

[4] *Var.* Manth. Mahanth. G. Mahenteh. In maps Seṭh, (note).

[5] *Var.* Náwápúr, Nádápur. T. Navápúr. G. Nadapúr.

[6] *Var.* Honá Haldand. Haldhota. T. Haldand Nauna. G. Huldhota.

[7] G. Burree. T. Barai. *Var.* Parti.

[8] *Var*. Báror.

[9] T. and G. Báncali, Bungally.

[10] T. Tschetor. G. Chitore.

[11] *Var.* M. Badhkhér.

Sarkár of Telingánah.

Containing 19 *Parganahs*. Revenue 71,904,000 *Dáms* in money.
Suyúrghál 6,600,000 *Dáms*.

	Revenue D.		Revenue D.
I'ndór, ...	4,800,000	Karyát Khudáwand Khán, ...	640,000
U'lah, ...	800,000	Dhakwár, ...	96
Búdan,[1] *Suyúrghál* 4,400,000,	8,000,000	Rájór, *Suyúrghál* 800,000 ...	1,600,000
Bhásar, *Suyúrghál* 400,000 ...	1,600,000	Kótgír,[4] *Suyúrghál* 1,000,000,	2,200,000
Bhísa,[2]	6,400,000	Kharká, ...	6,400,000
Bálkaṇḍá, ...	6,400,000	Kosampaltah, ...	664,000
Bímgal, ...	2,400,000	Lúhgáoṇ, ...	11,200,000
Bánorá,[3]	3,200,000	Madhól, ...	6,400,000
Bhákar, ...	1,600,000	Narmal, ...	6,400,000
Ṭamúrni, ...	1,600,000		

Sarkár of Ránghar (Rámghar).

Containing 5 *Parganahs*. Revenue 9,600,000 *Dáms* in money.

	Revenue D.		Revenue D.
Bal Ạrab, ...	800,000	Khandwah,[5]	2,240,000
Subub. dist. of Rámghar, ...	2,560,000	Mól Marg,[6]	800,000
Chínór, ...	3,200,000		

Sarkár of Mahkar.

Containing 4 *Parganahs*. Revenue 45,178,000 *Dáms* in money.
Suyúrghal 376,000 *Dáms*.

	Revenue D.		Revenue D.
Suburban district of Mahkar, 7 divisions, ...	2,560,000	Déwalgáoṇ, ...	5,600,000
Tamurni,[7]	7,200,000	Sakkar Khérlah, *Suyúrghal* 376,000, ...	6,776,000

Sarkár of Batiálah[8] (Pitálwári).

Containing 9 *Parganahs*. Revenue 19,120,000 *Dáms*.
Suyúrghal 4,800,000 *Dáms*.

	Revenue D.		Revenue D.
Udangáoṇ, ...	400,000	Batiálah[8] Bári, ...	1,200,000
Aníwán,[9]	40,000	Chándóṛ, ...	1,280,000

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[1] *Var.* Búran.
[2] *Var.* and G. Bhílsá. T. Bhánsá.
[3] *Var.* and G. Pánorá.
[4] *Var.* T. and G. Karkót, Garkót.
[5] *Var.* and G. Kandhad.
[6] *Var.* G. and T. Marg Mól.
[7] G. Summerny. T. Sehamarli.
[8] G. Puttyaleh. T. Paniala.
[9] *Var.* Abádán. Atáwán. G. Atawan. T. Abaván.

	Revenue D.		Revenue D.
Chakhli, ...	2,000,000	Seóná, ...	640,000
Dahád,[1]	4,800,000	Sánólad Bárah,[3] ...	1,600,000
Daháwér,[2]	2,600,000		

This province was dependent on the ruler of the Deccan. During the reign of Sulṭán Maḥmúd, five *Sardárs* rebelled and kept him under restraint, and the sovereignty was assumed by Faṭḥ u'l lah who had held the office of Imád u'l Mulk.[4] He ruled but four years. At his death, his son Ạlá u'd dín, took the same title and reigned 40 years. His son Daryá Khán succeeded, and enjoyed the government for 15 years. After him, his son, Burhán a minor, was raised to the throne, but the nobles perfidiously usurped the administration, till Murtaẓa Niẓám u'l Mulk conquered and annexed the country to Ahmadnagar.

Súbah of Gujárat (Guzerát).

It is situated in the second climate. Its length from *Burhánpur* to

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[1] *Var.* T. and G. Dahá.

[2] *Var.* Daháwar.

[3] G. Sownlapara. T. Salvar Bara.

[4] Ịmád u'l Mulk one of the oldest of the Bahmani ministers had been appointed to the government of Berár by Muhammad Sháh II of the Bahmani dynasty (A. D. 1463—1482) under the advice of his prime minister Maḥmúd Gawan, to whom this dynasty owed its splendour, and which perished at his death. Maḥmúd II (A. D. 1482—1518) for a period of 37 years was content with the nominal sovereignty leaving the real power in the hands of Ḳ'asim Baríd and his son Amír, the founder of the Baríd Sháhi dynasty of Aḥmedábád. The Bahmani kingdom was now broken up into five independent sovereignties, *viz.*, the Baríd Sháhi, the Ạádil Sháhi of Bíjápúr, the Nizám Sháhi of Aḥmadnagar, the Kuṭb Sháhi of Golconda and the Ịmád Sháhi of Berár. Imád u'l Mulk, in the general anarchy seized the government which had been entrusted to him and declared his independence in A. D. 1484. The succession is thus given in the U. T.

A. D.

1484. Fath u'l lah Bahmani, governor of Berár, became independent.

——. Alá u'd dín, Imád Sháh, fixed his capital at Gáwel.

1528. Darya Imád Sháh, married his daughter to Hasan Nizám Sháh.

——. Burhán Imád Sháh, deposed by his ministers.

1568. Tufal, whose usurpation opposed from Aḥmadnagar and family of Imád Sháh and Tufál extinguished. In the appendix to Elphinstone's Hist. of India, (Edit. Cowell 1866) the dates are as follows:—

	A. D.
Fatah Ullah, ...	1484
Alá u'd dín, ...	1504
Derya (about), ...	1529
Burhán (perhaps), ...	1560

During the minority of Burhán, his prime minister, Tufál usurped the government and the State merged in that of Ahmadnagar in A. D. 1572 A. H.

Jagat[1] is 302 *kos*; its breadth from *Jálór* to the post of *Daman*[2] 260 *kos*, and from *Edar*[3] to *Kambháyat* (Cambay) 70 *kos*. On the east lies *Khándés;* to the north *Jálór* and *Edar;* to the south, the port of *Daman* and Kambháyat, and on the west, *Jagat* which is on the seashore. Mountains rise towards the south. Is is watered by noble rivers. Besides the ocean, there are the *Sábarmatti* (Savarnamati), the *Bátrak*, the *Mahendri*, the *Narbadah*, the *Tapti*, the *Saraswati*, and two springs called *Gangah* and *Jamnah*. The climate is temperate and turning the sandy character of the soil prevents it from turning into mud in the rainy season. The staple crops are *Jowári*, and *Bájrah*,[4] which form the principal food of the people. The spring harvest is inconsiderable. Wheat and some food grains[5] are imported from *Málwah* and *Ajmer*, and rice from the Deccan. Assessment is chiefly by valuation of crops, survey being seldom resorted to. The prickly pear is planted round fields and about gardens and makes a goodly fence, for this reason the country is difficult to traverse. From the numerous groves of mango and other trees it may be said to resemble a garden. From *Pattan*[6] to *Barodah* which is a distance of a 100 *kos*, groves of mango yield ripe and sweet fruit. Some kinds are sweet even when unripe. Fine figs grow here and musk-melons are delicious in flavour both in summer and winter, and are abundant during two months in both seasons. The grapes are only moderate in quantity: flowers and fruit in great plenty. From the thick growth of forest sport is not satisfactory. Leopards[7] abound in the wilds.

The roofs of houses are usually of tiles and the walls of burnt brick and lime. Some prudently prepare the foundations of stone, and of considerable breadth, while the walls have hollow spaces between, to which they have secret access. The usual vehicles are two-wheeled drawn by two

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[1] Dwarka in Káthiawár. Lat. 22° 14′ 20″ N., and long. 69° 5′ E.

[2] The Portuguese town and settlement on the Gulf of Cambay, lat. 22° 25′ N., long. 72 53′ E.

[3] Lat. 23° 50′ N., long. 73° 4′ E., 64 miles N. E. of Ahmedábád, traditionally known as *Ildrug*.

[4] *Panicum spicatum*.

[5] For حبوب Gladwin and the S. ul M. read جو barley.

[6] I. G. Anhilwára Pattan, lat. 23° 51′ 30″ N., long. 72° 10′ 30″ E. on the Saraswati, one of the oldest and most renowned towns of Gujarát.

[7] The term يوز is employed in *A'ín* 27 and 28 Vol. I, (Book II) for leopards generally including the hunting leopard, (F. Jubata), being used indifferently with the common name for the latter, *chitá*. The *F. Jubata* is said to be a native only of the Deccan, but as Akbar hunted and caught leopards in the neighbourhood of Agra, and trained them to take deer, it would seem that the ordinary panther (F. Pardus) is capable of such training.

oxen. Painters, seal-engravers and other handicraftsmen are countless. They inlay mother-o'-pearl with great skill and make beautiful boxes and inkstands. Stuffs worked with gold thread and of the kinds *Chírah, Fóṭah,*[1] *Jámahwár, Khárá,* and velvets and brocades are here skilfully manufactured. Imitations of stuffs from Turkey, Europe, and Persia are also produced. They make likewise excellent swords and daggers of the kinds *Jamdhar*[2] and *Khapwah,* and bows and arrows. There is a brisk trade in jewelry and silver is imported from Turkey and Irák.

At first *Pattan*[3] was the capital of the province, next *Champánér* and at the present day, *Aḥmadábád.* The latter is a noble city in a high state of prosperity, situated on the banks of the *Sábarmaṭṭi.* It lies in latitude 25°.[4] For the pleasantness of its climate and its display of the choicest productions of the whole globe it is almost unrivalled. It has two forts, outside of which are 360 quarters of a special kind which they call *Porah,*[5] in each of which all the requisites of a city are to be found. At the present time only 84 of these are flourishing. The city contains 1,000 stone mosques, each having two minarets and rare inscriptions. In the *Rasúlábád Porah* is the tomb of *Sháh Aálam Bokhári.*[6] *Batwah*[7] is a

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[1] See p. 49, (note 2) Vol. II, Book III, and pp. 93—95 of Vol. I, B. I. *Chírah* is a parti-coloured cloth used for turbans. *Jámawár,* is a kind of flowered woollen stuff, well known, *Khárá* an undulated silk cloth.

[2] See p. 110, Vol. I, Book I.

[3] Of successive dynasties of Rájpút kings from 746 to 1194 A. D. *Champáner* was taken by Maḥmúd (Bigárah) of Ahmadábád after a siege, it is said, of 12 years and was made his capital and continued to be that of the Gujarát kings till about 1560 A. D. I. G.

[4] Lat. 23° 1′ 45″ N., long. 72° 38′ 30″ E. The Emperor Aurangzeb had a different opinion of its climate and called it among other abusive epithets, Jahannumábád or the Abode of Hell. See Bayley, p. 91.

[5] A quarter or ward of a town, having its own gateway. The I. G. has *pol* and describes it as a block of houses varying in size from small courts of 5 or 10, to large quarters of the city containing as many as 10,000 inhabitants. The larger blocks are generally crossed by one main streel with a gate at each end and subdivided into smaller blocks each with its separate gate branching off from the chief thoroughfare.

[6] See Vol. I, p. 547 and Bayley's Hist. of Gujarát.

[7] The text has *Patwah,* the variant *Batwah* being relegated to the notes, but the best authorities concur in the latter reading. For Kuṭb-i-Aálam, see Bayley, p. 128, and Briggs' cities of Gujarashtra, p. 292. Regarding the lithoxyle over the tomb, Briggs writes that one of the legends given him concerning it is that Kuṭb-i-Aálam on a journey to his masjid tripped against a stone and picking it up, said, "Can this be stone, wood or iron?" and the combination ensued. A visitor who had preceded Briggs on a visit to this place wrote to him as follows: "The size mentioned by Abul Fazl is correct. The stone is not now on the sepulchre

village 3 *kos* from *Aḥmadábád* where are the tombs of *Ḳuṭb-i-Áálam* father of *Sháh Áálam*, and of other eminent personages. In the vicinity are fine gardens. Over the tomb is suspended a covering of about the measure of a cubit, partly of wood, partly of stone and a part also of iron, regarding which they relate wonderful stories. At a distance of three *kos* is the village of *Sarkhech* (Sarkhej) where repose *Shaikh Aḥmad Khaṭṭú*,[1] *Sulṭán Aḥmad* after whom *Aḥmadábád* is named, and many other princes. Indigo of good quality is here grown and exported to Turkey and other countries.

Twelve *kos* from Aḥmadábád is *Maḥmúdábád* a city founded by *Sulṭán Maḥmúd* in which are beautiful buildings extending to an area of 4 *kos* square. The whole is surrounded by a wall and at every half *kos* is a pleasure house and a preserve in which deer and other kinds of game are at large.

The chief of *Edar* is a *Zamíndár* named *Naráin Dás*, and of such austere life that he first feeds his cattle with corn and then picks up the grains from their dung and makes this his food, a sustenance held in much esteem by the Bráhmans. He is regarded as the head of the *Ráthór* tribe and has a following of 500 horse and 10,000 foot.

The ports of *Ghogah*[2] and *Kambháyat* (Cambay) are included in this *Sarkár*. The latter is a large city where merchants of divers kinds reside and wherein are fine buildings and much merchandise. Vessels sail from and trade to *Ghogah*. The cargoes[3] are put into small ships called *Táwari* which transport them to *Kambháyat*.

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but deposited in the chief Said's house. Great reverence is paid to it and on such occasions as visitors desire to see it, it is produced under a covering of brocade. It appears to be petrified wood, the barky part gives it the appearance of iron oxydised; that portion where it has been chipped by the hand of Akbar when he visited Batwa (according to the Abbot of the community) shews the fibre or vein of the wood; and upon the opposite side, where it seems to have been ground crosswise, it bears the appearance of stone."

[1] See Vol. I, p. 507 and Bayley's Hist. of Gujarát, pp. 90 and 130. A description of these mausoleums will be found in Messrs. Hope and Fergusson's "Archtecture of Ahmedábád." London Murray, 1866. Khattu is one of the towns in the Sarkár of Nágór. Cf. Briggs' cities of Gujarashtra, p. 275.

[2] Commonly *Gogo* in Káthiáwár on the Gulf of Cambay in lat. 21° 39′ 30″ N., long. 72° 21′ E. For its history, see Briggs, "Cities of Gujarashtra," p. 281

[3] A misspelling in a word of the true reading has misled the Editor who has amended conjecturally an incorrect variant The MS. [ش] is correct if a *dál* be substituted for the ultimate *wáo* in بخورو

In *Kari* are fine oxen, a pair being worth 300 rupees, and according to their shapeliness, strength and speed fetching even a larger price.

Jhálwárah[1] was formerly a separate principality containing 1200 villages. Its length is 70 *kos* and its breadth 40. It furnished 10,000 horse and the same number of infantry. Now it possesses but 2,000 horse and 3,000 foot. Its ruler was subject to the king of Gujarát. It formed four divisions, the inhabitants mostly of the *Jhálah* tribe of Rájpúts. At the present day it is accounted a *Parganah* of Aḥmadábád, and its villages and districts are summarized in the following table.

Great Jhálwárah contains *Bírámgáoṇ*[2] residence of the chief, *Halód*, *Badhwán*, *Kóha*, *Darang Darah*,[3] *Bijáná*, *Pátri* which has a salt-pit, *Sahálá*. *Barodah*, *Jhinjhúwárá*, *Sanján*,[4] *Dhúlhar*, *Manḍal*.

Parganahs of *Machhúkhanṭá* contain *Morbi*,[5] *Rámpúr*, *Tankárá*,[6] *Khanjariá*, *Malía*[7], *Kazór*,[8] in the vicinity of which pearls are found, *Dhansar*, *Amról*.

Parganahs of *Jámbúji* contain *Jámbú*. *Límri*, *Siáni*.

Parganahs of *Jómbasi*,[9] chief seat of the *Parmár*[10] tribe contain *Mórbi*, with 36 villages and *Chótilá* with 55[11] villages. Now *Morbi* with 7 districts is included in *Sorath*

Pattan has two forts, one of stone and one of brick. It lies in long 117° 10′, lat 23° 30′.[12] It produces fine oxen that will travel 50 *kos* in half a day. Good cotton cloths are here woven and are taken to distant parts as gifts of value.

Sidhpúr[13] is a town on the Sarsuti and a great place of pilgrimage.

Baṛnagar is a large and ancient city and containing 3000 pagodas, near each of which is a tank; it is chiefly inhabited by Bráhmans.

Chámpánér is a finely situated fort on a crag of great height;[14] the

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[1] Jhaláwár, according to the I. G. in Kathiáwár.

[2] T. Parmgáoṇ.

[3] *Var.* and T. Dángdaṛah.

[4] *Var.* Senjáná, T. Schechána.

[5] *Var.* Morli.

[6] T. Tekára.

[7] T. Málna.

[8] *Var.* Kaṇror, Kasróz, Kírór. T. Garvar.

[9] *Var.* Jambi-Júmsi. Evidently Jámbusar. Lat 22° 3′ 80″ N., long. 72° 51′ 30″ E., in Broach District.

[10] *Var.* Riyár, Rabár. T. Parhar. I. G. *Purmár*. Sometimes written *Pramara* which has been shortened or corrupted into Púar.

[11] According to the I G. 35.

[12] Long. 72° 10′ 30″ E., lat. 93° 51′ 30″ E.

[13] In Baroda State. Lat. 23° 55′ 30″ N., long. 72° 26′ E.

[14] Tieffenthaler states that the fortress on the summit of the hill is called *Pauaghar* and the town at its foot Chámpáner.

approach to it for two *kos* and a half is extremely difficult. Gates have been posted at intervals. At one place a cutting about 60 yards long has been made across which planks are laid which can be removed when necessity arises. Fine fruits abound.

Súrat is a celebrated port. The river *Tapti* runs by it and at a distance of 7 *kos* thence, falls into the sea.

Ránér[1] on the opposite side of the *Tapti* is a port dependent on *Súrat;* it was formerly a large city. The ports of *Khandéwi* and *Balsár* also are a part of the Surat division. Numerous fruits abound especially the pine apple, and oils of all kinds and rare perfumes are obtainable. The followers of Zoroaster coming from Persia, settled here. They follow the teaching of the Zend and the Pázend, and erect funeral structures.[2] Thus through the wide tolerance of His Majesty every sect enjoys freedom. Through the negligence of the ministers of state and the commanders of the frontier provinces, many of these *Sarkárs* are in the possession of European nations, such as *Daman, Sanján,*[3] *Tárápúr, Máhim* and Basé (Bassein) that are both cities and ports.

Bharój (Broach) has a fine fort. The *Narbadah* flows past it in its course to the ocean. It is accounted a maritime town of first rate importance, and the ports of *Káwi, Ghandhár, Bhábhút* and *Bhankórá*[4] are its dependencies.

Near the town of *Hánsót* is a game preserve 8 *kos* in length by 4 in breadth, full of deer and other animals. The cover is rich and fresh with verdure, being situated on the banks of *Narbadah* and is perfectly level.

The *Sarkar* of *Sórath*[5] was an independent territory, having a force of 50,000 cavalry and 100,000 infantry, the ruling tribe being *Ghelót.* Its

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[1] I. G. Rándér, said to have been a place of importance about the beginning of the Christian era when Broach was the chief seat of commerce in Western India.

[2] From the number and antiquity of the Towers of Silence at Broach, the Pársis are supposed to have settled there in the 11th century. I. G.

[3] A small village in Thánà (Tanna) Dist., where the Parsis first landed in India, known to the Portuguese and long after their time as St. John. I. G. The text has بسی after ماهم which is liable to misinterpretation. Bassein is undoubtedly meant as all these places are in or about the Thána Dist. My view is confirmed by Gladwin and Trieff. Bayley (p. 18) makes Basé synonymous with Bassein.

[4] *Var.* Bhakórá. Bhakór. In 1820, according to the I. G. there were 5 seaports, *viz.*, Degam, Tankári, Ghandhar, Dehej, and Broach. Bayley gives *Bhakorah* as a village on the frontier of Gujarát.

[5] The old name for Káthiawár, or Suráshtra, known to the Greeks and Roman under the name of Σαυραρτρήνη, and Prakritised in that of Scraṭh which is to this day the name of a large district 100 miles in length in the south-west. T. G. See also Anc. Geog. Ind., p. 324.

length from the port of *Ghogah* (Gogo) to that of *Arámráe*[1] is 125 *kos;* its breadth from *Sardhár* to the seaport of *Diu*, 72 *kos.* On the east it is bounded by *Ahmadábád;* on the north by the State of Kachh (Cutch); on the south and west by the (Indian) Ocean. Its climate is healthy, its fruits and flowers numerous and grapes and melons grow here. This territory is divided into 9 districts each inhabited by a different tribe, as follows:—

Parganahs of new Sorath.

Júnahgarh with suburban district, *Sultánpúr, Barwa,*[2] *Hánsáwar, Chaura Rámpúr, Kandólná,*[3] *Hast Jati,*[4] *Und,*[5] *Bagsará, Mahandrdá,*[6] *Bhántrór,*[7] and others.

Parganahs of old Sórath, called Nághar.[8]

Pattan Somnáth, Aunah, Delwárah, Manglór, Korinár, Múl Mahádeo, Chórwár, Diu, &c.

Parganahs of Gohelwárah.

Láthi, Lúliyánah,[9] *Bhímpúr,*[10] *Jasdhón,*[11] *Mándwi, Birái,*[12] *Sehór.*

Parganahs of Wálák.[13]

Mohwah, Talájá, Pálitánah, &c.

Parganahs of Bádhélah.

Jagat (called Dwárká), *Arámráe, Dhárhi.*[14]

Parganahs of Barrá. (Berda?)

Barrá, Gúmli,[15] &c.

Parganahs of the Bághélah[16] *tribe.*

Sordhár, Gondhal (Gondal I. G.), *Ráyet, Dhának,* &c.

Parganahs of the Wáji in the uncultivated tracts.

Jhánjhmér.

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[1] T. Rámrá. Bayley places it 10 *kos* from *Jagat* under the name of Arámah with several variant spellings, p. 196. I find no mention of Sardhár in the maps nor in Bayley. If the Dhár frontier is meant it must have been much more extended than it is at present.

[2] *Var.* Sarwa.

[3] *Var.* Kandolhá.

[4] *Var.* Jagi, Cháni.

[5] *Var.* Unah. T. Adand: probably Unah which Bayley places near Diu.

[6] *Var.* Mahadra. T. Mahandra.

[7] *Var.* Banaróz. T. Bananrór.

[8] *Var.* and T. Bákhar.

[9] T. Bauliana.

[10] *Var.* and T. Bhimran.

[11] I. G. Jasdán.

[12] T. Saraí.

[13] I. G. Wala.

[14] A note suggests, Sankúdhár. Perhaps Dhari.

[15] So the text, following, as a note says, the maps, but MSS. have Bámli. I. G. Ghumli.

[16] The I. G. (I. 550) calls this clan Wághélá a tribe of Rájpúts, a remnant of the Solánki race who fled from Anhilwárah when that kingdom was destroyed by by Alá u'd dín in A. D. 1297.

Parganahs of the Timbél tribe.

Not assigned in any of the MSS.

The first district known as New *Sorath* had remained unexplored on account of the impenetrable nature of the forests and the intricate windings of the mountains. A recluse by chance found his way into it and through him a knowledge of it was gained. Here is the celebrated stone fortress of *Júnahgarh* which Sultán Máhmúd,[1] I, captured by force of arms and at the foot of it built another fort of stone. At a distance of 8 *kos* is the fort of *Ósam*[2] on the summit of a hill; it has now fallen into decay, but is worthy of restoration. There is also another stronghold on the summit of the hill of *Girnál* in which are many springs, a place of worship of the *Jains*. Adjacent is the port of *Kondi Koliyát*,[3] which derives its name from two villages at a distance of one *kos* from it. In the rear of *Júnahgarh* is an island called *Siálkokah*[4] 4 *kos* in length by 4 in breadth, adjacent to which is a forest,[5] 3 *kos* square, where wild fruits grow and where there is a settlement of *Kólis*. This tract is called *Gir*. Near the village of *Túnkágósha*,[6] the river *Bhádar* falls into ocean. Its fish are so delicate that they melt when exposed to the sun. Good camels are here obtainable and a breed of horses somewhat larger than the *Gút* (Gúnth).[7]

In the second district is *Pattan*, a city on the seashore possessing a stone fort. This they call *Pattan Somnáth*. It is both a capacious harbour and a town having nine[1] stone towers on the plain, within an area of

[1] Bígarah of Gujarát. One derivation of this name is its supposed meaning of two forts (garh) because Maḥmúd's army conquered on one day Chámpáner and Júnahgarh, Vol. I, p. 506, n. According to T. Júnahgarh signifies the ancient fort, because it was long concealed in the dense forest and discovered by a wood cutter. The legend runs that 1500 years elapsed from its discovery to the time of Mándalik from whom Maḥmád wrested the fortress. See Bayley's Hist. of Gujarát, pp. 161—182, for the derivation of the name.

[2] *Var* and G. *Adham*. T. has both names. The I. G. gives the name to a hill near Girnál.

[3] *Var.* and G. Kondi or Gondilakiyát.

[4] T. Sialgoga.

[5] T. calls this forest Navanagor; Bernoulli suggests that it belongs to Navanagar. The latter is a State on the S. shore of the Gulf of Cutch.

[6] A note says *Tunkragosá*, in the maps. There are two rivers of the name of Bhádar; one rises in the Mándav hills and flowing S. W. falls into the sea at Nawi-Bandar afters a course of 115 miles. Another from the same hills, flowing E. falls into the Gulf of Cambay. The Kólís (or Coolies of Rennel and Coulis of M. Anquetil) are a predatory tribe and their distribution is not confined to a single province. They were spread over the country between Cambay and Ahmadábád and the well-wooded country afforded them a refuge from attack.

[7] See Vol. I, p 133.

[1] Gladwin has turned those words into a name which mistranslation I notice as it has been adopted by Count von Noer in his monograph on Akbar, p. 98. (Mrs. Beveridge's Transl.) The Diwán of Junagarh, Haridás Viharidás, has cour-

three *kos* on the sea shore. Good swords are made here, there being a well in the vicinity the water of which gives them a keen edge.

The ports of *Manglor*,[2] *Diu Purbandar*, *Kórinár*, *Aḥmadpúr* and *Muzaffarábád* are about this coast. A spring of the Sarsuti (Saraswati[3]) rises near *Somnáth*. The Brahminical shrines are numerous, but among these *Somnáth*, *Paránchi*, and *Korinár* are accounted among the most sacred. Between the rivers *Haran* and *Sarsuti* about 4,000 years ago, 560,000,000 of the *Yadu* race while engaged in sport and merriment, fell to fighting and all of them perished in that field of death, and wonderful are the legends that they relate.[4] Two and a half *kos* from *Paṭṭan Somnáth* is *Bhál ka Tírath*[5] (or the shrine of the Arrow). In this place an arrow struck Sri Kishn and buried itself under a *pipal* tree on the banks of the *Sarsuti*. This they call *Pípal sir*, and both these spots are held in great veneration. An extraordinary event occurs at the town of *Múl Mahódeo* where there is a temple dedicated to S'iva. Every year on a certain day before the rainy season, a bird called *Mukh*[6] appears. It is somewhat smaller than pigeon, with a coarser beak and pied in colour. It alights

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teously given me the benefit of his local knowledge. The new temple and the ruins of the old are within the fort which was inhabited chiefly by the attendants of the shrine, the population living in the environs forming the town. Pattan is said to have had three walls and hence named *Trigaḍhi*. The length of the present walls covers nearly two miles. The fort had or has 10 towers or bastions of which 8 are existing and two are in ruins.

[2] The I. G. gives Mangrol. The text. unites Diu and Purbandar (elsewhere Porbandar) in one name, as Somnáth is called Deo Pattan, but it is probable that the port of Diu was intended by Abul Fazl.

[3] This river rises in Mount Abu and enters the Runn of Cutch, though a part of its course near Sidhpur and Patan towns, is said to be subterranean. If the sacred river of the Punjab that rises in the Sirmúr hills be intended, this stream after its junction with the Ghaggar, is said in ancient times to have flowed through Rájputāna into the Indus. Its reputation as the Arethusa of the Hindus, will account for its appearance wherever the sanctity of a shrine requires it.

[4] Wonderful, indeed, if they can beat this.

[5] Apparently the *Bhát Kund* of the I. G. Yudhisthira after the slaughter of the 56 tribes of the Yadu race on the field of Kurukshetra and the death of Duryodhana, in grief at the loss of so many kinsmen, placed Parikshita on the throne of Indraprastha, and retired with Krishna and Baldeo to Dwarka. They were attacked by the Bhils and Krishna was slain. Baldeo founded the city of Patalibotra or Patna.

[6] Or *Makh*. In a work called Ḥaḳikat-i-Hindustán, the word is *Sahh* or *Sukh*. G. has *Beekh*, but much of this narrative he has misunderstood. The name however, is of minor importance; the loss of the species must to the naturalist, be a regret, to the meteorological Department, a calamity. See Bayley, p. 197, who records this event and places it in the village of Madhópúr.

on the temple, disports itself for a while, and then rolls over and dies. On this day, the people of the city assemble and burn various kinds of perfume and from the proportions of black and white in the plumage of the bird, they calculate the extent of the coming rainfall, the black portending rain, the white, drought. In this tract, there are three crops of *jowár* annually. At *Unah* there are two reservoirs, one of which is called *Jamnah*, the other *Gangah*. The water bubbles up and forms a stream and the fish of these two springs have three eyes, the third eye being in the forehead.

Between *Manglór* and *Chúráwár* is a tract into which the sea enters. On a certain day of the year the water is sweet. It is related that in ancient times a certain person was in need of Ganges water. A recluse made a sign to the expanse and sweet water came forth. Ever since, upon that day this wonder is repeated to the astonishment of all.

In both of these districts the *Ghelót* tribe of Rájpúts prevail and the ruling power in this country is in their hands. At the present time the force (of the first district) consists of 1,000 horse and 2,000 foot. There is also a settlement of Ahírs called *Bábriyas.*[1] The force (of the second district) is 2,000 horse and 3,000 foot.

In the third district at the foot of the *Satrúnjah* (Satrunjaya) hill,[2] is a large fort and on its summit, the fort of *Pálithánah.* Though in ruins, it deserves restoration. It is in great veneration with the *Jains.*[3] The port of *Ghogah* (Gogo) is a dependency of this district. The island of *Biram* (Perim) was formerly the residence of the governor; it is 9 *kos* square and is a low rocky island in the midst of the sea. The *Zamíndár* is of the *Gohel*[4] tribe. This district possesses 2,000 horse and 4,000 foot.

In the fourth district, are the ports of *Mohwah*[5] and *Talájá*, inhabited by the *Wali* clan. The local force consists of 300 and 500 foot.

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[1] The name of one of the old territorial *prants* or district into which Káthiawár was divided, was called Bábriawár a hilly tract on the S. S.

[2] The hill is sacred to Adináth the deified priest of the Jains. The description of Pálitána in the I. G. taken from Mr. Burgess' "Notes of a visit to Satrunjaya Hill," gives an interesting sketch of this temple hill. Perim (the Baiones of the Periplus) is in the Gulf of Cambay, 8 miles S. of Gogo.

[3] Gladwin has misunderstood this passage and misled Genl. Cunningham into reading this and the preceding word into the name of a town, Maabidcheen.

[4] The Gohels came from the north in the 13th century, and retreating before the tide of Muhammadan conquest conquered for themselves new seats in the decadence of Anhilwára. They are now in E. Káthiawár.

[5] I. G. Mowa. S. E. of Kathiawár. Lat. 21° 3′ N., long. 71° 43′ E. Talájá, Lat. 21° 21′ 15″ N., long. 72° 4′ 30″ E. The I. G. mentions the Wális as one of

In the fifth district is *Jagat*, called also *Dwárká*. *Sri Krishn* came hither from Mathura (Muttra) and here died. It is a great Brahminical place of worship. The island of *Sankúdhár*[1] 4 *kos* square is reckoned within this district. Near *Árámráe* is an island 70 *kos* in length and breadth. An area of half a *kos* of this land is for the most part stony and if an excavation is made salt-water pours in on all sides. *Malik Ayáz*,[2] *Kháṣ Khel*, of Sulṭán Maḥmúd I of Gujerát, had, one-fourth of it dug up. The port of *Áramráe* is superior to most of its class. The inhabitants are of the *Báḍhêl* tribe. It musters 1,000 horse and 2,000 foot.

In the sixth district *Barṛa*,[3] the country is so hilly, the forests so impenetrable and the defiles so extensive that it is impassable for troops. The *Jaitwah* clan inhabit it. It furnishes 1,000 horse and 2,000 foot.

In the seventh district are the *Baghélahs*. It furnishes 200 horse and the same number of foot. The *Káṭhis*[4] are numerous in this tract; they are of the *Ahír* cast and are skilful in the management of horses. The military force is 6,000 cavalry and 6,000 infantry. They are said by some to be of Arabian origin. Cunning but hospitable, they will eat of the food of people of every caste, and are a handsome race. When any *Jaghírdar* comes amongst them they make it a condition that there shall be no account taken of the incontinence of any of their people. In the vicinity of the *Káṭhis* on the banks of the river *Dónḍi*, there is a sept of *Ahírs*

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four old races now existing as proprietors of the soil; the other three being the Jaitwas, Churásamas, and the Solankis.

[1] Now called Beyt, in the Gulf of Cutch.

[2] See Bayley's Hist. of Gujarát, p. 233 et seq. Khás Khel represents the position of a royal equerry combined with high command. Ferishta calls him the غلام خاص or confidential attendant of Maḥmúd. He was the premier noble (Amír u'l Umará) and commander in chief of the army, fought and defeated the Portuguese fleet at Chaul and sank the admiral's flagship valued at a *krór* of rupees. (A. H. 913—A. D. 1507) Vol. II., p. 204. The family title of the Gáckwár is at the present time "Sena Khás Khel Shamshèr Bahádur."

[3] I have no doubt that this is Bardá (or Jaitwár) of the I. G.; a division of Káthiawár lying between 21° 11′ and 21° 57′ N. lat., and 69° 30′ and 70° 7′ E. long., bounded N. and N.-E. by Hallár: E. by Sorath, and S.-W. by Arabian Sea. The Barda hills are from 12 to 18 miles distant from the coast and formed a favourite refuge for outlaws.

[4] The name of Káthiawár, formerly given to a tract to the E. of the centre of the peninsula; from having been overrun by the Káthis who entered from Cutch in the 13th and 14th centuries, it was extended to the whole country by the Mahrattas who had come into contact with them in their forays.

called *Poréchas.*[1] Their force is 3,000 horse and the same number of foot. They are perpetually at feud with the *Jáms.*[2]

In the eighth district Jhánjhmér is a maritime port. The *Wáji*[3] tribe prevail. There are 200 horse and 2,000 foot.

In the ninth district is the Chúran tribe. Mahadeva formed a man from the sweat of his brow and gave him the charge of his own bull.[4] He spoke in rhythmic sentences and sang the divine praises and revealed the past and the future. His descendants are known by his name. They chiefly recite panegyrics and genealogies and in battle chant deeds of valour and animate the warriors and some of them reveal future events.[5] There are few of the nobles of Hindustán who have not some of these in their retinue. This district furnishes 500 horse and 4,000 foot. The tribe called *Bháṭ* resemble this caste in their panegyrics, their powers, their battle-chants, and genealogical recitations, and although in some of these respects they surpass them yet the *Chárans* are better swordsmen. Some pretend that the *Chárans* were called into life by the mere volition of the divinity, and the *Bháṭs* from *Mahádeva.*[6]

Between *Jháláwárah* in the *Sarkár* of *Aḥmadábád*, and *Paṭṭan* and *Sórath* is a low-lying tract, 90 *kos* in length by 7 to 30 in breadth, called the *Ran*[7] (the Runn). Before the rainy season, the sea rises and covers this area and falls as the rains cease. A considerable part dries up and is covered with salt, the duties of which are collected in the *parganah* of *Jháláwárah*. *Aḥmadábád* lies to the east of this tract. On the west is a

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1 *Var.* Porejah. Porbachha.

2 The Járeja Rájpúts, to which branch the Rao of Cutch belongs, are descended from the Súmma (Sama?) tribe and came originally from the north. They are said to have emigrated from Sind about the 15th century under the leadership of Jám Lákha, son of Jára from whom the tribe derive their name. Till 1540 the Jáms ruled over Cutch in three branches. About that year Khengár succeeded in making himself head of the tribe and master of the province. His uncle Jám Ráwal fled to Káthiawár and founded the present reigning house of Nawanagar, the rulers of which are still called Jáms. See Jám under the account of Sind.

3 *Var.* Wachi.

4 According to the S. ul M. "of the bull he rode."

5 The text has a misprint of عیب for غیب.

6 The S. ul M. "from the sweat of the forehead of Mahádeva."

7 The word in Hindi signifies a waste or wilderness. There are two, the northern or larger Runn, 160 by 80 miles has an area of about 7,000 square miles The eastern or smaller Runn, 70 miles, from E. to W. covers an area of 2,000 square miles. Except a stray bird, a herd of wild asses, or an occasional caravan, no sign of life breaks the desert loneliness. I. G.

large separate territory called *Kachchh* (Cutch) 250 *kos* in length by 100 *kos* in breadth. *Sind* lies to the west of Cutch. The physical aspect of the country is barren and sandy. There is an excellent breed of horses believed to be of Arabian race, and there are good camels and goats. The chief of this country is of the *Yadu*[1] race and his tribe is now known as *Járéjas*. The military force of this clan is 10,000 cavalry and 50,000 infantry. The men are handsome, tall in stature and wear long beards. The residence of the chief is *Bhuj*, which has two strong forts *Jhárah* and *Kantkót*. On the Gujarát side towards the south is a *Zamindár* of note whom they call *Jám*, a relative of the ruler of the above-mentioned state. Sixty years ago, Jám Ráwal, after a war of two months, was driven out of the country, and settled in *Sórath* between the territories of the *Jaitwah*, *Bádhel*, *Cháran*, and *Túmbel* tribes. He possessed himself of other parts and founded the city of *Nawanagar* and his country received the name of *Little Cutch*. *Sattarsál* the present Rájah, is his grandson. There are many towns and the agricultural area is extensive. The residence of the chief is at *Nawanagar* and his force consists of 7,000 cavalry and 8,000 infantry. The camels and goats are of good breeds. For a considerable period the prime ministers of these two states have been of the Muhammadan religion.

In the vicinity of *Mórá* and *Mangréj* is a state called *Pal*[2] through which runs the river *Mahendri* towards the Gujarát side. It has a separate

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[1] The lunar race established by the Scythian Budh, expanded into fifty-six branches and filled nearly the whole of northern India. Yadu 4th in descent from Budh gave his name to the royal line which closed in Krishna and Balráma. While the solar race was confined to a narrow strip of land between the mountains and the Ganges, the Yadus had spread over the whole country. Yadu, says Elliot, (Races of the N.-W. P., Vol. I, 128) is the patronymic of all the descendants of Buddha, the ancestor of the Lunar race, of which the Bhatti and the Járéja are now the most conspicuous, but the title of *Jádon* is now exclusively applied to that tribe which appears never to have strayed far from the limits of the ancient Suraseni, and we consequently find them in large numbers in that neighbourhood. The tract south of the Chambal called after them Yaduvati is in the possession of the Gwalior Mahrattas and the state of Kirauli on the Chambal is now their chief independent possession.

[2] Pák in the text, with the emendation Pál by the Editor. There are two of the name, one within Máhi Kánta on its N. E. frontier. The other one of the petty states in Hallár, Kathiawár. The former must here be meant, as Dúngarpúr lies in lat. 23° 52′ N., long. 73° 49′ E. It is now a separate native state. The early history of the ruling family

ruler who resides at *Dúngarpúr*. On the Málwah side is Bánswálah (Bánswára) and that too has a separate chief. Each of them has a force of 5,000 horse and 10,000 foot, and both are of the *Sesódiah* clan. The rulers were of the Báná's family, but for some time past it has been otherwise.

Adjoining the *Sarkár* of Paṭṭan is a state, the chief town of which is *Siróhi* and which possesses a force of 2,000 horse and 5,000 foot. On the summit of a hill is the strong fortress of *Abúgaṛh* (Mount *Ábu*) about which are 12 flourishing villages. Pasturage is plentiful.

There is also a territory having *Naẓarbár*[1] on the east, *Mandú* on the north, *Nadót* on the south and Chámpáner on the west. Its length is 60 *kos*, and its breadth 40. The chief is a Chauhán and his residence is the town of *Áli Mohán*. Wild elephants are numerous. The force consists of 600 horse and 15,000 foot.

Between *Surat* and Naẓarbár is a mountainous but flourishing tract called *Baglánah*, the chief of which is a *Raṭhor*, commanding 3,000 cavalry and 10,000 infantry. Fine peaches, apples, grapes, pineapples, pomegranates, and oranges grow here. It possesses seven remarkable forts, among which are *Mulér*[2] and Salér.

Between the *Sarkárs* of *Nádót* (Nandód), and Naẓarbár is a hilly district 60 *kos* in length by 40 in breadth, which the *Gohel* tribe of Rájpúts inhabit. At the present day a Bráhman named *Tewári* has the management of affairs, the titular Rajah being of no account. He resides at *Rájpíplah*[3] or *Khúlú*, and has a force of 3,000 horse and 7,000 foot. The

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is not known with certainty; they paid tribute to the Mughal Empire and did military service, and on the fall of the Empire became tributary to the Mahrattas. I. G. The name *Pál* says Bayley, seems to have been given to a congeries of petty hill states of which the rulers were Hindús. They appear to have included Dungárpúr, Bijanagar and others.

[1] See demarcations of Súbah of Málwah and the list of Sarkárs of that province. Nádot, is no doubt Nandod of the I. G. capital of the Rájpípla State. Lat. 21° 54′ N., long. 73° 34′ E. These points of the compass would be true to a spectator looking towards Mandu with Nádót in his rear. Nadarbar would then lie E. and Chámpáner W. In Bayley's map, Allee (*sic*) and Mohun are two distinct towns but adjacent. The *isáfats* of the text imply an impossible location and must be omitted.

[2] Both these lie in the Navasari (Nosari) district of the Baroda territory, the latter in the S. E. corner. Muler is Mulher in I. G. and Mooleir in Bayley. Sengarh and Rupgarh are two other forts. The former 43 miles E. of Surat, and Rupgarh 10 miles S. of Songarh. The hills must refer to the Rájpipla range, there being no other in the whole territory.

[3] Rájpipla is now a native state within the Agency of Rewa Kántha, lying

water of this tract is very unwholesome. Rice and honey of the finest are here produced.

This *Súbah* embraces 9 *Sarkárs* and 198 *parganahs*, of which 18 are ports. The revenue is 43 *krors*, 68 *lakhs*, 22,301 *dáms* (Rs. 10,920,557-8-0) and one *lakh*, 62,028¾ *Maḥmúdis*[1] as port dues.

The measured land (except Soraṭh which is paid in money by estimate) is 1 *kror*, 69 *lakhs*, 36,377 *bíghas*, 8 *biswas*, out of which 4 *lakhs*, 20,274 *dáms* are *Suyúrghál*. The local force is 12,440 cavalry, and 61,100 infantry.

Sarkár of Aḥmadábád.

Containing 28 *Mahals*. 8,024,153 *Bíghas*. Revenue 208,306,994 *Dáms*. *Suyúrghál* 6,511,441 *Dáms*. Castes various. Cavalry 4,120. Infantry 20,500.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
City of Aḥmadábád, ...	......	15,000,073	144,680	100	300	
Suburb. dist. of Ahmedábád,	370,087	23,999,371	4201,783	...	...	
Arharmátar, on the river Baroli,[2]	145,384	9,662,754	160,938	100	200	Chauhán.
Aḥmadnagar has a stone fort faced with *chunam*, ...	54,370	1,770,912	50,774	500	5,000	Solanki.
Edar, (revenue by estimate of crops), ...	......	1,616,000	......	1000	5,000	Garásiah[3] Rájpút.

within lat. 21° 23′ and 21° 59′ N., and between long. 73° 5′ and 74° E. The capital is Nandod on the river Karjan. It is bounded on the N. by the Narbada, on the E. by the Mehwási estates in Khandesh, on the S. by Baroda and Surat, and on the W. by Broach. Three-fourths of the State are occupied by a continuation of the Sátpura range known as the Rájpípla hills.

[1] Mr. E. Thomas (Numismatic Chronicle, Vol. III, 3rd series) quotes Sir T. Herbert as saying about 1676 A. D. "A mahmúdi is twelve pence, a rupee two shillings and three pence." See Bayley's History of Gujarát, p. 16. The relative value of coin varied according to time and locality. The Changezi Mahmúdi is variously at half and two-thirds of a rupee and at half a crown, French money. *Ibid*, pp. 12 and 16.

[2] T. Barón. *Var.* Barmali. Naráni.

[3] The Rájpúts are here divided into two classes. (1) Garásiahs or land-owners (see Bayley's History of Gujarát, p. 98, for the derivation of this term), and (2) Cultivators. The former live a life of idleness on their lands and are greatly given to opium. I. G.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Bhíl, ...	376,675	6,988,920	......	100	200	Bhódia.[1]
Bárah Sewah, ...	84,960	2,814,124	5,608	50	100	Rájpút, Lodiah.[2]
Bírpúr, has a stone fort on the Mahendri, ...	172,385	1,778,300	......	300	600	Rájpút, Kharbá and Bonah.[3]
Paplód,[4]	39,930	1,493,249	......	50	100	Rájpút.
Paránti, (Parántij of I. G.?),	159,278	2,076,574	......	100	200	O'l.
Bandar Solah, (revenue in money), ...	......	600,000	......	...	...	
Patlád, ...	......	771,960	128,990	...	...	
Thámanah, (rev. in money),	......	600,000	......	...	...	
Jhálabárhá, has a brick fort, somewhat dilapidated; saltpetre obtained here, ...	43,283	34,908,220	282,860	200	10,000	Koli.
Jháláwárah, has a fort of stone lime, ...	579,877	4,825,392	5,627	50	200	Jháláwár.
Dholkah the Sábarmati flows adjacent, ...	834,606	1,650,000	188,160	50	100	Ponwár.
Dhandhók, has a masonry fort of *chunam*, ...	403,523	113077044[5]	......	500	4,000	Do.
Sirnál, ...	80,646	2,528,632	......	100	300	Garásiah, Mehtar.
Kari, ...	936,837	30,125,788[6]	394,963	300	1,000	O'l, &c.
Kambháyat, ...	336,818	22,147,986	160,405	100	200	Rájpút, Bárah.
K-ranj,[7] a masonry fort of *chunam*, ...	......	30,125,778	27,309	100	500	Koli.
Mandah, ...	......	22,147,973	301,320	50	500	Do.
Morásah, has a brick fort, ...	507,370	423,510	16,062	100	200	Do.
Maḥmúdábád, has a temple to Mahádeva,... ...	45,590	1,748,090	120,088	...	...	Chauhán.
Masʿúdábád, has a brick fort, ...	218,805	1,400,000	......	...	...	O'l.[8]
Mangréj, has a masonry fort of *chunam*, ...	76,629	121,762	......	100	300	Chauhán.
Nariád, ...	202,062	8,103,098	49,478	entered under Sirnál.		Garásiah.
Harsór, ...	200,027	752,202	......	20	100	Koli.

[1] *Var.* Bhodma. Yahudia.

[2] Dodiah, Dádwiah.

[3] *Var.* Kariadewar, and two other names illegible from having no vowel points.

[4] T. Pilod. G. Beelowd.

[5] G. has 11 million.

[6] *Var.* 20,081,106, 30,125,987.

[7] *Var.* Kapranj. Kíranj. G. Kerneej.

[8] *Var.* Koli.

Sarkár of Paṭṭan, north.

Containing 16 *Mahals.* 38,500,015 *Bíghas.* Revenue 600,325, 099*Dáms.* *Suyúrghál,* 210,627 *Dáms.* Castes various. Cavalry 715. Infantry 6,000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	
Paṭṭan, has two forts, ...	......	957,462	143,862	150	3,000	Rájpút, Koli, Kumbi.
Bijápúr, ...	290,554	6,001,832	2,332	200	500	Koli.
Pálhanpúr, ...	......	528,611	3600000[1]	50	500	Do.
Baḍnagar, has a stone fort,	37,600-13	1,844,324	1,749	under Bijapur.		Do.
Bísalnagar, ...	13,281	674,348	......	20	100	Rájpút, Jádún.
Tehrár, has a brick fort, ...	240,062-11	4,000,000	......	50	200	Rájpút, Bárhah.
Tahrwárah, do. ...	294,516-17	2,130,000	.....	50	1,000	Koli.
Suburb. dist. of Paṭṭan, ...	1,478,750	20,054,045	862,104	under Paṭṭan.		
Rádhan, has a brick fort, ...	257,709-6	4,000,000	......	100	200	Koli.
Sami, has a shrine much venerated in Hindustan,...	107,298[2]	1,266,998	......	20	100	Do.
Satalpúr, ...	34,267	287,340	......	...	...	
Khérálú, ...	101,946-17	4,000,000	......	...	...	
Kákréji, ...	112,338	1,312,590	......	under Tehrár.		Koli.
Mónjpúr, ...	51,814-11	909,630	......	25	100	Do.
Morwárah, ...	47,777	320,030	......	...	200	Do.
Wisah, (Disah?) has a brick fort, ...	288,270	1,600,000	......	50	200	Do.

Sarkár of Nádót. (Nandod)—north.

Containing 12 *Mahals.* 541,817 *Bíghas.* 16 *Biswas.* Revenue 8,797,596 *Dáms.* *Suyúryhál* 11,328 *Dáms.*

	Bíghas Biswas.	Revenue D.		Bíghas Biswas.	Revenue D.
Amróli, ...	15,548-16	143,620	Jamúngáon, ...	21,444	412,093
Audhá, ...	4,290	17,076	Kahár,[3] ...	14,903	80,308
Basrái, (*Suyúrghál* 11,328), ...	153,696	2,061,368	Marghadrah, ...	15,028	62,328
Badál, ...	40,663	272,645	Mándan, ...	5,402	16,000
Talkwárah, ...	55,859	1,595,525	Nádót with suburb. dist., ...	128,021	3,929,330
Tahwá, ...	73,263	165,500	Natrang, ...	15,188	40,798

[1] So the MSS., but I apprehend these figures should be reversed, the larger coming under revenue, as G. has it.

[2] Initial figure omitted or the series has been by an error reversed. The entry of lands in Col. I. under Kherálú is doubtful through a press error.

[3] *Var.* T. and G. Kear, Kyár.

Sarkár of Baroda, south.

Containing 4 *Mahasl.* 922,212 *Bíghas.* Revenue 41,145,895 *Dáms.* *Suyúrghal* 388,358 *Dáms.* Castes various. Cavalry 900. Infantry 5,800.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Baroda with sub. dist. has a brick fort, ...	500,920	20,403,485	......	200	400	Ponwár, &c. Rájpút.
Baháddúrpúr, has a brick fort	1,680,950	6,243,280	......	500	5,000	Rájpút.
Dabhói, has a stone fort, ...	167,090	6,252,550	4,562	500	500	Rájpút Bahráh.
Sénór, the Narbada, in its course from the north, passes under the town, ...	148,150	5,746,580	......	500	5,000	Rájpút, (following name illegible).

Sarkár of Bahroch (Broach), south.

Containing 14 *Mahals.* 349,771 *Bighas.* Revenue 21.845,663 *Dáms.* *Suyúrghal* 141,820 *Dáms.* Castes various. Cavalry 990. Infantry 8,600.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
O'rpár, ...	186,420	1,655,877	......	...	...	
Aklésar, ...	138,376	558,010	......	...	...	
Atlésar, ...	90,333	307,737	......	50	200	Gwáliá.
Broach, has a brick fort, on the Narbada; here is a Hindu shrine, ...	64,660	456,230	......	500	5,000	Rájpút.
Tarkésar, ...	8,752	5,651	......	...	...	
Chharmandwi, ...	44,821	122,795	......	...	...	
Suburban dist. of Broach, ...	52,975	7,022,690	64,510	...	...	
Dahej Bárhá, ...	42,664	1,174,540	......	...	...	
Kádi (Káwi[1]), ...	177,939	4,275,000	12,650	20	300	Rájpút Barhah.
Kalah, ...	15,181	353,670	......	...	300	Rájpút Garásiah.
Gandhár, a port frequented by vessels, ...	......	240,000	......	...	...	

[1] This suggestion is by the Editor, but the I. G. has Kadi, with Kari in brackets as representing the proper orthography. Lat 23° 17′ N., long. 72° 21′ 30″ E.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Lorakh,[1] on the seashore, ...	81,760	1,277,250	......	...	...	
Makbúlábád, on the seashore. Salt here obtained, ...	81,750	1,912,040	......	20	100	Rájpút, Musalmán.
Hánsót, one of the ports of this district, ...	77,560	2,439,158	......	400	3,000	Rájpút Bághelah.

Sarkár of Chámpanér.

Containing 9 *Mahals*. 80,337 *Bíghas*. 11 *Biswas*. Revenue 15,009,884 *Dáms*. *Suyúrghál* 173,730 *Dáms*. Castes various. Cavalry 550. Infantry 1,600.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Arwárah, ...	19,129	48,209	......	...	...	
Chámpánér, with sub. dist. has two stone forts, one on a hill called Páwah, and the second at its foot,	159,590	1,429,649	173,730	500	1,000	
Chandáwárah, ...	27,320-8	21,530	......	...	...	
Chaurási, ...	107,714	2,215,275	......	...	...	
Dhód has a stone fort, ...	68,249	1,283,300	......	...	...	
Dhól, ...	82,014	172,992	......	...	...	
Diláwarah, ...	18,129	48,628	......	...	...	
Sonkhérah, ...	240,318	2,999,696	......	...	...	
Sánwés, has a stong stone fort, ...	120,391-1	2,300,000	......	50	100	Rájpút.

Sarkár of Súrat.

Containing 31 *Mahals*. 1,312,815 *Bíghas*. 16 *Biswas*. Revenue 19,035,180 *Dáms*. *Suyúrghál* 182 370 *Dáms*. Castes various. Cavalry 2,000. Infantry 5500.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Anáwal, has a stone fort, ...	9,581	424,355	......	...	...	
Párchól, ...	56,920	1,508,000	......	...	...	

[1] *Var.* and G. Norak. Noorek. T. Gork.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Balsár, on the sea, ...	74,702	1,281,420	19,785	100	500	
Balésar, ...	86,400	1,016,045	15,035	...	...	
Beáwarah, has a stone fort near the Tapti, ...	53,659	554,320	......	2000	5,000	Rájpút.
Balwárah, has a stone fort, and a shrine with a hot spring, ...	41,650	478,620	......	...	...	
Bhésrót, ...	21,170	425,055	......	...	...	
Párnér, ...	54,460	277,475	......	...	...	
Bhútsar, ...	12,075	146,230	......	...	...	
Bálór, ...	21,435	592,180	......	...	...	
Téläri, ...	35,091	917,890	90,985	...	...	
Témbá, ...	51,029-19	263,890	2,040	...	...	
Chikhli, on the sea, has an iron mine, ...	387,618	389,320	......	...	...	
Dhamóri, on the river Timi ?[1] (Kím ?), ...	40,994-19	767,520	......	...	...	
Ránér (Randér), ...	5,523	63,692	13,092	...	...	
Surat with suburb. dist. has a stone fort, ...	50,738	5,530,145[2]	......	...	...	
Supá, ...	37,594	73,151	8,720	...	...	
Sarbhún, ...	64,127-18	601,257	......	...	...	
Khóblóri, ...	4,024	26,760	......	...	...	
Ghandéwi, ...	4,524	835,330	4,310	...	...	
Kharka, on the Tími,[3] ...	42,019	629,310	......	...	...	
Karódah, ...	300,70[4]	383,240	24,520	...	...	
Kámrèj, ...	68,044	328,205	......	...	...	
Kós has a stone fort, ...	9,771	228,390	......	...	...	
Lohári, ...	5,928	85,260	......	...	...	
Maráwali, (Maróli) on the sea, ...	17,044	370,410	......	...	...	
Mahwah, (Mowa ?) on the sea,	15,016	100,290	......	...	...	
Nárnóli, ...	1,629	65,220	......	...	...	
Nawasári, (Nósari), with a manufactory of perfumed oil, found nowhere else,	17,353	297,720	......	...	...	
Nariád, on the sea, ...	7,290	130,700	......	...	...	

Sarkár of Godhrá.

Containing 12 *Mahals.* 535,255 *Bighas.* Revenue 3,418,624 *Dáms.* Castes various. Cavalry 1,000. Infantry 5,000.

	Bíghas Biswas.	Revenue D.		Bíghas Biswas.	Revenue D.
Audhá, ...	17,877	184,935	Bera,[5] ...	37,318	257,202
Atlawárah, ...	46,704	63,460	Jadnagar, ...	46,696	120,660

[1] T. Dehor sur le Tapti.

[2] From Sáir Jahát duties, see p. 58. Vol. II.

[3] *Var.* and T. Tapti.

[4] *Var.* in these two columns, 68,544 and 328,205 respectively.

[5] Doubtful, there being no vowel points. Note suggests Babra or Bhabra.

	Bíghas Biswas	Revenue D.		Bíghas Biswas.	Revenue D.
Jhálód, ...	92,405	794,654	Kóhánah, ...	20,858	785,360
Dhánbód,[1] ...	17,082		Mirál, ...	46,755	525,975
Sehra, ...	35,702	146,392	Mahadwárah, ...	19,258	18,026
Gódhra with sub. dist., ...	150,250	785,660			

Sarkár of Sórath.

Containing 12 *Mahals*, of which 13 are ports. Revenue 63,437,366 *Dáms*. Cavalry 17,000. Infantry 365,000.

	Revenue D.		Revenue D.
Aunah, ...	7,630,388	Jasdhon (Jasdán I. G.), ...	98,560
Arbhéja,[2]	780,500	Suburban dist. of Sorath, ...	932,000
Amréli, ...	1,784,160	Dhaulatábád, ...	357,424
Apletah, ...	1,214,592	Dánk, ...	4,410
Pattan Deo, ...	4,453,912	Dúngar, ...	760,400
Bánwárah, ...	2,049,340	Dharwár, ...	59,792
Belkhá, ...	140,000	Dhántrór,[6]	252.048
Balsár, ...	509,760	Dhári, ...	644,270
Béri, ...	145,600	Ránpúr, ...	16,127
Barwa,[3]	50,664	Rálgan, ...	113,280
Bandah, ...	84,960	Rámót, ...	28,320
Bándór, ...	14,060	Siyór, ...	42,480
Bhímrádah, ...	28,320	Saríí,[7]	4,936
Páli Thanah, ...	240,592	Sultánpúr, ...	424,800
Bagsra, ...	56,340	Gariádhár, ...	623,040
Barar, ...	734,790	Kórinár, ...	4,538,560
Barwárá, ...	74,792	Ghogah, (Gogo) exclusive of port	666,560
Bhádéli,[4]	14,160	Kéánábanáerá,[8]	42,480
Talájá, ...	2,435,520	Kathar,[9]	127,480
Chokh	453,120	Garidhari,[10]	598,704
Jaitpúr, ...	12,832	Gondal, ...	56,640
Jagat, ...	803,200	Kotiáná, ...	1,797,256
Chorwár, ...	936,960	Kandólná,[11]	198,432
Chaurá, ...	97,288	Lúliéná, ...	1,423,080
Jhatri,[5]	1,071,660	Lemórá Batwá,[12]	487,576

1 *Var.* Dhamnód.

2 *Var.* and G. Artehjá.

3 *Var.* Barda.

4 *Var.* and T. Bhawéli.

5 *Var.* T. and G. Jethri.

6 *Var.* Dháhrór,

7 T. and G. Sarai.

8 *Var.* and G. Ghátásáerá.

9 *Var.* and G. Kankar.

10 *Var.* Karari Dharari. In the maps Gauridhar in Hallár.

11 *Var.* G. and T. Gandolna.

12 *Var.* Bánwa.

	Revenue D.		Revenue D.
Láthi, ...	296,152	Medarah, ...	2,208,160
Malikpúr, ...	995,048	Mórbi, ...	2,603,336
Mohwah, (Mowa), ...	2,051,136	Miánah, ...	14,106
Mandwi, ...	127,440	Nágsari, ...	755,376
Manglór, ...	16,689,472	Hatasni,[1]	1,012,592

Port duties.

	Revenue Maḥmúdis.		Revenue Maḥmúdis.
Port of Manglór, ...	27,000	Port of Mohwah' (Mowa), ...	1,000
" Paṭtan Deo, ...	25,000	" Melkór?	3,000
" Korinár, ...	1,000	" Dúngar, ...	1,000
" Nágsari, ...	10,000	" Talájá, 4 *Mahals*, ...	7,000
" Porbandar, ...	27,228	" Aunah, ...	15,000

Princes of Gujarát.

Seven princes reigned in succession 196 years.

	Years.
Saráj Cháwarah,[2]	60
Jog Ráj,...	35
Bhímráj, ...	52
Bhór, ...	29
Baḥr Singh, ...	25
Ratnádat (*var.* Rashádat), ...	15
Samant (*var.* Sámat), ...	7

[1] *Var.* and G. Hastani.

[2] *Var.* and T. Birj Jádún. *Var.* and G. Banaráj. The following table is from the U. T. taken from the Ain-i-Akbari, and collated with the Agni Purána of Wilford.

A. D.

696. Saila Deva, living in retirement at Ujjain found and educated.

745. (S. 802) Banarája, son of Samanta Sinh (Chohán) who founded Anhalpúr, called after Anala Chohán

806. Jagarája.

841. Bhira Rájá, (Bhundu Deva. Wilford).

866. Bheur.

895. Behersinh.

920. Reshadat, (Raja Adity W.).

935. Samanta, (dau. married son of Delhi Raja). The total of years of reigns in the A. A. makes 228 instead of 196. G. and T give Bhimráj 25 instead of 42, and thus correct the error.

Ten princes of the Solanki race reigned 244 years.

	Yrs.	Ms.
Mulráj Solanki, ...	56	0
Chámand, ...	13	0
Balabha, ...	0	6
Darlabha, his nephew, ...	11	6
Bhím, his nephew, ...	42	0
Karan, ...	31	0
Jai Singh, called also Sudhráj, ...	50	0
Kumárpál,[1] grandson of his uncle, ...	23	0
Ajai pals, his nephew, ...	3	0
Lakhmúl, ...	8	0

Six princes of the Bághélah tribe reigned 126 years.

	Yrs.	Ms.	Ds.
Hardmúl[2] Bághelah, ...	12	5	0
Baldeva, ...	34	6	10
Bhím, his nephew, ...	42	0	0
Arjun Deva, ...	10	0	0
Sárang Deva, ...	21	0	0
Karan, ...	6	10	15

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1 *Var.* and G. Kumadarpal. The totals give only 238 years. The U. T. runs as follows :—

A. D.

910. Mula Rája, usurped the throne.

1025. Chámund, invaded by Sultán Mahmúd (Samanta. W.).

1038. Vallabha (ancient line restored).

1039. Durlabha (Dabisalima Ferishta) usurped the throne.

1050. Bhima Rája.

Kaladeva (Karan. A. A.) Carna Rajendra or Visaladeva, (W.) who became paramount sovereign of Delhi.

1094. Siddha or Jayasinha, an usurper. Kumárapal, poisoned (by Ajayapala, son of Jayasinha.)

2 *Var.* and T. Hardhon, Hardóhn. *Var.* and G. Bardmúl. Birdmool.

The U. T. give the following :—

The Bhághéla tribe.

Mula (Lakhmúl. A. A. Lakhan Raya. W. without issue.

Birdmul, Beildeva } Balnca—Mula, Wd. of Bhágéla tribe.

A. D.

1209. W. Bhima Deva, or Bhala Bhima Deva, same as last W.

1250. Arjun deva,

1260. Saranga deva,

1281. Karan.

} A. A. Carna the Gohila fled to the Deccan when in the year

1309. Gujarát was annexed to Delhi by Alá u'd dín.

Fourteen (Muḥammadan) princes[1] reigned about 160 years.

A. D.		Yrs.	Ms.	Ds.
1391.	Sulṭán Muzaffar Sháh, ...	3	8	16
1411.	Sulṭán Aḥmad, I, his grandson (builds Aḥmadábád and Aḥmadnagar), ...	32	6	20
1443.	Muhammad Sháh, his son, ...	7	9	4
1451.	Ḳuṭb ud' dín Aḥmad Sháh (opposes Malwa King and Chitor Raja Kombha), ...	7	0	13
1459.	Dáúd Sháh, his uncle, (deposed in favour of) ...	0	0	7
1459.	Mahmúd Sháh I, son of Muhammad Sháh (Begarrá: two expeditions to Deccan), ...	55	1	4
1511.	Sulṭán Muzaffar, his son, (war with Rájá Sangráma),	14	9	0
1526.	„ Sikandar, his son, (assassinated), ...	0	10	16
1526.	„ Naṣír Khán, his brother, (Mahmúd Sháh II, displaced by), ...	0	4	0
1526.	„ Bahádur, son of Sulṭán Muzaffar, (invades Málwa: murdered by Portuguese), ...	11	9	0
1536.	Muhammad Sháh, sister's son, (Fárúki of Málwa), ...	0	1	15
1536.	Sulṭán Maḥmúd, grandson of Muzaffar, ...	18	2	some days.
1553.	„ Aḥmad (II) a descendant of Sulṭán Aḥmad, (spurious heir set up by ministers), ...	8	0	0
1561.	„ Muzaffar III, (Habbu, a suppositious son of Maḥmúd), ...	12 & odd.		
1583.	Gujarát becomes a province of Akbar's Empire.			

The Hindú chronicles record that in the year 802 of Bikramájit, corresponding with A. H. 154[2] *Saráj*[3] kindled the torch of independence and Gujarát became a separate state. Rájá Sri Bhor Deva ruler of Kanauj put to death one of his dependants, named Sámat Singh for his evil disposition, disloyalty and disorderly conduct, and seized his possessions. His wife was pregnant at the time, and urged by distress, she fled to Gujarát and in an uninhabited waste gave birth to an infant. It happened that a Jain[4] devotee named Saila Deva passing

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[1] The dates and remarks in brackets are from the U. T.

[2] 802 of the era of Vikramaditya is 745 A. D. = A. H. 128—9. The S. ul M. has 812. To correspond with A. H. 154, the S. date should be 826.

[3] *Var.* Pithráj. Manráj. Bansráj.

[4] *Var.* Ujjain, but as Anhilwárah Páṭṭan has no fewer than 108 Jain temples, one-eighth of its present population being Jains and extensive Jain libraries of palm leaf MSS., it is probable

that way took compassion on the child and committed it to the charge of one of his disciples who took it to Rádhanpúr, and brought it up with tender solicitude. When he grew to manhood, associating with wicked reprobates. he fell to outrage and highway robbery and a gang of freebooters was formed. He plundered the Gujarát treasure on its way to Kanauj, and through the good fortune that attended him, he was joined by a grain merchant[1] called Chámpá. Wisdom guided his sword and from works of evil he inclined to deeds of good till in the fiftieth year of his age, he acquired the sovereignty of the state, and founded Paṭṭan. It is said that he long deliberated regarding the site of his capital and was diligent in search of a suitable place. A cowherd called Anhil informed him that he knew an excellent site which he would show on condition that the king would call the city after his name. His offer being accepted, he directed them to a wooded spot where a hare, he narrated, had grappled with a dog and by sheer strength of limb had got away. The Rájá founded the city there and named it Anhilpúr. Astrologers have predicted that after the lapse of 2,500 years, 7 months, 9 days, and 44 *gharis*, it shall be in ruins. Through the corruption of language and syllabic change it came to be called Nahrwálah, but as in the tongue of that country 'chosen' is rendered 'Paṭṭan,' it became universally distinguished by that name.

Rájá Sámant Singh gave his daughter in marriage to Sri Ḍanḍak Solanki, a descendant of the Delhi princes. She died when on the point of giving birth, but a son was by a surgical operation taken from her womb. The moon at the time was in the sixteenth[2] mansion termed by the Hindús *Múl*, and hence he was named Múlráj. Rájá Sámant Singh adopted him as his own son and watched over his education. When he grew up, he entered into a conspiracy with some evil-disposed persons. The Rájá in a fit of drunkenness abdicated in his favour, but on becoming sober recalled his promise which so infuriated this miscreant that he slew his benefactor and assumed the sovereignty. During the reign of Rájá Chámand

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that the true reading is Jain and the U. T. and Gladwin, following a corrupt variant of the A. A. are in error in adopting Ujjain.

1 A trade in favour, apparently, with Gujarát kings. One was the intimate friend and counsellor of Sulṭán Muḥammad. See Bayley, pp. 132 and 188.

2 Variously taken as the 17th, 19th and 24th lunar asterism, containing 11 stars, apparently those in the tail of Scorpio and said to be unlucky. In the dissertation on Astronomy that follows in a subsequent book, Múl is counted as the 19th mansion.

A. H. 416 or 1064 of the era of Bikramájít,[1] Sulṭán Maḥmúd of Ghazni conquered this country, but on leaving, he found no fitter person on whom he might confer the government than a descendant of the royal line, and having arranged for the annual payment of a tribute, he returned by way of Sind. What is remarkable is that at the desire of this prince he carried with him captive another scion of the same family. After a time, either through fear or foresight, the captive's restoration was solicited by the same prince who went out to meet him as he approached his territory in order that intriguers might not secure his favour. On the day that they were to meet, the Rájá fell asleep for a short space under a tree, when an animal of prey tore out an eye. At that time a blind man being incapacitated from reigning, the ungrateful soldiers substituted the captive prince in his place and placed the Rájá in confinement.[2]

Kumárpál Solanki through fear of his life lived in retirement, but when the measure of Jai Singh's days became full, he came forth from the wastes of disappointed ambition and seated himself on the throne and considerably enlarged his dominions. Ajaipál wickedly poisoned his sovereign and for a fleeting gratification has acquired eternal abhorrence.

Lakhmúl having no issue, the worthiest representative of the Baghélah tribe was chosen as sovereign.

During the reign of Karan, the troops of Sulṭán Ạlá u'd dín overran Gujarát. Karan, defeated in the field, fled to the Deccan. Although previous to this time Muizz u'd dín Sám[3] and Kuṭb u'd dín Eibak had made expeditions into the country, it was not until the reign of Ạlá u'd dín that it was formally annexed to Delhi.

In the reign of Muḥammad, son of Fírúz Sháh, Nizám Mustakhráj, called also Rásti Khán,[4] was appointed to the government of Gujarát, but

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[1] 1064 A. B. is equivalent to A. D. 1007 and A. H. 416 to A. D. 1025. It was in Sept. 1024 A. D. that Muḥmúd set out from Ghazni in his expedition against Somnáth, which Ferishta says occupied 2½ years, but from his own dates, and the time needed for his expedition against the Jats, could not have been more than one and a half.

[2] The story is told differently in Elphinstone's Hist. of India, p. 338 (ed. 1866) on the authority of D'Herbelot and Bird's translation of the *Mirat i Ahmadi*. The ruler selected is said to have been a descendant of Dábishlim well known in connection with the fables of Pilpay. Ferishta calls *both* the princes by this name. The story is related at greater length from the Mirat i Ahmadi in Bayley's Hist. of Gujarát, pp. 29—34 and its probability defended in a discursive note.

[3] Otherwise Shaháb u'd dín Ghori.

[4] Malik Mufarrah Sultáni, who afterwards obtained the title of Farhat u'l Mulk Rásti Khán. Zafar Khán was ap-

his injustice becoming oppressive, he was removed and the viceroyalty was conferred on Zafar Khán son of Wajíh u'l Mulk Tánk. The former governor disloyally rebelling, was killed in the field. The events of this time may be gathered from the history of the Delhi sovereigns. His son Tátár Khán was a man of base character and in whom wickedness was ingrained. At this period after the death of Sulṭán Muḥammad when the throne of Delhi devolved on Sulṭán Maḥmúd, considerable anarchy prevailed. Zafar Khán withdrew from affairs and Tátár Khán assumed royal state and marched against Delhi, but was poisoned at the instigation of his father[1] who coming forth from his retirement had the *Khuṭbah* read and the coin struck in his own name, and was proclaimed under the title of Sulṭán Muzaffar.[2] Gujarát thus became an independent kingdom and the government of the province was established in the *Tánk* family. The father of Zafar, Wajíh u'l Mulk had been a Brahman and was converted to Islám. Aḥmad the son of Tátár Khán conspired against the life of his grandfather and took possession of the throne thus garnering eternal perdition. Aḥmadábád was founded by him. With deep design and meditated hypocrisy he withdrew himself from all worldly pageantries till at a festival when all suspicion was laid asleep in the midst of universal enjoyment, he put to death twelve of his uncles. Subsequently he applied himself with earnestness to the duties of his government and was filled with continual remorse, and to his last breath set himself to a just and capable administration of the state.

When Dáúd Khán[3] was deposed on account of his incapacity, Fatḥ Khán son of Muḥammad Sháh was raised to the throne and was proclaimed as Sulṭán Maḥmúd (I). He distinguished himself by his recognition of

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pointed to succeed him on the 2nd Rabia I, 793 A. H. (21st Feb. 1391) Bayley Hist. of Guj., p. 58. Wajih u'l Mulk was a Hindu called Sadháran, converted to Islam and belonged, says the Mirat i Sikandari, to the Tánk caste, an outcast branch of the Khatris. One of them was expelled for his use of strong drinks and the name is said in Hindi to signify an outcast. The derivation is asserted to rest on some form of the Sanskrit त्याग. meaning, separation, divorce. See Bayley's note. *Ibid.*, p. 67. Baber calls the race *Tang*. Memoirs, Erskine, p. 311.

[1] 'It is commonly believed' says the Mirat i Sikandari that Tátár Khán placed his father in confinement and seated himself on the throne under title of Mhd. Sháh, whence the reprisal. *Ibid.*, p. 81—82.

[2] A. D. 1407,

[3] He reigned only 7 days. See Bayley's Hist. of Guj., pp. 161-2.

merit[1] and by his justice, and girt himself with the fence of munificence and liberality. Malik Shabán who held the title of Imád u'l Mulk was of the utmost service to him.[2] In the beginning of his reign some of the wealthy favourites conspired against the life of their lord and in the first instance plotted the overthrow of this judicious and sincere counsellor. Like intriguers as they were, they conveyed false allegations to the king, and as the worldly-minded are suspicious of each other, he imprisoned this peerless denizen of the world of faith and purposed putting him to death. He was on the point of being condemned when Malik Abdu'llah the superintendent of the elephants who had the royal ear, revealed the innocence of his faithful minister and the designs of the conspirators. The king skilfully contrived his escape and, the veil of their pretence being rent asunder, the miscreants took to arms. The royal guard and the slaves together with the officers in charge of the elephants made a stand against them, and the elephants themselves proved of service in chastising the rebels. Disgracefully routed, these disloyal subjects met with just retribution. At Maḥmúd's death, his son Muzaffar Sháh, with the assistance of the nobles, ascended the throne and assumed the title of Sultán Muzaffar (II). His reign was beneficent. Sháh Ismáil of the Súfi dynasty of Persia sent him as presents the choicest goods of Irák[3] and he in turn courteously reciprocated his acknowledgments. On his decease, his son succeeded him under the title of Sultán Sikandar. In a short time he was wickedly done to death by Imád u'l Mulk who raised his brother Naṣír Khán to the throne. The nobles plotted to displace him. The king appealed for succour to His Majesty Báber and engaged to surrender to him the port of *Díb* (Diu) with its dependencies and several *krórs* of *tankahs*, if he would advance in aid with his victorious troops. On account of his former ungrateful conduct, his offer was refused.[4] At this juncture, Báhadur the son of Sultán

1 And likewise by his enormous appetite. His daily allowance of food was one *man* Gujarát weight (equal to 15 Bahloli *sers*). He put aside 5 *sers* of boiled rice and before going to sleep, placed half on one side of his couch and half on the other, so that on whichever side he awoke, he might find something to eat. This was followed in the morning by a cup of honey, a cup of butter and 100 to 150 plantains. After this, Abul Fazl's appetite sinks into insignificance. His allowance was 22 *sers* daily.

2 The whole account will be found in Bayley under this monarch's reign. The reader is referred to that work for details of this historical synopsis.

3 A turquoise cup of great value, a chest full of jewels, many valuable tissues and 30 Persian horses. Bayley, p. 244.

4 Ferishta says (Bayley, p. 319) that this letter never reached Báber, the Rájah of Dungarpúr having intercepted it.

Muzaffar came from Delhi at the invitation of the Bábriyas[1] and the nobles joined his standard. During his father's reign he was unable to remain at court through the envy borne towards him by his brother (Sikandar) He, therefore, betook himself to Sulṭán Ibrahim Lodi at Delhi and was received with favour. The nobles of Jaunpúr invited him to be their king, and his intentions were inclined that way, when at this time his partisans wrote to him from Gujarát and entreated his acceptance of the throne. He willingly set out for the capital and being successful, he made his administration prosperous by his justice and liberality. Carried away by the intoxication of worldly success, he imprudently engaged in a war with Humayún, and being defeated, sullenly withdrew in discomfiture.[2]

At his death, Mirán Muḥammad ruler of Khándesh, his nephew, whom during his lifetime he had constituted his heir, was in his absence proclaimed in the *khutbah* by the nobles, but died shortly before reaching Gujarát. Maḥmúd, grandson of Sulṭán Muzaffar, who was then in confinement, succeeded him. A miscreant called Burhán with some of his adherents put him to death[3] and under pretence of establishing a rightful

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[1] See p. 247, n. 1 and Bayley, p. 85, n.; and for his adventures after leaving Gujarát, p. 321 *et seq.*

[2] Baber says of him that he acted rightly in enforcing the law of retaliation by putting to death Imád u'l Mulk who had strangled his brother Sikandar, but besides this, he slew a number of his father's Amírs and gave proof of a blood-thirsty and ungovernable nature.

[3] Bayley, p. 445, *et seq.* Burhán who had been a low favourite of the king, poisoned and stabbed his master and sallied forth from the palace in the pomp of royalty when he was met and slain by Shirwán Khán Bhatti, adopted son of Afzal one of the murdered nobles. Ferishta's account is that on the death of the king becoming known, Itimád Khán with Changíz Khan, Ulug Khán, Ḥabshi and others, came out to oppose him. Burhán was thrown at the first charge and killed by Shirwán Khán. His feet were tied to a rope and he was dragged through the city. The *Mirat-i-Sikandari* gives the name of Razí u'l Mulk to one of the nobles who was sent to bring the new king, Aḥmad, to the capital, but Ferishta expressly states that this descendant of Aḥmad Sháh was named Razí u'l Mulk and was raised to the throne as Aḥmad Sháh II. He continues, that disgusted with his nominal sovereignty, after a 5 years' tutelage he took refuge with Mirán Mubárak Sháh one of the principal nobles on whose death in the field, an accommodation was again effected with Itimád Khán, but having expressed himself too openly as desirous of the death of that minister, he himself was found dead the next day, near the river opposite the house of Wajíh u'l Mulk and it was given out that, caught in a love intrigue in that nobleman's house, he had been unwittingly slain. The *Mirat-i-Sikandari* tells the story more in detail. On his death, Itimád Khán produced a boy (not named

succession, massacred twelve of the nobles. Itimád Khán prudently absented himself on the occasion, and next morning collecting his followers, attacked him and put him to the death he deserved. He then set up one Razí u'l Mulk by name a descendant of Sultán Aḥmad, I, under the title of Sultán Aḥmad (II) as a nominal sovereign and took the government into his own hands. But when the boy grew to manhood, he altered his purpose and carrying him to the house of one of his adherents, he slew him and then leading some unknown minor by the hand, swore upon oath that he was the son of the last Sultán Maḥmúd (II). By fraudful allegations, he bestowed on him the sovereign authority and giving him the title of Sultán Muzaffar, he himself assumed the reins of power, until his present Majesty threw the shadow of justice over the province and annexed this prosperous country to the imperial dominions.

May it ever be adorned with perpetuity and high and low enjoy unfading blessings.

Súbah of Ajmer (Ajmere).

It is situated in the second climate. Its length from the village of *Bhakar*[1] and dependencies of *Ambér* to Bikaner and *Jaisalmír* is 168 *kos*. Its breadth from the extreme limits of the *Sarkár* of *Ajmer* to *Bánswárah* is 150 *kos*. To the east lies Agra: to the north the dependencies of *Delhi*: to the south *Gujarát*: to the west *Dipálpúr* and *Multán*. The soil is sandy, and water obtainable only at great depth, whence the crops are dependent on rain. The winter is temperate, but the summer intensely hot. The spring harvest is inconsiderable. *Jowári*, *Lahdarah* and *Moth* are the most abundant crops. A seventh or an eighth of the produce is paid as revenue, and very little in money. The people dwell in tent-shaped bamboo huts.

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in Ferishta nor, I think, in the *Mirat*) whom he swore to be the son of Maḥmúd Sháh, II, his mother's pregnancy not having been discovered till the 5th month when too late to check it. For Maḥmúd had unnaturally interdicted the fertility of his wives to avoid a disputed throne. The nobles accepted or feared to oppose the pretension, and the boy was placed under the control of Itimad Khán. The subsequent history may be read in Ferishta, or in Brigg's free but generally faithful rendering, but the events of his worthless life —it cannot be called a reign—are lost in the contests of the nobles for their share of short-lived power till the incorporation of the kingdom with the empire on the 24th Rajab A. H. 890 (Nov. 20th 1572). Bayley's translation concludes with the death of Maḥmúd Sháh IV, but his original continues the history of Gujarát to 1001 A. H. (1592-3) and the death by his own hand of the last of its sovereigns.

[1] *Var.* Phakar, Bikhar. Bahkar. T. Bhakór. G. Bekhur.

To the south are the (Aravalli) mountains of which the passes are difficult to traverse.

This Súbah is formed of *Mewár*, *Marwár* and *Hadauti*.[1] The former possesses 10,000 (troops) and the whole of the *Sarkár* of *Chítór* is dependent on it. Its length is 40 *kos* by 30 in breadth. It has three famous fortresses, *Chítór* the residence of the governor, *Kombhalmér*[2] and *Mándal*. In the village of *Chádar*,[3] one of the dependencies of *Chainpúr* is a zinc mine. In *Chainpúr* and other dependencies of *Mándal* are copper mines, which are extremely profitable.

The chief of the state was formerly called *Ráwal*, but for a long time past has been known as *Ráná*.[4] He is of the Ghelot clan and pretends a descent from Noshirwán the Just.[5] An ancestor of this family through the vicissitudes of fortune came to Berár and was distinguished as the chief of *Narnálah*.[6] About eight hundred years previous to the present time, *Narnálah* was taken by an enemy and many were slain. One *Bápa*, a child, was carried by his mother from this scene of desolation to *Mewár*, and found refuge with *Rájah Mandalíkh*[7] a *Bhíl*. When he grew up to man's estate he followed the pursuit of a shepherd and was devoted to hunting in which his daring was so conspicuous that he became in favour with the Rájá and a trusted minister of state. On the death of the Rájá, his four nephews disputed the succession, but they eventually decided to resign their pretensions in favour of *Bápa* and to acknowledge his authority. *Bápa*, however, declined their offer. It happened one day that the finger of one the these four brothers began to bleed, and he drew with the blood the ceremonial mark of installation on the forehead of Bápá, and the others also concurred in accepting his elevation. He then assumed the sovereignty. To this day the custom continues of making

1 Harowtee or Háráote, a tract formed of the terrritory of Kotah and Bundi, and named after a dominant tribe of Rájpúts.

2 I. G. Komulmair is a pass that runs through a series of rugged ravines in the Aravalli range and defended by a fortress. In art. Udaipúr, it is spelt Kumalmer.

3 *Var.* Cháwar, Chaura, Jáwará. G. Chowra. In the I. G. (under Udaipúr) Jáwar, 24 miles S. of Udaipúr, is said to have possessed zinc mines now unworked.

4 The foundation of the Ghelot dynasty in Rájputána was effectod by Bappa Rawal who is said to have established himself in Chitor and Mewár in 728 A. D. I. G.

5 It is asserted that a daughter of Noshirwán, whose queen was a daughter of Maurice of Constantinople married into the Udaipúr royal family.

6 *Var.* Parnálah. Barnálah. T. writes the former. G. the latter.

7 Rao Mandalik says Bayley (Hist. Gujarát) is the title assumed by all the chiefs of Girnár, p. 183.

with human blood this sign of investiture on any *Rána* who succeeds to the throne. The ungrateful monarch put the four brothers to death. On a former occasion while passing through the wilds, mistaking one *Haranj*,[1] a hermit, for a wild animal, he fitted an arrow to his bow. The hermit intuitively prescient of this action through his purity of heart, made himself known, and the Rájá repentantly excused himself and humbly visited him with assiduity. The hermit one day predicted his elevation, and marvellous tales are told regarding him. Having made his head quarters at *Sesodá*, the tribe is called *Sesodiah* and as a Bráhman, at the beginning of their history nurtured their house, they are accounted as belonging to this caste.

When *Ráwal Rattan Si*[2] died, a relative named *Arsi* was raised to the throne and entitled Ráná from whom the present *Rána Umrá* is tenth in descent, thus; *Hamír*, *Kaitá*, *Lákha*, *Mokal*, *Kombhár*, *Ráemal*, *Sángá*, *Udai Singh*, *Partáb*, *Umrá*.

Ancient chroniclers record that Sulṭán Ạlá ud' dín Khilji king of Delhi had heard that *Ráwal Rattan Si* prince of *Mewár* possessed a most beautiful wife. He sent to demand her and was refused, upon which he led an army to enforce compliance and laid siege to *Chitor*. After a long persistence in beleaguering the place in vain, he had recourse to artifice and proposed terms of peace and friendship. The Rájá readily acquiesced and invited him to an entertainment. The Sulṭán entered the fort with his chosen followers and the meeting took place amid festivity and mirth, and finding his opportunity he seized the Rájá and carried him off. It is said that the Sulṭán's retinue consisted of a hundred men and 300 picked soldiers dressed as attendants. Before the Rájá's troops could assemble he was hurried away to the camp amidst the wailing of his people. The king kept the Rájá in close confinement with a view to extort compliance with his desire. The faithful ministers of the Rájá implored the king not to injure him and promised to deliver up to him not only the object of his love but other suitable partners for his harem. They also sent a forged letter purporting to come from the virtuous queen and lulled his suspicions to sleep. The king was delighted and not only refrained from personal violence but treated the Rájá with cordiality. It is related that 700 of the choicest troops dressed as women were placed in litters and set out for the king's camp and it was given out that the Ráni with a large number of her attendants was on the way to the royal pavi-

[1] *Var.* Harbanj. Marij.

[2] *Var.* Rattan Sen. In As. Res. ix. p. 191. Ratna Sinha, whose romantic love for the beautiful Padmávati is the subject of the Hindi poem of that name.

lion. When they approached the camp, word was sent that the Ráni wished to have an interview with the Rájá previous to entering the king's quarters. Lapped in his illusive dream of security the king granted the interview, during which the soldiers seizing the opportunity, threw off their disguise and bore off their prince. Time after time the Rájpúts stood to face their pursuers fighting manfully and many were slain before the Rájá had gone far. At length the Chauháns, *Gaurá* and *Bádal* made a stand fighting to the death enabling the Ráwal to reach Chítor in safety amidst universal acclamation. The king having endured great hardships during the siege and finding it to no purpose, returned to Delhi. After an interval, he set his heart again on the same project but returned discomfited. The Ráwal wearied with these assaults, conceived that an interview with the king might result in an alliance and that he would thus escape this state of continual strife. Guided by a traitor he met the king at a place 7 *kos* from *Chítor* where he was basely slain. His relative *Arsi*, after this fatal event, was raised to the throne. The Sulṭán returned to the seige of *Chítor* and captured it. The Rájá was slain fighting and all the women voluntarily perished by fire.

Ḥamír his son betook himself to the adjacent mountains. *Sulṭán Muhammad Khúni*[1] made over the government of Chítor to Máldeva Chauhán ruler of Jálor. As this prince was unable to bring the province into order, he summoned *Ḥamír*, made him his son-in-law, and through his means restored its prosperity. At his death, Hamír made away with his sons and raised the standard of independence.[2]

The present local militia consists of 16,000 cavalry and 40,000 infantry, but Mewár formerly controlled much more extensive territories, so much so that Rájah Sanka (Sanga) possessed a force of 180,000 cavalry and a numerous infantry.

Márwár is 100 *kos* in length by 60 in breadth, and it comprises the *Sarkárs* of *Ájmer*, *Jodhpúr*, *Siróhi*, *Nágór*, and *Bikanér*. It has long been head quarters of the *Ráthor* tribe. When Muizz u'd dín Sám[3] had terminated his campaign against *Pithúrá* (Prithwi Rájá, A. D. 1191—93),

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1 "The murderer," the special title to fame of Muhammad Tuglak but this monopoly of the epithet is scarcely fair to many other members of the royal houses of Delhi.

2 As Abul Fazl has not thought it necessary to give the list of the Mewár Ránas, I imitate his reserve. The lists of Wilson and Tod are summarised in the XXVIII Table of the U. T. p. 109. The dynasty of *Bápá* dates from A. D. 727 and Jewan Singh the last of his race was living in 1828.

3 Shaháb u'd dín Abúl Muzaffar Muḥammad b. Sám al Ghori (A. D. 1192—1206) the first of the Ghori dynasty in India.

he resolved to turn his arms against *Jaichand* king of *Kanauj*. The Rájah in his flight was drowned in the Ganges.[1] His descendants fell into obscurity. His brother's son Síha,[2] who resided in *Shumsábád* was slain with a large number of troops. His three sons *Sútík*, *Ashwatthama*[3] and *Áj*[4] set out for Gujarát, and on their way rested at *Páli*[5] near *Sojhat*. In this city dwelt a number of Bráhmans who were much molested by the *Mínah* tribe, some of whom at this period made a raid on the town. The exiles came out, attacked them valorously, and put them to flight. The Bráhmans gave them great honour and treated them with every consideration and thus alleviated in some degree their distress of heart. As they acquired the means of worldly success they grew bolder and seized *Khér*[6] from the *Gohel* tribe and thus advanced their condition. *Sútík* independently wrested *Edar* from the *Mínahs*, and *Áj* setting out for *Baglánah*, took that district by force from the *Kolis*. From that time their descendants have inhabited the country. The descendants of *Ashwatthamá* who remained in *Márwár* gradually gained credit till eventually *Maldeva* his sixteenth descendant waxed so powerful, that Shér Khán nearly lost his life in his campaign against him.[6]

This territory contains many forts, but the most important are *Ajmér*, *Jodhpúr*, *Bíkáner*, *Jaisalmir*, *Amarkót*, *Abúgaṛh* and Jálor.

Háḍáoti[7] is called also the *Sarkár* of Nágór. It is inhabited by the Háḍá (Hara) tribe.

This *Súbah* comprises 7 *Sarkárs* and 197 *parganahs*. The measured land is 2 *Krors* 14 *lakhs*, 35,941 *bíghas*, 7 *biswas*. The revenue in money

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[1] Other accounts assert that he was slain by an arrow from the bow of Kuṭb-úddín the favorite general of Muḥammad Ghori, and the founder of the Dynasty of the Slave Kings. It is historical that his body was found and recognised by his false teeth, "a circumstance," says Elphinstone in the solitary instance of humour in his solemn history, "which throws grave light on the state of manners." One result of this defeat was the retreat of the greater part of the Rahtor clan from Kanauj to Márwár.

[2] Var. Sínhá, Síká, Sahbá.

[3] See p. 226, Vol. II.

[4] Var. Báwaj, adopted by G.

[5] Lat. 25° 46′ N., long. 73″ 25′ 15″ E. acquired says the I. G. by the Rahtors of Kanauj in 1156 A. D.

[6] Var. Kather, Kombhír.

[7] He invaded Marwár in A. D. 1544 and his camp was surprised by an attack of 12000 Rájpúts who so nearly put an end to his compaigning that he declared he had nearly lost the empire of India for a handful of millet, alluding to the poverty of the country and the low quality of its produce. The following is the line of Marwár or Jodhpur princes in the U. T. taken from Tod's genealogical rolls of the Rahtors, preserved by the Jains.

is 28 *krórs* 84 lakhs, 1,557 *dáms*, (Rs. 7,210,088-14-9) of which 23 *lakhs*, 26,336 *dáms* (Rs. 51,158-6-5). The local force is 86,500 cavalry, 347,000 infantry.

Sarkár of Ajmér.

Containing 28 *Parganahs*, 5,605,487 *Bíghas*. Revenue in money, 62,183,390 *Dáms*. *Suyúrghál* 1,475,714 *Dáms*. Tribes, *Kachhwáhah*, *Afghán*, *Chauhán*.

	Bighas.	Revenue D.	Suyúrghal D.
Ajmér with dist. its fort on a hill, one of the most important in India, ...	795,335	6,214,731	802,440
Anbér, has stone fort on a hill, ...	1,135,095	12,256,297	...
Aráin, ...	179,573	1,755,960	...

1210. Sivaji, grandson of Jaya Chandra settled in the desert, *Khér*.

Ashthama (Asothama, Tod).

Doohar. T. Dula Rai. (Wilford made attempt on Kanauj and Mandór.)

Raipál.

Kanhul.

Jalhun.

Chado.

Theedo.

Siluk or Silko (origin of the Silkáwats or Bhomeás).

Biramdeva.

1381. Chonda, assaulted Mandór and made it his capital.

1408. Rinmal, of Gohila mother, made pilgrimage to Gaya.

1427. Rao Joda and 23 brothers, had separate fiefs.

1458. founded Jodhpúr, and removed from Mandór.

1488. Rao Sújoh, or Súrajmal; rape of Rahtor virgins by Pathans.

1515. Rao Ganga.

1531. Rao Maldeo, becomes chief Rája of Rájputs. Fortifies

1568. Capital: sends son as hostage to Akbar.; marriage alliance.

1583. Udaya Sinh: Chandra Sinh, upheld by clans, installed by Akbar.

1594. Soor Sinh: named Siwai Rája, a general in Mogul armies.

1619. Rájá Gaj Sinh, slain in Gujarát.

1637. Jeswant Sinh, died in Cabul.

1680. Ajit Sinh, posthumous. Rahtor conflict at Delhi 4th July 1679 (7th Sravan 1716) 30 years' war against empire. Murdered by his son

1724. Abhay Sinh; entitled Mahárája Rájeswar, 1728.

1749. Rám Sinh, son, defeated by his uncle.

1749. Bakht Sinh, poisoned in 1752.

1752. Vijaya Sinh (Beejy Sinh) disputed succession with Rám Sinh.

1793. Bhim Sinh, usurps throne on his grandfather's death, by defeat of Zalim Sinh.

1803. Main Sinh. Feud for Kishna Kumári, the Udaipúr princess.

	Bíghas.	Revenue D.	Suyúrghál D.
Parbat,[1]	279,295	2,200,000	...
Bíákói,[2]	90,488	486,161	...
Bhanái, ...	349,774	1,400,000	...
Bharánah, ...	68,712	271,256	...
Bawál, ...	168,712	749,783	...
Báhal, ...	81,914-11	600,000	...
Bándhan, Sandari, ...	15,522	435,664	15,674
Bharondá,[3]	24,220	270,000	...
Túsíná, ...	351,779-12	3,300,090	...
Jóbnér,[4]	138,718	241,442	...
Jhák, ...	27,092-18	501,844	...
Deogáon, ...	49,065	1,200,000	...
Róshanpúr, ...	71,356	692,512	...
Sámbhar, has a stone fort, ...	76,548	9,649,947	277,537
Sarwár, has a brick fort, ...	194,064	1,616,825	...
Síthlá,[5]	245,136	1,270,009	16,027
Sulaimánábád, ...	72,698	1,860,016	...
Kekri, ...	147,923	1,808,000	...
Khérwah, ...	50,640	7,020,347	...
Máhrót, ...	252,871	5,756,402	...
Múzábád,[6]	124,361	1,459,577	...
Masaúdábád, ...	251,973	1,587,990	...
Naráinah, ...	266,614	2,660,159	260,100
Harsór, has a brick fort.	163,273	1,200,926	926

Sarkár of Chítór.

Containing 26 *Parganahs*, 1,678,800 *Bighas*, 17 *Biswas*. Revenue, 30,047,649 *Dáms*. *Suyúrghál*, 360,737 *Dáms*. Tribes, Rájpút Sesodia. Cavalry, 22,000. Infantry, 82,000.

	Bíghas.	Revenue D.	Suyúrghál D.
Islámpúr, known as Rámpúr, ...	101,526	7000,000	...
Udaipúr, here is a large lake about 16[7] *Kós* in circumference; by its means wheat crops are grown, ...	...	1,120,000 in money.	...

[1] Var. and G. Parit.

[2] Var. Bíakóhi, Bhakoi. Bághorwi. T. Bahacoi. G. Bhagorvi.

[3] Var. and G. Bhardandah.

[4] Var. Jotirah, Jonér, Jonérah.

[5] Var. T. and G. Sathílá.

[6] Var. T. and G. Manaurábád.

[7] The I. G. says 5 miles. T. calls the lake Rai Ságar and describes it as about 2 miles in length and 200 paces across. The I. G. speaks of another, the finest from an engineering point of view at Kankroli or Rájnagar, of which the area is about 12 square miles. There are besides many other large artificial lakes throughout the state.

	Bíghas.	Revenue D.	Suyúrghál D.
Áparmál, ...	27,805	280,000	...
Artód, ...	44,720	200,000	...
Islámpúr, known as Mohan, ...	...	120,600 in money.	...
Bódhnór, has a stone fort, ...	113,265	4,311,551	59,815
Phúliá do.	257,481	2,843,470	43,470
Banéhrá, ...	58,038	3,296,200	244,000
Púr, ...	199,209	2,601,041	13,452
Bhín Sarúr, has a stone fort, ...	...	1,200,000	...
Bágór, ...	17,44-17	39,550	...
Bégún, ...	234,804	1,175,729	...
Barsi[1] Ḥájípúr, has a stone fort, ...	35,098	1,375,000	...
Chítor, with sub. dist. 2 mahals, has a stone fort, and is a frontier of Hindustán proper.	451,118	800,000	...
Jíran, ...	39,218	1,985,250	...
Sáṇwárgháti, ...	...	470,294	...
Sándri, has a stone fort, ...	5,991	400,020	...
Sémbal with the cultivated tracts, ...	...	100,000 in money	...
Kosiánah, ...	52,718	263,812	...
Mándalgaṛh, has a stone fort on a hill, ...	...	3,384,750 in money	...
Mánḍal, has a brick fort, ...	18,848	447,090	...
Madáriyá, ...	...	160,000 in money	...
Ṅemech (Nimach) &c 3 mahals, ...	21,416	719,202	...

Sarkár of Rantanbhór.

Containing 73 Mahals. 6,024,196 *Bighas*, 11 *Biswas*. Revenue, 89,824,576 *Dáms*. *Suyúrghál*, 181,134 *Dáms*. Rájpút Háḍá (Hara). Cavalry, 9,000. Infantry, 25,000.

	Bighas.	Revenue D.	Suyúrghál D.
Álhanpúr, ...	18,481	1,562,239	20,209
Uniárá, ...	57,308	1,237,169	...
Aṭádá, ...	45,349	770,525	...
A'ṭún, ...	14,584	600,000	...
Islámpúr, ...	5,191	77,500	...
Amkhórah,[2]	...	160,000 in money.	...
Antardah, ...	166,173	1,500,000	...
Iwán Bosamír, ...	25,747	1,200,000	...
Bundi, has a stone fort on a hill, ...	33,161	1,620,000	...
Boli, has a stone fort, ...	151,430	2,622,747	22,747

[1] Vár. and T. Patti.

[2] Var. Ankhorah, Anghorah. G. Unghoreh.

	Bíghas.	Revenue D.	Suyúrghál D.
Baródah, ...	267,326	4,571,000	...
Barwárah, ...	163,226	1,969,776	...
Páṭan, ...	139,280	2,800,000	...
Bhadláoṇ, ...	96,885	2,686,389	...
Baklánt, ...	149,087	1,200,000	...
Palátiah, ...	29,302	1,400.000	...
Bhósór, ...	40,677	600,000	...
Banahta, ...	21,257	524,356	...
Bélónah, ...	31,615	456,479	...
Béjri, ...	15,594	334,890	...
Bálákhatri, ...	33,930	300,000	...
Bhóri Bhári,[1]	16,845	110,000	...
Bárán, ...	242,107	880,000	...
Ṭónk, ...	502,402	7,500,000	...
Ṭóda, ...	443,028	5,859,006	...
Tódri, ...	400,768	5,456,840	...
Talád, ...	22,509	423,288	...
Jétpúr, ...	23,014	928,500	...
Chátsú, ...	516,525	7,536,829	...
Jhaláwah,[2]	13,130	500,000	...
Jháin, ...	37,753	475,000	...
Khiljipúr, ...	30,813	1,209,886	...
Dhari, ...	97,861	1,800,000	...
Delwárah, ...	54,668	409,260	9,260
Dablánah,[3]	...	733,400 in money.	...
Rantanbhór with sub. dist.	371-19	156,795	1,505
Rewándhnah, ...	49,745	430,354	6,292
Súi Sópar, ...	494,070	5,041,306	...
Sársúp, ...	36,636	1,058,876	...
Sahansári, ...	28,575	300,000	...
Koṭá, has a stone fort on a hill, near which the Chambal flows, ...	360,378	3000,000	...
Khandár, has a stone fort on a hill, ...	90,246	400,000	...
Khankrah,[4]	220,350	1,511,994	11,994
Kharni[5]	35,443	528,178	26,744
Khátoli,[6]	2,389	200,000	...
Gaḍwárah,[7]	6,930-12	188,095	...
Karór, has a stone fort on a hill, ...	6,377	200,000	...
Lákhri, do.	3,523	800,000	...
Lóndah, ...	17,400	250,000	...
Lóharwárah, ...	20,334	250,000	...
Laháwad, ...	3,678	125,000	...
Múmídánah, 16 *Mahals*, ...	...	4,100,000	...
Malárnah, ...	172,693	3,299,241	...
Mángrór, ...	140,799	1,004,348	...
Nawáhi, ...	33,927	930,000	...
Nagar, ...	33,900	1,000,000	...

[1] Under Subáh of Ajmír, p. 102 Bhori Pahári.

[2] Var. Chhaládah.

[3] At p. 102 Delanah.

[4] Var. Khekrah.

[5] Var. Kharti, Khari.

[6] Var. Khanoi, Khanoli. In Thornton's Gazetteer Katoli is mentioned as a town in Kotah.

[7] Var. T. and G. Kadáud. Gudawed.

Sarkár of Jodhpúr.

Containing 22 *Mahals*. Revenue 14,528,750 *Dams*. Tribe, Ráthor, Cavalry 15,000. Infantry, 50,000.

	Revenue D.		Revenue D.
A'sóp has a brick fort, ...	6,000,000	Jetáran, has a small fort on a hill, ...	3,000,000
I'ndráoti, ...	8,000	Dúnárá,[1] has a stone fort, ...	100,000
Phúlódhi, has a stone fort, ...	640,000	Sójhat, has a stone fort on a hill, ...	2,812, 750
Palpárah, ...	1,463,000	Sátalmér, do. ...	560, 000
Bélárá, ...	314,000	Séwáná, do. one of the most important strongholds in India, ...	1,200, 000
Páli &c., 3 *Mahals*, has a small stone fort, ...	250,000	Khérwá, ...	220,000
Bahilah, ...	180,000	Kheúnsar, has a stone fort, ...	172,000
Pódhah has a stone fort, ...	46,003	Kúndój, do. ...	90,000
Bahádur Ajún, has a stone fort on a plain, ...	800,000	Mahéwah,	960,000
Jodhpúr with sub. dist. has a stone fort on a hill, ...	280,000		

Sarkár of Siróhi.

Containing 6 *Mahals*. Revenue 4,2,077,437 *Dáms*. Tribes, Rájpút, Ghelót, Afghán. Cavalry, 8000. Infantry, 3,800.

	Revenue D.	Cavalry.	Infantry.	Tribe.
Abúgarh and Siróhi, 2 *Mahals*; the latter has a strong stone fort, ...	12,000,000	3000	15,000	Rájpút.
Bánswárah, a delightful country; has a stone fort, ...	8,000,000	1500	20,000	Do.
Jálór, Sánchór, 2 *Mahals*; has a very strong stone fort, ...	14,077,437	2000	5000	Afghán.
Dúngarpúr, ...	8,000,000	1000	2000	Rájpút Ghelot

Sarkár of Nágor.

Containing 31 *Mahals*. 8,037,450 *Bíghas*, 14 *Bíswas*. Revenue, 40,389,830 *Dáms*. *Suyúrghál*, 30,805 *Dáms*. Castes various. Cavalry, 4,500. Infantry, 22,000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Amarsarnáin, ...	849,809	7,029,370	...	4000	20,000	Kachhwáhah.
Indánah, ...	262,302	1,313,006	479	...	...	

[1] Var. Dútárá. G. Dootara.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Bhadánah, ...	544,340	1,271,960	70460	...	...	...
Baldú,[1]	87,947	570,000	...	...	...	...
Batúdha, ...	141,370	322,816	...	...	...	...
Barodah, ...	2,620	220,363	...	...	...	...
Ḅárah Káin, ...	230,379	58,000	...	...	...	...
Jáel,[2]	293,066	955,273	3200	...	...	...
Járodah, ...	141,592	874,284	2147	...	...	...
Jakhrah, surrounded by a waste of sand, ...	...	137,757	...	...	...	...
Khárij Khaṭṭu, has a stone fort, and a quarry of white marble, ...	77,577	348,814	...	...	...	...
Déndwánah, has a brick fort.	36,531	4,586,828	15215	...	...	...
Dúnpúr, ...	219,698	780,085	...	...	...	...
Réwásá, ...	301,171	1,995,824	...	...	...	...
Rón, ...	615,212	913,251	...	...	...	...
Rasúlpúr, ...	144,985	704,306	...	...	...	...
Rahót, ...	45,269	183,137	...	...	...	...
Sádélah, ...	153,032	1,266,930	...	...	...	...
Fatehpúr Jahṇjhún, has a stone fort. ...	152,200	1,233,222	...	500	2000	Kiyám Kháni.
Kásli, ...	28,740	1,587,157	...	...	...	...
Kháelah, ...	114,955	558,560	...	...	...	...
Kojúrah, ...	270,490	466,890	...	...	...	...
Kóléwah, ...	12,748	352,305	...	...	...	...
Kumhári, ...	469,881	435,604	3200	...	...	...
Khéran,[3] ...	26,083	57,160	...	...	..	...
Ládón, ...	149,760	780,842	4337	...	...	...
Mérath, has a stone fort, ...	2,144,773	7,701,522	45,437	...	...	...
Manoharnagar, ...	129,895	2,903,386	...	...	...	...
Nókhá, ...	83,096	380,756	...	...	...	...
Nágórwath sub. dist. has a brick fort, ...	57,755-14	313,581	114,440	...	...	...

Sarkár of Bikanér.

Containing 11 *Mahals*. Revenue 4,750,000 *Dáms*. Tribe, Bháti. Cavalry, 12,000. Infantry, 50,000.

	Tribe.		Tribe.
Bíkampùr, ...	...	Bikanér, ...	Ráthór.
Barsalpúr, ...	...	Jaisalmír, ...	Bháṭi.

[1] Bakdú. p. These names will occasionally be found to differ from those in the nominal list of *Mahals*, given under the ten years assessment rates.

[2] Var. Cháel.

[3] Var. Karan. Geran, G. Geyran.

			Tribe.				Tribe.
Báharmél,[1]	...	...	...	Chantan,	...	...	...
Pókal,	...	...	...	Kótrá,	...	...	...
Barkal,	...	...	...	Dewádar,	...	...	...
Pokharan,	...	...	...				...

Súbah of Dehli, (Delhi).

It is in the third climate. Its length from *Palwal*[2] to *Lúdhianah* on the banks of the *Satlej* is 165 *kós*. Its breadth from the *Sarkár* of *Rewári* to the *Kumáon* hills is 140 *kós*, and again from *Hiṣár* to *Khizrábád* is 130 *kós*. On the east lies[3] the capital, Agra: on the north-east it marches with *Khairábád* in the *Súbah* of *Oudh:* to the north are mountains: on the south the *Súbahs* of *Agra* and *Ajmer:* on the west is Ludhiánah. The chief rivers are the *Ganges* and the *Jumna*, and both these take their rise in this *Súbah*. There are besides numerous other streams, amongst them the *Ghaghar*. The mountains principally to the north. The climate is nearly temperate. Much of the land is subject to inundation and in some places there are three harvests. The fruits of Irán, Turán and Hindustán are here grown and abundant flowers of various kinds. Lofty buildings of stone and brick delight the eye and gladden the heart, and it is scarce equalled for the choice productions of every clime.

Delhi is one of the greatest cities of antiquity. It was first called *Indrapat*[4] and is situated in long.[5] 114° 38'., lat. 28° 15'. Although some

[1] In the maps Balmér (note) and Elliot. Races of the N. W. P. I. 37.

[2] A town of undoubted antiquity, supposed to figure in the earliest Aryan traditions under the name of Apelava, part of the Pándava kingdom of Indraprástha.

[3] The word '*Kháwar*' like '*Bákhtar*' is often misapplied and the two are interchangeably and incorrectly used for E. and W. alike. Abul Fazl, however, invariably uses "*Bakhtar*" for W. and *Kháwar* for E, though with a southing tendency, as may be seen from his delimitations of other provinces. Here Agra is certainly E. of Delhi in longitude, but it is also almost south of it. See Cunningham's explanation of the anomalous use of '*Kháwar*' and '*Dakkhin*', in his Anc. Geog. of India, p. 94.

[4] Var. Indraparast.

[5] Properly Lat. 28° 38' 58" N., long. 77" 16' 30" E. Though the true orthography of this name is Dehli or Dilli, I shall continue to write as it is usually written and pronounced. A variant in the name of this Súbah, in one of the MSS. is *Shahjehanábád*.

consider it as in the second climate, making the southern mountainous system begin from this region they are certainly mistaken as the latitude shows. Sultáns *Kuṭbu'ddín* (1,206-10), and *Shamṣu'ddín* (Altmish, 1210-35) resided in the citadel of Rajah *Píthúra* (Prithwi). Sulṭan *Ghíyásúddín Balban* erected another fort, intending it as a (royal) cemetery. He also built a handsome edifice in which if any criminal took sanctuary, he was absolved from retribution. *Muizz ú'd dín Kai Kubád* (1286-9) founded another city on the banks of the *Jumna* called *Kélúkhari*. *Amír Khusrau* in his poem the "*Ḳiránu's Saḍain*[1]" eulogises this city and its palace. It is now the last resting-place of *Humáyún* where a new and splendid monument has been erected. Sulṭan *Ạlá u'd din* (1295—1316) founded another city and fort called *Síri*. *Tughlakábád* is a memorial of *Tughlaḳ Sháh* (1321—24). His son *Muḥammad* (1324—51) founded another city and raised a lofty pile with a thousand columns of marble and constructed other noble edifices. *Sulṭán Fírós* (1351—88) gave his own name to a large town[2] which he founded and by a cutting from the *Jumna* brought its waters to flow by. Ḥe likewise built another palace at a distance of 3 *kós* from *Fíṛózábád*, named *Jahánnumá* (*the world-view*). Three subterranean passages were made wide enough to admit of his passing along in mounted procession with the ladies of his harem; that towards the river, 5 *jaríbs* in length; the second towards the *Jahánnumá*, 2 *kós*, and the third to old Delhi, 3 *kós*. Humáyún restored the citadel of *Indrapat* and named it *Dínpanáh* (*asylum of the faith*). Shér Khán destroyed the Delhi of *Ạlá u'd dín* and built a separate town. Although the monuments of these cities are themselves eloquent and teach us the highest moral lessons, yet even is this latest Delhi now for the most part in ruins. The cemeteries are, however, populous. *Khwájah Kuṭb u'd dín Ụshi* lies here, and *Shaikh Nizám u'd din Aulía*, and *Shaikh Naṣír u'd din Maḥmúd*, the Lamp of Delhi, and *Malik Yár-i-Pírán*, and *Shaikh Ṣaláḥ*, and *Malik Kabír-i-Aulia*, and *Mauláná Muḥammad*, and *Háji Abdu'l Wahháb* and *Shaikh Abdu'llah Ḳuraishi*, and *Shaikh Shams Tark-i-Biyábáni*, and *Shaikh Shamsi-Autád* and *Amír Khusrau*[3] with many other servants of God in-

[1] An excellent analysis of this well known poem by E. B. Cowell will be found in the Journ. As. Soc. Bengal, 1860, p. 225.

[2] It is supposed to have occupied the ground between Humáyún's tomb and the Ridge. I. G. The architecture of Delhi has been treated with appreciation and judgment by Fergusson in his Hist. of Ind. and Eastern Arch. Tughlukábád stood to the S. of Delhi between the Kuṭb Minár and the Jumna.

[3] Of these personages the last is sufficiently famous to dispense with a reference, the rest need not be pursued into the holy obscurity of their lives. That

structed in Divine knowledge who in this spot repose in their last sleep. Here too lie Sulṭán *Shaháb u'd dín Ghóri*, and *Sulṭán Shams u'd dín*, and *Náṣir u'd dín Gházi*, and *Ghiyás ú'd dín*, and *Ạlá u'd dín* and *Kuṭb u'd dín*, and *Tughluḳ*, and *Muḥammad Ạádil*, and *Firoz* and *Bahlól*, and *Sikandar Lodi*. Many now living, likewise, have laid out pleasant spots and groves for their final resting-place—to the introspective a source of blissful ecstasy, to the wise an incentive to watchfulness.

In the hill of *Islámábád* is a very deep spring called *Prabhás*[1] *Kanḍ* from which warm water continually bubbles up, and which is a great place of worship.

Biswamitra Rikhesar[2] made a deep excavation of three *bíghas* of this hill and devoted it to purposes of worship, and to this day it testifies to the antiquity of this construction.

Badáon is conspicuous amongst ancient cities and a great many holy religious are there buried.

A part of the northern mountains of this *Súbah* is called *Kumáon.* Here are mines of gold, silver, lead, iron, copper, orpiment and borax. Here also are found the musk-deer and the *Kutás* cow,[3] as well as silk-worms, hawks, falcons and game of various kinds, and honey in abundance and the species of horse called *Gut.* (Gúnt.)

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they were born in one place and died in another and were considered learned doctors is the usual extent of information to be gained after a laborious search very inadequately repaid by the result. The second and third and last on the list will be, found in Ferishta's Vitæ et acta sanctorum at the close of his work.

[1] This is the name of another celebrated place of pilgrimage near Dwárka. It was here that occurred the destruction of the Yadu race alluded to by Abul Fazl under 'Somnath,' when dissension excited by liquor brought about the fray where they all perished. By sending them to Prabhása, Krishna purposely prevented the Yádavas from obtaining "Mukti" or final liberation which would have been the consequence of dying at Dwárká. Death at Prabhása conferred only Indra's heaven. Vishnu P. Wilson, 609. Prabhás is one of the 8 semi-divine beings called *Vasus*. These in the Mahábhárata are named Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyusha and Prabhása.

[2] Visvamitr is the name of a celebrated Kshatriya deriving his lineage from an ancestor of Kusik of the lunar race: he was king of Kanya-Kubjá or Kanauj. His famous quarrel with the rival sage Vasishtha to perform the great tribal sacrifice, runs through the Rig Veda and he succeeded in raising himself to the rank of a Bráhman by long and painful austerities. According to the Ramáyan he became the companion and counsellor of the young Ramachandra. He was the father of Sakuntala by the nymph Menaká whom the gods, jealous of his increasing power, sent to seduce him from his passionless life.

[3] see p. 172, note 2.

There is game in plenty in the *Sarkár* of Sambal (Sambhal), where the rhinoceros is found.[1] It is an animal like a small elephant, without a trunk, and having a horn on its snout with which it attacks animals. From its skin, shields are made and from the horn, finger-guards for bow-strings string and the like. In the city of Sambal is a temple called *Hari Mandal*[2] (the temple of Vishnu) belonging to a Bráhman, from among whose descendants the tenth *avatár* will appear in this spot. *Hánsi* is an ancient city, the resting-place of *Jamál* the successor of Shaikh Faríd-i-Shakar-ganj.[3]

Near the town of *Sahnah* is a hot spring on the summit of a hill, the peculiarity of which is undoubtedly due to a sulphur mine.

Hiṣár (Hissár) was founded by Sulṭan *Firóz* who brought the waters of the *Jumna* to it by means of a cutting. A holy devotee predicted his accession to the throne and at his request the canal was made. Strange to say, it enters a pool named *Bhadrá* near the town of *Sirsá*, and there loses itself. Wonderful stories are related regarding it. There are few rivers in this district, and wells have to be dug a considerable depth.

Sahrind[4] (Sirhind) is a city of note. Here are the gardens of *Háfiz Rakhnah*, the delight of all beholders.

Thanésar is accounted one of the most sacred places of pilgrimage. The *Saraswati* flows near it for which the Hindus have great veneration. Near it is a lake called *Kurukshetra*,[5] which pilgrims from distant parts come to visit and where they bathe, and bestow charitable offerings.

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[1] On Baber's 5th invasion of India in 1525, he hunted the rhinoceros at Peshawar and killed two on the 15th Dec. as he notes in his memoirs. In 1519 he mentions having started many of these animals to the west of the Indus where none now exist.

[2] See p. 16 : note.

[3] See Vol. I. 325, 539.

[4] Genl. Cunningham says (p. 145) that the name of Sarhind or 'frontier of Hind' was popularly given to the city at an early period when it was the boundary town between the Hindus and later Muḥammedan kingdoms of Ghazni and Lahore, but the name is probably much older as the astronomer Varáha Mihira mentions the *Sairindhas* immediately after the Kulútas or people of Kullu and just before Brahmapura which was the capital of the hill country N. of Haridwár.

[5] It is an oblong sheet of water, 3,546 feet in length by 1,900. During eclipses of the moon, the waters of all other tanks are believed to visit this, so that the bather is blessed by the concentrated virtues of all other ablutions. The town has rapidly declined in prosperity and is fast falling in ruins. The sanitary arrangements enforced during the pilgrimage have checked their popularity and perhaps diminished their merit. The right ankle of Durga is said to have fallen here on her being cut to pieces and her limbs scattered over the earth by Vishnu. This lake and the visit of other pools at the time of

This was the scene of the war of the *Mahábhárat* which took place in the latter end of the *Dwápar Yug*.

In the city of *Hastínapúr* reigned *Rájá Bharata* who by his justice and consideration for his people gathered a fitting reward of happiness, and his virtues and good deeds confirmed for a long period the succession in his family, and fortune favoured son after son. The eighth in lineal descent from him was *Rájá Kur* from whom *Kuru-Kshetra* received its appellation. After six intermediate progenitors, an heir was born named *Vichitravirya*,[1] who had two sons, one of whom was *Dhritaráshtra*. He was the father of 101 children, the eldest of whom was *Rájá Duryodhana*, and they are called the *Kauravas*. The other was *Pandu*. Although the first mentioned was the elder son yet on account of his blindness, the succession fell to his brother who obtained the sovereignty. His sons are called the *Pándavas*. There were five, namely, *Yudishtira*, *Bhímsena*, *Arjuna*, *Nakula* and *Sahadeva*. On *Pandu's* death the kingdom reverted to Dhritarashtra, but although the nominal sovereignty was his, the real power was possessed by *Duryodhana*. Since to crush their enemies is the way of the princes of the earth, *Duryodhana* was ever in fear of the *Pandavas* and sought their destruction. When *Dhritaráshtra* observed the growing feud, he resolved to establish his nephews in the city of Váranávatra, and sent skilled artisans with instructions to build their residences. The workmen at the instigation of *Duryodhana* constructed a secret chamber of lac and pitch, in order that at a fitting opportunity the *Pandavas* might be destroyed in a flaming conflagration. But whom the Lord defends by his protection, what avails against him the striving of the impotent? When the *Pandavas* accepting their exile, settled in this spot, they became aware of the design. By chance a woman with five sons dwelt hard by. The *Pandavas* set the house on fire and set out for the wilds with their mother, while their neighbours were consumed in the flames.

Duryodhana believing that the *Pandavas* were destroyed, held a festival of rejoicing. The *Pandavas* after many adventures came forth from the wilds to the inhabited country and settled in the city of *Rampilá*. In a short time, the fame of their valour, skill and open-handed munificence filled the world, but none knew their name or lineage, till *Duryodhana* himself awaking from his dream of security suspected that the burning of the *Pandavas* was a fable. After prosecuting inquiries, his suspicions

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an eclipse, are mentioned by Albírúni in his India.

[1] He died childless, but at the request of his mother Satya-vati, the *Rishi* Dwaipáyana raised up three children to him, viz., Dhritarashtra, Pándu and Vidura. Vishnu Purána.

were confirmed, upon which he had recourse to entreaty, and recalled them with protestations of friendship, hoping thus to secure his aim. He bestowed *Delhi* (Indraprastha) upon them with half his kingdom and retained *Hastínapúr* with the other half. *Yudishthira* by his prudence and good fortune aided by the divine favour rose to greatness and his administration advanced his power. The *Kauravas* flocked to his service, and in a short space he acquired universal sway. The other brothers likewise reduced many princes to their obedience. *Duryodhana* was beside himself at the sight of their sovereign splendour, and the pangs of envy drove him more distraught. With deceptive intent, he held a festival and invited the *Pándavas* and proposed a game of *chaupar*, playing himself, with cogged dice. By this means he won all they possessed. The last stake was made on the condition that if the *Pandavas* won, they should recover all that they had lost, but if otherwise, they were to quit the royal dominions and wander in the wilds for twelve years in the garb of mendicants after which they might return to civilised life for a year, and so conduct themselves that none should know them. If this last particular were infringed, they would have to pass a similar period of twelve years in the forests. Unsuspecting foul play, their uprightness brought them to ruin. Elated by the success of his device, *Duryodhana* was lulled into the slumber of a false security while the *Pandavas* under the divine direction accomplished their part of the agreement. *Duryodhana* now began to treat them with severity. Much altercation followed till the *Pandavas* consented to accept five villages if peacefully surrendered to them. *Duryodhana* in his pride refused and rose in arms. The scene of the conflict was in the vicinity of *Kuru-kshetra*. But as the end of the fraudful is disaster, *Duryodhana*, and his companions were totally destroyed and *Yudishthira* was victorious after eighteen days of successive engagements.

Towards the close of the *Dwápur Yug*, 135 years before the beginning of the *Kali Yug*, and 4,831 years anterior to this the 40th of the Divine Era,[1] this event rose into fame and was left to posterity as a record of portentous warning.

It is said that in this mighty war, the army of the *Kauravas* consisted of 11 *achhauhini*, and that of the *Pandavas* of 7. An *achhauhini* consists of 21,870 men mounted on elephants, the same number in chariots, and 65,610[2] cavalry; and 109,350 infantry. Marvellous to relate but 11[3] individuals

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[1] See p. 15 where it is stated that from the era of Rája Yudhishthira to the 40th of Akbar's reign (A. H. 1003, commencing 5th Dec. 1594 and ending 25th November, 1595 A. D.) there had elapsed 4,696 years, making the commencement of the Kali Yug 3,101 B. C. To this period an addition of 135 brings the figure to 4,831.

[2] Var. 12.

of both armies survived this war. Four of the army of *Duryodhana*, escaping with their lives took refuge with *Yudhishtira, viz.*, *Kripácháraya* Bràhman who had been preceptor to both families and was renowned for wisdom and valour; *Ashwatthámáṇ* who was celebrated for the same qualities; *Kritvarmáṇ* Yadu, a brave champion; and *Saniaya* who, together with his reputation for wisdom, acquired renown as the charioteer of *Dhritaráshtra*. On the side of the Pandavas, eight survived,[1] *viz.*, the 5 brothers; *Satyaki Yadu* famous for his bravery and sagacity; *Yuyutsu* brother of *Duryodhana* by another mother, and *Krishna*. After this *Yudishtira* reigned supreme for 36 years, and his happy destiny and virtuous disposition discovering to him the vanity of mundane things, he sought retirement and resolutely forsook a world that oppresses the weak. Together with his brethren he chose the path of renunciation and played the last stake of his life.

This great war has been related in the *Mahábhárata* with numerous episodes in a hundred thousand couplets, and has been translated into Persian by command of His Majesty under the title of *Razmnámah* (History of the War). It is set forth in eighteen *Parbh* or books. The *first* part is an account of the *Kauravas* and *Pandavas* and a list of contents. The *second; Yudishtira* sends his brethren to conquest—his supreme monarchy—the gambling feast held by the *Kauravas*, &c. *Third*, the departure of the *Pandavas* into the solitude of their exile and other events. *Fourth*, the coming of the *Pandavas* from the wilds to the city of *Viráta* and remaining unknown. *Fifth*, the *Pandavas* discover themselves; the mediation of *Krishna* and his rejection; the gathering at *Kuru-kshetra* and disposition of the armies. *Sixth*, the opening of the combat, the wounding of *Bhíshma*, the slaughter of many of the sons of Dhritaráshtra, and the events of the ten days' engagement. *Seventh*, the council of war held by *Duryodhana;* the appointment of *Drona*[2] to the general command, his death and other events during five days. *Eighth*, description of the two days' battle; *Duryodhana* names *Karna* to the command, his exploits—the flight of *Yudishtira* before him—the death of *Karna* at the hand of *Arjuna* on the second day. *Ninth*, *Shalya* is appointed general on account of his heroism—his death—*Duryodhana* conceals himself in a tank—his end and that of many champions. *Tenth*, the conclusion of the war, the coming of *Kritvarmáṇ*, *Ashwatthámáṇ*, and *Kripacháraya* to *Duryodhana* on the field of battle while still breathing and his advice of a night attack &c.

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[1] Var. 7. The text has chosen the wrong variant in taking 11 for 12.

[2] The founder according to tradition, of Dankaur in Balandshahar Dist I. G.

Eleventh, the lamentations of the women on both sides—Gáudhári mother of *Duryodhana* curses *Krishna*. *Twelfth*, account of *Yudishtira* after the victory—his desire to resign his kingdom. *Byás* and *Krishna* comfort him by their counsel. *Bhíshma* delivers many admirable and instructive maxims setting forth the duties of sovereign administration. *Thirteenth*, the advice tendered by *Bhíshma*. In my judgment, the 12th and 13th books should be comprised in one as they both contain the counsels of *Bhíshma*, and the 9th divided into two, the one dealing with the episode of *Shalya* and the other with the death of *Yudishtira*. *Fourteenth*, the great horse-sacrifice (ashwa-medh). *Fifteenth*, the retirement to a hermitage of *Dhritrarástra*, *Gándhári*, and *Kunti* mother of *Yudishtira*. *Sixteenth*, the destruction of the *Yadu* tribe. *Seventeenth*, *Rája Yudishtira* retires with his brethren who all perish in a snow-drift. *Eighteenth*, *Yudishtira* in his own body mounts to the upper world; the dissolution of the mortal remains of his brethren. The conclusion called *Harbans*, contains the history of the *Yadus*.

In this work, although there are numerous extravagant tales and fictions of the imagination, yet it affords many instructive moral observations, and is an ample record of felicitous experience.

This *Súbah* contains 8 *Sarkárs* subdivided into 232 *parganahs*—the measured land consists of 2 *krórs*, 5 *lakhs* and 46,816 *Bíghas* 16 *Biswas*. The revenue is 60 *krórs*, 16 *lakks* 15,555 Dáms (Rs. 15,040,388-14) of which 3 *krórs*, 30 *lakhs*, 75,739 are *Suyúrghal* (Rs. 8,26,893-7 7). The local force is 31,490 Cavalry, 242,310 Infantry.

Sarkár of Delhi.

Containing 48 *Mahals*, 7,126,107 *Bíghas*, 17 *Biswas*. Revenue 123,012,590 *Dáms*., *Suyúrghál* 10,990,260 *Dáms*. Castes various. Cavalry, 4000. Infantry 23,980.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Islámábád Pákal, has a stone fort on a hill, ...	970,67-19	1,779,407	31,462	50	1000	Rájpút Sánd.
A'ḍhah, ...	14,912-8	513,081	45,420	20	200	Ahír.
Pánipat, has a brick fort, ...	568,444	10,756,647	3,540,632	100	2000	Afghán, Gújar, Ranghar.[1]

[1] This term is more strictly confined to Rájpúts converted to Islám, but in parts of Delhi, particularly Rohtak, it is indiscriminately applied to Rájpúts, whether Hindu or Muhammadan. The probable derivation is from the Sansk.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Pálam, ...	245,240	5,726,787	1,231,880	70	1000	Jat.
Baran, has a brick fort on the *Káli Nadi*, ...	171,160	3,907,928	153,190	20	800	...
Bághpat, on the Jumna, between two streams, ...	200,515	3,532,368	180,259	20	200	[Bráhman. Chauhán,
Palwal,[1] has a brick fort and it stands on a mound, ...	234,783	1,769,493	218,225	25	500	Rájpút., Gújar.
Barnáwah, ...	145,000	1,379,125	50,759	25	200	Shaikhzádah.
Púth, has a brick fort, ...	48,191	621,749	7,243	60	600	Toṇwar (Tuar).
Béri Dobaldhan, ...	119,002-19	1,404,225	...	40	800	Jat.
Tilpat, has a brick fort, ...	119,578	3,077,913	92,583	40	400	Bráhman, Rájpút, Gújar.
Tándah Bhagwán (Tándah Phugánah) on the Jumna,	51,669	1,289,306	11,866	25	200	Afghán,.
Tilbégampúr, ...	14,237-7	370,374	15,754	10	100	Jat.
Jhajhar, ...	128,417	1,422,451	306,461	60	1000	Afghán, Jat.
Jhársah, has a stone fort in the village of Dhánah built, by Sulṭán Firoz on the banks of the سیه[2] ...	87,923	3,605,228	176,079	60	600	Badgújar.
Jéwar, ...	133,746	1,878,378	85,439	40	400	Rájpút, Chhókar.[3]
Jhinjhánah, ...	57,923-16	1,700,250	100,250	20	300	Jat.
Chaprauli, stands between two streams	32,701-12	1,138,759	5,719	20	300	Do.
Jalálábád, stands between two streams amid much forest	96,189	1,333,711	9,099	50	600	Do.
Jalálpúr Barwat,[4] much forest	42,061-17	1,001,875	1,775	20	400	Do.

रन *ran*, battle. See Elliot's Races, N.-W. P., I, p. 4. The Gujars, and Rangars of Delhi are notorious as being among the few rural populations that rose against us in the Mutiny, p. 180.

[1] This mound stands to this day considerably above the surrounding level and consists entirely of ancient remains crumbling to decay. It is a town of undoubted antiquity and supposed to figure in the earliest Aryan traditions under the name of Apelava, part of the Pandava Kingdom of Indraprasthra, I. G.

[2] A note states that the maps mark a village called *Dáhinah* in the parganah of *Sahnah* near the confines of *Jársah parganah*, but no river is mentioned.

[3] Claim descent from a Jádon Rájpút. Elliot. I. 99.

[4] T. and G. have Serót and Seroot respectively. The I. G. mentions one in Rae Bareli the other in Fyzabad Dist. the latter was a flourishing weaving town and an *imámbárah* was built at a cost of £400 by a voluntary contribution of ¼ of a pice for each piece of cloth from each weaver. The King of Oudh hearing of this, commended their liberality and piety and as an encouragement,

	Bíghas Biswas.	Revenue D.	Suyúrghal D.	Cavalry.	Indfantry.	Castes.
The old suburban district, ...	128,417	1,422,451	306,460	10	40	Jat, Chauhán.
The new do. do. ...	36,447	3,635,315	595,984	25	300	Gújar, Jat, Ahír.
The metropolis of Delhi, ...	971	736,406	18,783	135	1,500	......
Dásnah, between Ganges and Jumna, ...	282,777	4,933,310	162,535	60	800	Ghelót (here some illegible words.)
Dádri Táhá, ...	179,789	4,326,059	118,577	20	400	Afghán, Jat.
Dankaur, on the Jumna, ...	128,523	1,016,682	4,340	20	200	Gújar.
Rohtak, has a brick fort, ...	636,835	8,599,270	428,000	100	2,000	Jat.
Sonipat (Sonpat) has a brick fort, ...	283,299	7,727,323	775,105	70	1,000	Afghán, Jat,
Safídún, has a brick fort, ...	81,730	1,975,596	99,647	60	600	Rájpút Ranghar, Jat.
Sikandarábád, ...	66,907-15	1,259,190	17,844	50	400	Bháti, Gújar.
Saráwah, has a brick fort, ...	42,387-12	1,583,899	31,914	40	300	سوال &c.
Sentah[1]	39,147-9	854,191	48,207	30	300	Chauhán.
Siyánah, between two streams	166,407-17	849,090	4,959	50	400	Taga.[2]
Shakarpúr	52,139	2,111,996	780,305	70	200	Chauhán.
Karnál, the stream Sánjauli flows below the town	540,444	5,678,242	207,999	50	800	Ranghar Chauhán.
Ganaur, has a brick fort ...	40,990-16	1,718,792	33,390	20	400	Tagá.
Garh Muktesar, has a brick fort on the Jumna, a Hindu place of pilgrimage	101,340-10	1,591,492	41,490	40	400	Rájput, Musalmán, Hindu.
Kutánah, ...	91,706-13	1,423,779	892	20	150	Jat.
Kándhlah, ...	68,934-5	1,374,430	37,930	20	30	Gújar.
Kásnah, on the Jumna ...	104,021-19	1,522,315	149,250	40	400	Do.
Kharkkandah, ...	51,895-15	1,105,856	4,958	50	600	Afghán, Jat.

graciously desired its continuance, as a contribution to his private purse. It is not reported how the weavers received the royal message.

[1] T. Sanhata, G. Sanyhet.

[2] Sir H. Elliot has an interesting discussion on the Gaur Tagas, an important tribe of Brahmincal descent in the N.-W. of India extending over a great part of upper Rohilkhand, the upper Doáb and the Delhi territory. Mr. Beames supplements his conclusions with a note which embodies without accepting the learned but unsafe deductions of General Cunningham. Tod's Rajasthán furnishes additional matter if not information, regarding the obscurity of their origin. Sherring's Hindu Tribes and Castes should be consulted in elucidation of the doubtful readings of the text, a note on each of which would be impracticable.

	Bíghas Biswas.	Revenue D.	Suyúrghal D.	Cavalry.	Infantry.	Castes.
Gangér Khérah, (E. Gangérú has a brick fort between two streams	11,062-15	316,405	13,830	40	300	Sayyid.
Lóni, has a brick fort between two streams ...	75,363	3,278,878	148,445	20	200	
Mírath (Meerut) has a brick fort between two streams.	610,422	4,391,996	331,096	100	300	Tagá, Ránghár, Chandrál[1].
Mándánthi, the autumn harvest abundant: near the town a tank with is never dry thoughout the year.	90,464	2,858,223	2,934	30	500	Jat.
Masṣúdábád, has an old brick fort	89,478	2,809,156	269,319	30	80	Do.
Hastinápúr, on the Ganges: an ancient Hindu settlement, ...	176,340	4,466,904	36,291	20	300	Tagá.
Hápúr, on the Káli Nadi between two streams, ...	239,845	2,103,589	5,229	4	300	Do.

Sarkár of Badáoṇ.

Containing 13 *Mahals.* 8,093,850 *Bíghas,* 10 *Biswas.* Revenue 34,817,063 *Dams. Suyúrghál.* 457,181 *Dáms.* Castes various. Cavalry, 2,850. Infantry, 26,700.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Ajáoṇ, ...	82,467-17	1,362,867	...	500	3000	Chauhán.
Aoṇlah, ...	14,701	690,620	...	50	400	Káṇwar.[2]
Badáoṇ with suburban district, ...	658,320-5	7,357,571	287,986	50	5000	Shaikhzádah, Káyath.
Baréli, ...	661,227	12,507,434	91,320	1000	10,000	Rájpút.
Barsar, ...	196,700	2,147,824	6,754	50	500	Káyath.
Paund, (Elliot Púnar.) ..	5,749	260,840	...	50	300	Kahór!
Talhi,[3] (Balhati), ...	25,982	1,077,811	1,505	50	1000	Tagá, Bráhman.
Sahiswan, ...	253,120	2,493,898	15,444	100	2000	
Sanás Mandeh, (E. Satási Mundiyá), ...	58,110	795,315	3,471	50	500	Tagá, Bráhman.

[1] Var. Jandrán.

[2] Var. Toṇwar (Tuár).

[3] *Vár.* Talhati. Elliot Balai.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Suneyá, ...	29,753	1,315,725	...	50	500	Ulús. ?
Kániṭ, ...	55,584	2,489,369	48,444	300	2000	Báchhal.
Kóṭ Sálbáhan, has a fort: ...	227,500-8	1,219,165	...	50	500	Kaṇwár.[2]
Gólah, ...	24,540	1,136,931	4,257	100	1000	Dewak.' Báchhal.

Sarkár of Kumáon.

Containing 21 *Mahals*. The revenue of 5 *Mahals* undetermined. 16 *Mahals*, in money. 40,437,700 *Dáms*. Castes various. Cavalry, 3000. Infantry, 50,000.

	Revenue D.		Revenue D.
Adan,[1]	400,000	Jakrám, ...	5,000,000
Bhúksi and Bháksá, 2 Mahals,...	400,000	Jaríyah, ...	3,000,000
Bastwah, ...	200,000	Jáwan, ...	2,500,000
Pachótar, ...	400,000	Chauli, Sahajgar[2] Guzarpúr,[3] Dwárahkót, ...	......
Bhíkan Diwár, ...	200,000	Malwárah,[4]	2,500,000
Bhakti, ...	11,000,000	Maláchór, Sítachór, Kémús, 3 Mahals, ...	5,137,700
Bhúri, undetermined, ...	......		
Ratílá,[5]	10,025,000		
Chanki,[6]	400,000		

Sarkár of Sambhal.

Containing 47 *Mahals*. 4,047,193 *Bighas*, 2 *Biswas*. Revenue. 66,941,431 *Dáms*. *Suyúrghál* 2,892,394 *Dáms*. Castes, various. Cavalry, 4,375. Infantry, 31,550. Elephants, 50.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Amróhah, ...	320,654	6,342,000	993,358	1000	5000	50	Sayyid.
Asampúr, ...	55,467	2,389,478	137,544	30	300	...	Tagá.
Islámpúr Bharú, ...	66,096	1,370,640	12,133	100	200	...	Baishnavi.

[1] Var. and T. Adon, G. Adown.

[5] Var. and G. Batila.

[6] Var. Thanki. G. Thungy. T. Lunghi.—Note "in the maps, Chanki, now called Balahri and Sarbaná."

[4] Now Jaspúr.

[5] Now Gadarpúrah.

[6] Var. Talwárah.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Ujhári, ...	125,221	697,609	2,788	20	200	...	Jat.
Akbarábád, ...	53,790-14	640,264	27,360	50	200	...	
Islámpúr Dargú, ...	11,217-10	429,675	675	20	200	...	
Islámábád, ...	25,261-10	346,348	6,394	50	500	...	Jat.
Bijnaur, ...	60,362	3,355,465	18,154	60	500	...	Tagá, Brahman.
Bachharáon, ...	115,226-12	828,322	3,632	50	300	...	Tagá.
Biról, ...	15,027-12	150,000	...	25	100	...	Kóhi.
Bisárá, ...	3,003-7	200,000	...	25	100	...	Khasia.[1]
Chándpúr	87,273	431,071	259,959	50	200	...	Tagá, Jat, &c.
Jalálábád, ...	49,893	1,470,072	12,268	25	100	...	Jat.
Chauplah, (T. and var. Chaupálah), ...	1,016,199	1,340,812	...	100	500	...	Gaur.
Jhálú, ...	26,795	237,809	34,916	50	400	...	Jat.
Jadwár, ...	76,757-19	828,346	...	50	200	...	Badgújar.
Suburban district of Sambhal, ...	206,450	3,322,448	143,739	100	500	...	Tagá, Bráhman, &c.
Deorah, ...	96,965	1,924,837	...	25	200	...	
Dhakah (Elliot Dhákah),	130,158-16	670,364	6,487	25	200	...	Rahés.
Dabhársi, ...	82,692-11	280,306	...	25	200	...	
Dádílah, ...	30,130-15	210,000	...	20	100	...	Kóhi.
Rájpúr, ...	189,390	700,000	...	50	400	...	Rájput
Rájabpúr, ...	40,346-9	612,977	2,288	25	150	...	Kókar. Shaikhzádah.
Sambhal, has a brick fort, ...	46,400	850,953	63,404	50	400	...	Khokhar.[2]
Seohárah, ...	27,945	1,333,732	1,418	50	300	...	Tagá.
Sirsi, ...	52,400-11	958,769	152,814	20	200	...	Sayyid, &c.
Sahanspúr, ...	54,844-10	944,304	1,038	50	400	...	Tagá.
Súrsáwah, ...	37,502	308,065	...	15	400	...	Kaurawah.
Shérkót, ...	19,870	4,921,051	218,157	100	1000	...	
Sháhi, ...	80,417	900,496	472	20	200	...	Gaur.
Kundarki, ...	86,164	674,936	74,936	50	400	...	Káyath.
Kiratpúr, ...	80,973	2,410,609	166,218	100	500	...	Tagá, Jat.
Kachh, ...	99,868	1,248,995	5,765	20	200	...	
Gandáur, ...	18,576-17	751,520	34,270	80	200	.	Taga.
Kábar, ...	33,232-7	566,539	16,019	50	400	...	Chauhán.
Ganaur, ...	51,005-1	267,919	17,719	10	100	...	Musalmán.
Khánkari, ...	31,546-7	200,000	...	10	100	...	
Lakhnór, ...	246,440	2,499,208	32,983	1000	5000	...	Gaur.
Líswah, ...	1,871	100,000	...	10	100	...	
Mughalpúr, ...	168,374	3,580,300	80,300	100	500	...	Tagá.
Manjhaulah, (E. Majhaulah), ...	142,461	1,737,556	6,970	400	8000	...	Badgújar.
Mandáwar, ...	65,710	1,256,995	20,455	25	300	...	Bais.
Nadínah, (Elliot Nagínah), ...	99,233	2,647,242	284,368	50	500	...	Ahír.

[1] Khassiah is given in Elliot (Appendix, C. 287, I.) as a branch of the Sudras.

[2] A Rájpút clan, which has been considered to be the same as the Ghakkar. E. I. 99.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Nahtaur, in this *parganah*, the mulberry grows in great perfection of size and sweetness—a span in length,[1]	35,974-12	1,738,160	4,675	50	300	...	Tagá.
Neodhanah, ..	209,620-10	904,675	...	100	500	...	Gaur.
Naróli, ...	181,621	1,408,093	43,212	50	400	...	Baḍgújar.
Hatamnah, ...	5,706-14	250,000	...	50	400	...	Kódar.

Sarkár of Sahâranpúr.

Containing 36 *Mahals.* 3,530,370 *Bíghas,* 3 *Biswas.* Revenue, 87,839,659 *Dáms.* *Suyúrghal* 4,991,485 *Dáms.* Castes, various. Cavalry, 3,955. Infantry, 22,270.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Indri, has a brick fort near the Jumna, ...	143,900-28	7,078,326	691,903	50	1000	...	Ranghar, Tagá.
Ambihtah, ...	17,764	324,560	...	20	300	...	Gújar, Aṣwán.[2]
Budhánah, ...	155,633	3,698,041	131,780	40	300	...	Tagá, Jat
Bídauli, ...	111,226	3,115,125	1,400,255	...	...	...	Sayyid.
Bahatkanjáwar, ...	173,471	2,676,407	146,749	50	500	...	Tagá Bárhah.
Bhógpúr, has a brick fort on the Ganges, a Hindi place of worship, ...	94,428	2,338,120	6,941	100	1000	...	Rájpút Sarír.
Púrchapár, ...	86,949	2,191,460	120,438	20	200	...	
Bhúnah, (Elliot Bhúmah), ...	67,451	2,135,496	28,453	2000	7000	...	Sayyid.
Baghrá, ...	50,390	1,913,196	74,840	30	200	...	Jat.
Bhanáṭh, ...	49,288	1,321,440	8,650	20	200	...	Tagá.
Thánah Bhím, ..	281,377	8,578,540	317,360	20	500	...	Rajpút, Sadbár.

[1] Probably, according to Dr. King, the *Morus laevigata*, a long thin berry with a mawkish, sweet taste.

[2] This word (اعوان) signifies 'aiders' or 'assistants.' Unless it be another form of *Anṣári,* I am unable to explain it and the text gives it on the authority of all MSS. without comment. This town is the residence of the Pírzádah family of Sayyids. It many be an error for اوان for which see Vol. I, p. 456, n. 2.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Elephants.	Castes.
Tughlakpúr, ...	81,856	222,277	128,853	20	30	...	Jat.
Jaurási, ...	211,751	2,471,277	71,297	20	200	...	Bídar.
Jauli, ...	45,653	1,310,057	152,396	...	...	...	Sayyid, (Cavalry entered under Sarót.)
Charthávwal, ...	35,916	1,668,882	68,872	20	200	...	Tagá.
Suburban district of Saháranpúr, has a brick fort cloths of the kinds, *Kháṣah* and *Chautár* (Vol. I, p. 94) are here made in perfection, ...	212,335-16	6,951,545	706,448	100	800	...	Afghán, Kulál, Tagá.
Deoband, has a brick fort, ...	335,861	6,477,977	641,946	60	300	...	Gújar, Tagá.
Rámpúr, ...	79,419	1,777,908	78,597	50	400	...	Sadbár, Tagá.
Rurki, ...	2,768	1,628,360	8,361	25	200	...	Rájpút, Sadbár,[1] Tagá, Brahman.
Ráepúr Tátár, ...	4,688-8	369,080	...	10	200	...	Tagá.
Síkri Bhukarhéri, ...	183,211	3,003,611	110,611	40	200	...	Jat.
Sarsáwah, has a brick fort, ...	106,300	2,516,125	16,165	30	200	...	Tagá.
Sarót, ...	90,617	2,207,779	51,571	50	1000	..	Do.
Sirdhanah,... ...	113,780	1,590,606	43,842	30	300	...	Tagá, Ahír.
Sambalhérá,[2] ...	31,963	1,011,078	11,078	...	...	...	Sayyid (Cav. entered under Bhonah.)
Sóranpalri,... ...	10,648	574,320	22,628	40	250	...	Jat.
Khatáuli, ...	104,747	3,624,588	190,919	40	300	...	Tagá, Kulál.
Khódi, ...	85,618	2,514,673	58,906	50	400	...	Jat, Tagá
Kairánah, ...	71,245	2,025,238	223,579	20	200	...	Gújar.
Gangoh, ...	52,137	2,029,032	322,515	300	2000	...	Turkomán.
Lakhnauti,... ...	79,694	1,796,058	76,602	300	2000	...	Do.
Muzaffarábád, ...	81,305-15	4,074,064	71,899	20	200	...	Ranghar, Sandér[3]
Manglaur, has a brick fort, ...	60,987	2,350,311	197,266	40	300	...	Bráhman, Badgújar.
Malhaipúr,... .	81,010	2,244,070	23,077	100	500	...	Afghán, Tagá, Bráhman.
Nakór, ...	65,612-10	1,387,070	26,104	40	300	...	Afghán, Bráhman.
Nánautah, ...	29,224	724,153	18,684	40	300	...	Afghán.

1 Var. Sadar.

2 Sanbaltará.

3 Var. Sadri note suggests Pundír.

Sarkár of Réwárí.

Containing 12 *Mahals.* 1,155,011 *Bíghas,* 10 *Biswas.* Suyúrghal. 739,268 *Dáms.* Revenue * * * *. Cavalry, 2,175. Infantry, 14,600.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Báwal, ...	110,375	4,114,753	16,274	100	2001	Rájpút, Ahír, Jat.
Pátaúdhi, ...	61,970	2,270,080	5,260	50	500	Do. Do.
Bhóharah, (E. Bhorah) ...	38,547	755,548	345	100	1000	Ahír.
Táorú, has a brick fort, ...	35,858	986,228	51,573	50	500	Musalmán, Khaildár.[1]
Réwári with sub. dist.; has a brick fort, ...	405,108	11,906,847	404,100	400	2000	Ṭhaṭhar, Ahír, Jat.
Ratái Jatái, ...	52,120	289,608	523	...	400	
Kóṭ Ḳásim Ali, ...	80,410	3,357,930	110,330	25	400	Rájpút, Ahír.
Ghelót, ...	27,270-10	656,688	...	700	2000	Rájpút Ṭhaṭhar.
Kohánah, ...	15,264	421,440	...	50	500	Do. Do.
Suhnah, has a stone fort on a hill; here a hot spring and Hindu shrine, ...	251,738	3,928,364	150,563	200	2000	Do. Do.
Nímránah, has a stone fort on a hill, ...	35,047	682,259	...	500	4000	Various.

Sarkár of Hiṣár Fírózah[2] *(Hissár).*

Containing 27 *Mahals.* 3,114,497 *Bíghas.* Revenue, 52,554,905 *Dáms. Suyúrghál,* 1,406,519 *Dáms.* Castes, various. Cavalry, 6,875. Infantry, 60,800.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Agrówah (var. Agróhah). Game of all kinds abounds. Sport chiefly hawking, ...	46,717	1,748,970	6,654	200	2000	Jáṭú,[3] Jat.
Ahroni, ...	19,537	857,357	160,083	100	1000	Gújar, Jat.

[1] Var. Khaldán, Jaldáz.

[2] Called after the Emperor Fíróz Sháh Tughlak who founded the town of that name about 1354 A. D.

[3] Var. Ḥátú, Jálú. Jáṭú is no doubt correct. It is another form of the word Jat, but also means a branch of the Chamár tribe, and is said to be a Rájpút tribe about Karnál, chiefly Muḥammadans.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Aṭkherah, has a brick fort, and a Hindu temple called Govardhan,[1]... ...	82,991	1,576,200	...	200	2000	Jat, Toṇwár.
Bhangiwál, ...	...	1,800,000	...	200	2000	Rájput, Ráthór, Jat, Púnya.[2]
Puniyáṇ, ...	...	1,200,000	...	150	3000	Jat, Punyaṇ.
Bhárangi, ...	...	880,832	...	200	2000	Ráṭhór, Jat.
Barwálah, ...	136,799	1,097,807	109,052	100	1500	Sayyid, Malikzádah, Baḳḳál.
Bhatú,[3]	...	440,280	...	50	1000	Jat.
Barwá, ...	6,254	64,680	...	25	800	Játú, Jat.
Bhatnér has a brick fort, ...	15,683	938,042	...	500	10,000	Ráṭhór, Ráj-pút.
Tohánah, Do. ...	180,744	4,694,854	150,680	400	3000	Afghán, Lohání.
Toshám, ...	511,075	1,068,548	2,686	200	1000	Ráṭhór, Raj-pút, Jat.
Jínd, 3 miles from the town in the village of Pandárah, is a Hindú temple, ...	281,584	5,401,749	123,080	500	4000	Sálár, Ráj-pút, Jáṭú.
Jamálpúr, the Ghaggar flows through several villages here, ...	142,455	4,277,461	81,461	700	400	Toṇwar, Jat.
Hisár (Hissár) with sub. dist. has 2 forts, one of brick, one of stone, ...	176,512-18	4,039,895	183,879	500	2000	Jáṭú, Ran-ghar, Sowárán (Sheoran), Sángwán.[4]
Dhátarat, has a brick fort,...	29,207-18	978,027	45,556	100	2000	Jat, Afghán.
Sirsá, do. ...	258,355	4,861,368	168,104	500	5000	Júnah (note Jobiya).
Seorán, ...	...	400,000	...	100	1000	Jat, Seoṛán (Sheoram.)

[1] Govardhan (nourisher of kine) name of a hill in Brindában, said to have been lifted up and supported by Krishna upon one finger for 7 days to shelter the cowherds from a storm of rain sent by Indra to test Krishna's divinity. Hence he is called *Govardhan dhar* and *Giri dhar* the hill-supporter. A variant of Aṭkhérah is Ankharah. G. and T. Augharah.

[2] A Jat clan.

[3] At p. 105, Bhaṭṭú. These discrepancies cannot always be noted and must be compared by reference to both lists, See Elliot's Races N-W. P. Vol. II, p. 133.

[4] This and the Sheoram are two of the chief Jat clans of the Delhi territory.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Sídhmukh, soil mostly sand,	...	171,872	...	50	500	Rájpút, Ráṭhór, Jat.
Sewáni, ...	48,512	76,750	...	100	1000	Rájpút, Jáṭú.
Shánzdah Dihát (sixteen villages)	29,740	960,111	12,586	200	1500	Rájpút, Topwar.
Fatḥábád, has a brick fort,	88,661	1,184,392	81,867	200	3000	Rájpút, Ráṭhór, Gújar, Jat.
Gohánah, ...	68,951	2,876,115	16,146	300	3000	Jat, داد بلامسة درهنة
Khándah, here a large tank in which the Hindús think it auspicious and holy to bathe, ...	19,488	1,119,864	47,978	100	2000	Jat, Gadi (var. Kari.)
Muhim, has a brick fort (an illegible sentence follows in one MS.)	188,080	4,958,618	84,202	700	2000	Rájpút, Topwar, Jat.
Hánsi, has a brick fort, ...	836,115	5,434,438	130,056	500	7000	Rájpút, Multáni, Jáṭú, Jat.

Sarkár of Sirhind.

Containing 33 *Mahals*, 7,729,466 *Bíghas*, 7 *Bíswas*. Revenue, 160,790,549 *Dáms*. *Suyúrghál*, 11,698,330. Castes, various. Cavalry, 9,225. Infantry, 55,700.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Ambálah, ...	154,769	4,198,094	321,488	100	1000	......
Banór, ...	420,337	12,549,958	1,087,209	700	3000	Ranghar, Afghán.
Páél, has a brick fort, ...	525,932	7,322,260	162,267	200	2000	Ranghar, Jat.
Bhódar (Bhadór), ...	86,877	3,108,269	1,406,106	50	700	Jat, داه صورتی
Bhaṭandah, ...	...	3,125,000	...	400	2000	Bhaṭṭi.
Pándri, ...	34,190	686,870	47,152	20	300	Ranghar.
Tháṛah, has a brick fort on the Sutlej, ...	273,866	7,850,809	2,369,841	1500	1,000	Munj[1] (Var. Shaikh). Jat.

[1] See. Vol. I, p. 526.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Tháněsar, has a brick fort.	228,988-17	7,850,803	2,069,841	50	1500	Ranghar, Jat.
Chahat (T. and G. Jhet, Jhut.) on the Ghaggar.	158,749	750,994	49,860	650	1100	Afghán, Rájpút.
Chark (T. Djerk G. Jerk).	63,683	1,538,090	21,619	20	300	Jat.
Khizrábád, has a brick fort.	382,489	12,059,918	528,170	200	8000	Bhatti, Jat.
Dórálah, ...	65,768	2,188,443	86,710	50	300	Ranghar.
Dhótah, ...	71,357	1,601,346	1,346	300	1500	Rájpút.
Deoránah, ...	12,339	580,985	17,385	20	200	Jat.
Rúpar, has a brick fort, ...	66,144	5,005,549	26,034	200	1000	Rájput &c.
Sirhind with sub. dist. has a brick fort, ...	828,458	12,082,630	603,536	1700	2000	Rájpút, Baráh, Khauri, Dádah (Dádu ?) Jat.
Samánah, ...	904,261	12,822,270	782,000	700	2000	Baráh, Jat.
Sunám, has a brick fort, ...	988,562	7,007,696	7,696	500	2000	Ranghar.
Sadhúrah, has a brick fort.	34,361	4,298,064	273,265	400	5000	Chauhán, Ranghar.
Sultánpúr Bárhah, ...	13,736	427,036	32,759	20	100	Do. Rájpút.
Sháhábád, ...	134,146	6,751,468	761,587	200	1500	Chauhán, Rájpút, Brahmán.
Fathpúr, ...	50,931	684,370	15,440	25	400	Rájpút, Pundír.
Karyát Ráe Samú, ...	28,099	1,220,090	5,374	40	900	Ranghar, Jat, Baráh. (var. Bárah.)
*Kethal, has a brick fort: here Hindu shrines, ...	918,025	10,638,630	309,146	200	3000	Rájpút.
Guhrám, Do. ...	188,574	6,138,630	1,058,982	50	100	Ranghar, Jat, Khauri.
Ludhiánah, has a brick fort on the Sutlej, ...	43,469	2,294,633	44,633	100	700	Awán.[1] Khauri, Ranghar.
Mustafaábád, ...	271,399	7,496,691	570,976	200	1000	Chauhán, Ranghar.
Maséngan, ...	204,377	7,053,259	626,690	200	1000	Jat.
Mansúrpúr, ...	116,242	1,830,025	326,690	200	1000	Ranghar.
Málér, ...	103,444	260,583	26,176	100	500	Munj.
Máchhíwárah, has a brick fort, ...	17,272	250,552	250,552	100	500	Khauri, Wáh (var Wárah).
Hápari, ...	93,756	1,145,118	...	30	300	Ranghar, Jat.

[1] See Elliot, I. 113. Extract from Cunningham who gives the possession of Taxila to this people before Alexander's invasion. Also Vol. I, p. 456, of the present work.

Sovereigns of Delhi.

I.

Twenty princes reigned 437 years 1 month 28 days.[1]

	Ys.	M.	D.
Anangpál, Toṇwar (Tuar or Tenore of U. T.) ...	18	0	0
Básdeva	19	1	18
Ghangnu (var. Khanku, Khankór, Kankeo, Kanakpál Gangu.	21	3	28
Pirthímal (var. Pirthipál)	19	6	19
Jaideva	20	7	28
Nirpál (var. Hirpál)	14	4	9
Adrah, (var. Andiraj and 26-8-15)	26	7	11
Bichhráj	21	2	13
Bík, (Anekpál, Anakpál)	22	3	16
Raghupál	21	6	5
Nekpál (Rekhpál)	20	4	4
Gopál	18	3	15
Sulakhan	25	2	2
Jaipál	16	4	13
Kaṇwarpál	29	9	11
Anekpál	29	6	18
Bijaipál, (var. Tajpál)	24	1	6
Mahípál (var. Muhetsál)	25	2	13
Aknépál	21	2	15
Pirthíraj	22	3	16

[1] This number does not accord with the totals. It would be as unprofitable as it is hopeless to attempt to digest or reconcile the order, number and length of these reigns among various authorities, when dates are unknown or conjectural, the names of the princes disputed and their existence mythical. After this, the minute exactness of their duration of reigns would be ridiculous enough even were not the totals short of the number that heads the list, by about 60 years. Tieffenthaler begins the series from Yudishthira, differing as widely from Wilford and Tod, as they do from each other, and follows with another series from "quelques ecrits persans" at variance with what has preceded, and continuing with a further list of princes "rapportés encore différement" from a Persian history. The unravelling of this tangle will afford abundant occupation to those interested in these details. I suspect that they are not many.

II.

Seven princes reigned 95[1] years and 7 months.

	Ys.	M.	D.
Bíldeva (Baldeva) Chauhán	6	1	4
Amr Gangú	5	2	5
Khirpál	20	1	5
Súmér	7	4	2
Jáhir	4	4	8
Nágdeva	3	1	5
Pithaura (Prithwi Ráe)	49	5	1

III.

Eleven princes of the Ghori dynasty reigned 96 years 6 months and 20[2] days.

A. H.	A. D.				
588	1192	Sulṭán Muizzu'ddin[3] Muḥammad Sám Ghori	14	0	0
602	1206	" Ḳuṭbu'ddín Eibak ...	4	0	0
607	1210	" Arám Sháh, his son ...	1	0	0
607	1210	" Shamsu'ddín Altmish ...	26	0	0
633	1235	" Ruknu'ddín Firóz Sháh, his son	0	6	28
634	1236	" Raziah, his sister, ...	3	6	6
637	1239	" Muizzu'ddín Bahrám Sháh, his brother	2	1	15
640	1242	" Ạláu'ddín Masạúd Sháh, his nephew	4	1	1
643	1245	" Náṣiru'ddín Maḥmúd Sháh, his uncle	19	3	0
664	1265	" Ghiyáṣu'ddín Balban ...	20	and some months.	
685	1286	" Muizzu'ddín Kaikubád, his grandson	3	Do.	

IV.

Thirteen princes of the Khilji dynasty reigned 129 years 10 months and 19 days.

688	1289	Sulṭan Jalálu'ddín Khilji	7, — some months

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[1] Var. 73 and Gladwin 83. The total gives 94-7. Cf. Table XXIII of U. T. p. 104, and Table L of the Indian dynasties taken from Ferishta, p. 124.

[2] Var. 8.

[3] Also called Shahábu'ddín.

			Ys.	M.	D.
695	1295	Sulṭán Ạláu'ddín Khilji his nephew	20, some months.		
716	1316	„ Shahábu'ddín Omar, his son	0	3 some days.	
717	1317	„ Ḳuṭbu'ddín **Mubárak** Sháh, his elder brother ...	14[1]	4	0
721	1321	„ Náṣiru'ddín Khusrau Khán,	0	6	0
721	1321	„ Ghiyáṣu'ddín Tughlaḳ Sháh,	4, some months.		
725	1324	„ Muḥammad, his son, ...	27	0	0
752	1351	„ Firóz Sháh, son of his paternal uncle, ...	38 some months.		
790	1388	„ Tughlaḳ Sháh, his grandson,	0	5	3[2]
791	1389	„ Abu Bakr Sháh, son of his paternal uncle, ...	1	6	0
793	1391	„ Muḥammad Sháh, his paternal uncle, ...	6[3]	7	0
796	1393	„ Ạla'uddín Sikandar, his son,	0	1	11
796	1393	„ Maḥmúd, his brother, ...	20	2	0

V.

			Ys.	M.	D.
817	1414	Khizr Khán[4] of the Sayyid Dynasty,	7	2	2
824	1421	Mubárak Sháh, „	13	3	16
837	1433	Muḥammad Sháh, „ ...	10, some months.		
850	1446	Sulṭán Ạláu'ddín Ạálam Sháh, ...	7	do.	
854	1450	„ Behlól Lodi, ...	38	8	8
894	1488	„ Sikandar, his son, ...	28	5	0
923	1517	„ Ibrahím, his son, ...	7, some months.		
		„ Báber, ...	5	0	0
		„ Humayún, ...	9	8	1
947	1540	„ Shér Khán Súr, ...	5	0	0
952	1545	„ Salím Khán, his son, ...	8 and odd.		

[1] All the MSS. concur in this glaring error, an evident slip of a copyist of 14 for 4. He was raised to the throne on the 7th Muharram A. H. 717 (22nd March 1317) and was killed 5th Rabíi I, A. H. 721 (5th April 1321.)

[2] Var. 8.

[3] Thus in all MSS., but Ferishta discovers the method of computation by dating this reign from the abdication of his father Firóz Sháh in his favour on the 6th Shạbán 789 A. H. (21st August 1387) to his death on the 17th Rabíi I 796 (20th January 1393) disregarding the two intermediate reigns.

[4] I take the dates from the U. T. but discrepancies arise from disputed successions, and the state of anarchy which often existed in the intervals of these reigns.

			Ys.	M.	D.
960	1552	Sulṭán Múbáriz Khán Ạdali.			
961	1553	„ Ibrahím, ...	some months.		
962	1554	„ Sikandar, ...	ditto.		
		„ Humáyún, ...	1	3	0

In the year 429 of the era of Bikramájít (A. D. 372) Anangpál[1] of the Toṇwar tribe reigned with justice and founded Delhi. In the year 848 of the same luni-solar era (A. D. 791) in the vicinity of that renowned city, a hotly contested battle was fought between Prithiráj Toṇwar and Bíldeva Chauhán, and the sovereignty was transferred to this latter tribe. During the reign of Rájá Pithaura (Prithwi Rájá) Sulṭán Muizzu'ddín Sám made several incursions into Hindustán without any material success. The Hindu chronicles narrate that the Rájá engaged and defeated the Sulṭán[2] in seven pitched battles. In the year 588 A. H. (A. D. 1192,) an eighth engagement took place near Thánésar and the Rájá was taken prisoner. One hundred renowned champions (it is related) were among his special retainers. They were severally called *Sámant*[3] and their extraordinary exploits cannot be expressed in language nor reconciled to experience or reason. It is said that at this battle none of these champions was present, and that the Rájá kept to his palace in selfish indulgence, passing his time in unseemly pleasure, heedless of the administration of the state and of the welfare of his troops.

The story runs that Rájá Jaichand Raṭhór, who held the supremacy of Hindustán was at this time ruling at Kanauj, and the other Rájás to some extent acknowledged his authority and he himself was so liberal-minded that many natives of Irán and Turán were engaged in his service. He announced his intention of celebrating the great sacrifice symbolic of

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[1] Another name for Raya-Séna. Wilford says that he was called Anangpála or befriended by love probably for his success in his amours, which he displayed by carrying off his brother's wife. Teiffenthaler calls him Rasena and credits him with the building of Delhi, which is confirmed by the Agni-purána. Wilford's criticism of these dates and his emendations (Vol. IX. As. Res. p. 169) are based on the incorrect statement that Abul Fazl makes the 1st year of Vikramaditya to correspond with the 1st of the Hijra. His conclusions are consequently entirely wrong.

[2] The text should have بسلطان instead of سلطان as in the S. ul M.

[3] I learn from Professor Cowell that the primary meaning attached to this term in the St. Petersburg Dict. is 'neighbour,' and the second signification, 'vassal,' in which sense it often occurs in Sanskrit poetry. Monier Williams defines it as "a neighbouring king—a fendatory or tributary prince" and adds a third meaning 'a leader, general, champion' which applies to the text.

paramount supremacy and set about its preparations. One of its conditions is that all menial service should be performed by princes alone, and that even the duties of the royal scullery and the kindling of fires are directly a part of their office. He likewise promised to bestow his beautiful daughter on the bravest of the assembled chivalry. Rájá Pithaura had resolved to attend the festival, but a chance speech of some courtier that while the Chauhán sovereignty existed, the great sacrifice could not legitimately be performed by the Raṭhór chief, inflamed his ancestral pride and he held back. Rájá Jaichand proposed to lead an army against him, but his counsellors representing the duration of the war and the approach of the appointed assembly, dissuaded him from the enterprise. To carry out the integrity of the festival, a statue of Rájá Pithaura was made in gold and placed in the office of porter at the royal gates. Roused to indignation at this news, Rájá Pithaura set out in disguise accompanied by 500 picked warriors and suddenly appeared at the gathering and carrying off the image, he put a great number to the sword and hastily returned. The daughter of Jaichand, who was betrothed to another prince, hearing of this adventurous deed, fell in love with Pithaura and refused her suitor. Her father, wroth at her conduct, expelled her from her chamber in the palace and assigned her a separate dwelling. Pithaura, distracted at the news, returned with a determination to espouse her, and it was arranged that Chándá a bard, a rival in skill of Babylonian[1] minstrelsy, should proceed to the court of Jaichand on the pretence of chanting his praises, while the Rájá himself with a body of chosen followers should accompany him as attendants. Love transformed the intention into act, and by this ingenious device and the spell of valour, he carried off his heart's desire, and after prodigies of bravery and heroism reached his own kingdom. The hundred *Sámants* (above mentioned) accompanied him under various disguises. One after the other they covered his retreat and defeated their pursuers. Gobind Ráe Gehlót made the first stand and bravely fighting, fell. Seven thousand of the enemy sank engulfed in death before him. Next Narsingh Deva, Chándá, Pundír, and Sárdhól[2] Solanki, and Pálhan Deva Kachhwáhah with his two brothers, during the first day's action, after performing feats of astonishing heroism sold their lives dearly, and all these heroes perished in the retreat.

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[1] The words in the text ایریست are meaningless, and the variants are not clearer, but to one MS. that reads بابري, a marginal note explains it with the synonym بابلي = Babylonian, a well-known proverbial expression for fascination and enchantment. I am not, however, satisfied with the gloss but cannot amend it.

[2] Var. Sádhól.

The Rájá, with the bard Chándá and two of his brothers, brought his bride to Delhi amid the admiration of a wondering world.

Unfortunately the prince was all engrossed by his affection for his beautiful wife and neglected all other affairs. After a year had thus passed, Sulṭán Shahábu'ddín by reason of the above events, formed an alliance with Rájá Jaichand, and assembling an army, invaded the country and captured many places. But no one dared even to represent, not to say, remedy this state of affairs. At last, the principal nobles meeting together, introduced Chándá through the seven gates of the palace, who entering the women's apartments, by his representations somewhat disturbed the Rájá's mind. But in the pride of his former victories, he marched to battle with but a small army. As his brave champions were now no more, his kingdom fallen from its ancient renown, and Jaichand his former ally, reversing his past policy, in league with the enemy, the Rájá in this contest was taken prisoner and carried by the Sulṭán to Ghazni. Chándá in his fidelity and loyalty hastened to Ghazni, entered the Sulṭán's service and gained his favour. By his address, he discovered the Rájá and comforted him in his prison. He proposed that he should praise his dexterity with the bow to the Sulṭán who would desire to witness it, and that then he might use his opportunity. The proposal was carried out and the Rájá pierced the Sulṭán with an arrow. His retainers fell upon the Rájá and Chándá and cut them to pieces.

The Persian historians give a different account and state that the Rájá was killed in battle.

Fate discloses many such events from its treasure-house of wonders. But where—and blessed is he—who will take warning thereby and act on the lesson?

When the Chauhán dynasty fell, the choicest portion of Hindustán passed into the hands of Sulṭán Muizzu'ddín Ghori. Leaving Malik Ḳuṭbu'ddín (Eibak) who was one of his slaves, at the village Guhrám,[1] he himself returned to Ghazni, laying waste the hilly country on his northern march. Ḳuṭbu'ddín in the same year possessed himself of Delhi and many other places and followed up his successes with remarkable ability. On the death of Muizzu'ddín, Ghiyáṣu'ddín Maḥmúd son of Ghiyáṣu'ddín Muḥammad sent from Fírózkoh (his capital) the umbrella and insignia of royalty to Malik Ḳuṭbu'ddín. Ḳuṭbu'ddín was

[1] See list of towns in Sirhind Division, p. 296. Ferishta writes کهرام and places it at 70 *kós* from Delhi. The hilly country he wasted was the Siwáliks. Ferishta.

enthroned at Lahore and exalted his reputation by his justice, munificence and valour. He lost his life while playing at *chaugán*.[1]

The nobles raised his son Arám Sháh to the throne, but a strong faction set up Malik Altmish, who had been a purchased slave, and was the son-in-law and adopted heir of Ḳuṭbu'ddín. Arám Sháh was defeated and retired into obscurity, and Altmish assumed the title of Shamsu'ddín. It is said that his father was chief of some of the Turkish tribes. His brethren and cousins distracted by envy, sold, like Joseph, this nursling of intelligence, into slavery. Through the vicissitudes of fortune, he had various changes of masters until a merchant brought him to Ghazni. Sulṭán Muizzu'ddín Sám proposed to purchase him, but his owner chaffered for his value and placed an exorbitant price on him. The Sulṭán enraged, forbade any one to purchase him. Ḳuṭbu'ddín on his return to Ghazni after the conquest of Gujarát, having obtained permission, bought him for a large sum and adopted him as a son. Khwájah Ḳuṭbu'ddín U'shi[2] was his contemporary and edified the world by his outward demeanour and the sanctity of his interior life. When Altmish died, his son (Ruknu'ddín Fíróz Sháh) succeeded him who regarded wealth as a means of self-indulgence and thought little of winning the affections of his people. He made over the control of affairs to his mother Sháh Turkán. The nobles withdrawing their allegiance raised Razíah the daughter of Sulṭán Shamsu'ddín to the throne. The Sulṭán himself had previously made her

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[1] He fell with his horse while playing at polo, the modern term for an ancient game, and the pommel of his saddle entered his chest and killed him. A. H. 607, (1210 A. D.) Ferishta. The Kutab Mínár, a mosque at Delhi still preserve his name, if not his memory. The old *chaugán* or polo grounds still exist, says Cunningham, (Ladák, p. 311) in every large town in the Panjab hills; in Biláspur, Nadon, Kangra, Haripur and Chamba where the goal stones are still standing. The game is repeatedly mentioned by Baber, but became obsolete gradually after his time.

[2] Ush is in Transoxiana and was his birthplace. He is also known as Káki from the miraculous production of bread cakes of the kind called in the vernacular *kák* supplied by the prophet Khizr for the needs of his family whose sustenance his meditations gave him no leisure or occasion to provide. These cakes were in Ferishta's day still baked and offered at his shrine. His mother was a woman of great and austere virtue, and his future sanctity was predicted by Khizr by whose personal apparition he was twice honoured. He was offered by Altmish the office of Shaikh u'l Islám which he declined. His intercourse with that monarch and the eminent saints of his day may be gathered from Ferishta's monograph of his life at the close of his history. He died on the 14th Rabai I, A. H. 634, (A. D. 1236). A sketch of his life is given in Dorn's History of the Afghans, Book III, p. 2, and his death placed in A. H. 603.

his heir. Some of his courtiers asked him the reason of his doing so while he had sons still living. He replied that his sons, addicted to drinking were unfitted for the dignity. During the reign of Muizu'ddin Bahrám Sháh, the Mughal troops devastated Lahore. A disloyal faction imprisoned the king and put him to death. In the reign of Sulṭán Ạláu'ddín Masaúd Sháh occurred an eruption of the Mughals into Bengal, entering by way of China or Tibet, but his troops defeated them. Another body advanced from Turkishtán to Uch. The Sulṭán set out to engage them, but on reaching the banks of the Biáh, intelligence reached him that the enemy had retreated. He returned to Delhi and there affected the company of low and base flatterers and ended his days in prison.

Náṣiru'ddin Maḥmúd ruled with capacity and munificence. In his time also, the Mughals entered the Panjáb but retreated on hearing of his approach.

The "Tabaḳát i Náṣiri"[1] takes its name from him. He had many excellent qualities. Ghiyaṣu'ddín Balban who had been the slave and son-in-law of his father, he raised to the rank of chief minister and gave him the title of Ulugh[2] Khán. This minister filled his high office worthily and sought the divine favour in watchfulness over his people.

Náṣiru'ddín dying without children, the faithful minister was raised to the sovereignty. Clemency and solid gravity of character added fresh lustre to his dignity, and far from spending his precious hours in unworthy pursuits, he gladdened his kingdom by his appreciation of merit, his knowledge of men and his devotion to God. Those of ill repute and the wicked were banished into obscurity, and the good happily prospered under his encouragement. He conferred the government of the Panjáb on his eldest son Muḥammad, commonly known as *Khán i Shahíd*,[3] through whose valour and vigilance the province rested in security. Mír Khusrau and Mír Hasan were in his suite. He was returning from a visit to his father

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[1] A general history of Persia and India, down to the time of Sulṭán Nasíru'ddin of Delhi, A. D. 1252. The author was Abu Omar Manháj al Jorjáni.

[2] الغ or الوغ as it is sometimes written is a Tartar word and signifies 'great,' and used often as a proper name as in the case of Ulugh Beg grandson of Timúr.

[3] Or the martyred prince. See his death in Elphinstone, after his defeat of the Mughals under Tímúr Khán, and in Ferishta under Ghiyásu'ddin Balban where Abul Fazl's assertion of the prince's unpreparedness is not confirmed. It was in the pursuit of the flying Mughals that he was surprised by an ambush while he halted by the banks of a stream to drink and to return thanks to God for his victory. Mír Khusrau alludes to his escape in his well-known poem, the Khizr Kháni.

unprepared for hostilities, when he encountered some Mughal troops between Dípálpúr and Lahor and lost his life in the action. Mír Khusrau was taken prisoner but contrived to escape. The province of Bengal had been bestowed by Ghiyáṣu'ddín on his youngest son Bughra Khán.

On the death of Ghiyáṣu'ddín, the nobles despatched Kai Khusrau the son of Khán i Shahíd, who had been nominated heir, to (his father's government of) Multán, and bestowed the title of Sulṭán Muizzu'ddín Kaikubád on the son of Bughra Khán who thus acquired the sovereignty of Delhi. His father in Bengal, assuming the title of Náṣiru'ddín marched to Delhi whence Kaikubád advanced with a force to encounter him. The armies met on the banks of the Sarjú (Gogra) near the town of Ajodhya, and through the conspiracy of disloyal and evil counsellors, the father after the interview returned to Bengal and the supreme sovereignty rested with the son. It is strange that Amír Khusrau should have chosen such a subject as this interview for encomium in his poem the *Kirán u's Sadain*. The fortunes of this thankless unfilial son through his insobriety fell into decay. A faction set up his son, under the title of Shamsu'ddín to remedy the disorder, and the body of the wretched Kaikubád was flung into the waters of the Jumna. Shamsu'ddín was set aside and the sovereignty, by assent of the ministers, conferred on the Khiljis.

Jalálu'ddín who was paymaster of the Imperial forces, ascended the throne and by his simplicity of character lent no favour to the designs of the factions. His nephew Malik Aláu'ddín who had been brought up under his care, went from Karrah to the Deccan and having amassed great booty was inflated by its possession and proved rebellious. The Sulṭán by the persuasion of intriguers advanced from Delhi to Karrah, where the traitor slew him and assumed the title of Sulṭán Aláu'ddín. Thus by a marvel of Fate did the empire devolve on this miscreant, yet he accomplished some excellent reforms. On several occasions he encountered and defeated the Mughals. Mír Khusrau dedicated to him his *Khamsah*[1] and the story of Dewal[2] Ráni to his son Khizr Khán. Unfortunately he aban-

[1] Or *five* poems, *viz*., the Hasht Bihisht, Sikandar Námah, Panj Ganj, Laila wa Majnún, Shírín wa Khusrau.

[2] Known as Dewildé to western literature. Moore in a note to the preface of Lalla Rookh alludes to this poem on the authority of Ferishta as "the history of the loves of Dewildé and Chizer the son of the Emperor Alla, written in an elegant poem by the noble Chusero." The story will be found in Briggs, Vol. I, pp. 327-366. Kauṇla Devi her mother, the wife of Karan Ráe of Nahrwála had been taken captive in the wars against that prince (1297) and placed in the royal harem. In 1306 an expedition

doned his usual prudence and fell under the influence of a eunuch (Káfúr) on whom he conferred the conduct of the administration. Through the suggestions of that wretch, his three sons Khizr Khán, Shádi Khán and Mubárak Khán were imprisoned, and on his own death, by the same instrumentality the youngest son was raised to the throne under the title of Shahábu'ddín. He destroyed the sight of two of his brothers, but Mubárak Khán providentially escaped. A few days later the wretch (Káfúr) was himself assassinated and Mubárak Khán who was in prison became chief minister.

Subsequently he deposed his younger brother, and assumed the title of Sulṭán Ḳuṭbu'ddín. He reduced Gujarát and the Deccan. Through his incapacity and licentious disposition he chose a favourite of the lower orders named Hasan for the comeliness of his person, and bestowed on him the title of Khusrau Khán. Although the faithful ministers of the Crown represented the man's unworthiness and infamy, the king regarded their honest advice as the suggestions of envy, till Khusrau Khán, plotting secretly, dared to assassinate his master and assumed the sovereignty under the title of Náṣiru'ddín. He put to death the surviving members of the family of Ạlấu'ddín and perpetrated the greatest cruelties. Malik Gházi who was one of Ạlấu'ddin's chief nobles, defeated and slew him and with the concurrence of the nobles, ascended the throne with the title of Sulṭán Ghiyáṣu'ddín Tughlaḳ Sháh. After settling the affairs of Bengal, he returned to Delhi. His son Muḥammad Khán erected a pavilion at the distance of 3 *kós* from Delhi, in the space of three days and with much entreaty invited the king to enter it. The roof of the building fell in and the king perished in the ruins. Although (Ziáu'ddín) *Barni*[1] endeavours

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proceeding to the Deccan under Káfúr, Kaunla Devi represented to the king that she had borne two daughters to her former husband, that one had died, but the other Dewal Devi was still alive and she desired to recover her. Passing through Málwah, Káfúr demanded her of Karan Rae without success. Shankan Deva Ráe, prince of Deogarh had long sought to obtain her hand, but the proud Rajput had hitherto refused his daughter to the upstart Mahratta. The desire to gain his aid in the war against the king's troops secured his consent and he despatched her under an escort which fell in accidentally with a body of Muḥammadan troops near the caves of Ellora. An engagement resulted in the capture of the princess and her despatch to her mother at Delhi. Her beauty won the heart of Khizr Khán the king's son and the rough course of their love with its hapless termination is celebrated in the Khizr Kháni. When they first met these precocious lovers were respectively ten and eight years of age.

[1] The well-known author of the *Taríkh i Fíroz Sháhi*.

to substantiate the innocence of Muḥammad Khán, the haste with which the pavilion was erected, and the eagerness to entertain the king therein, have all the appearance of guilty design.

When Sulṭán Muḥammad died, Fíróz the son of (Sálár) Rajab his paternal uncle was, according to the will of Muḥammad, raised to the throne. He ruled with capacity and prudence and left many useful works as memorials of his reign. At his death anarchy to some extent prevailed in the empire. A faction set up his grandson (Ghiyáṣu'ddín) Tughlaḳ Sháh (II) but in a short space he was sent to his last sleep by the hands of traitors and Abu Bakr[1] another grandson succeeded him.

In the reign of Sulṭán Maḥmúd, the direction of affairs devolved on Mallú Khán who received the title of Iḳbál Khán, but his incapacity and ill-fortune were unequal to the burden of state guidance. Internal disorders arose. A grandson of Fíróz Sháh was acknowledged by some, under the title of Naṣrat Sháh and increased the anarchy. Constant struggles took place in the vicinity of Delhi till in the year 801 A. H. (A. D. 1398) Timúr invaded the country. Sulṭán Maḥmúd fled to Gujarát and every competitor for power was crushed.

When Timúr was on his return march, he left Khizr Khán, whom he had met during this invasion, in the government of Multán and Dípálpúr. For two months Delhi was a waste. Naṣrat Sháh who had fled into the Doáb, took possession of the throne. Iḳbál Khán then marched on Delhi and seized it and the other fled to Mewát. Maḥmúd Khán now came from Gujarát and Iḳbál Khán feigned acceptance of his service. One night the Sulṭán, in desperation of his affairs departed alone to the court of Sulṭán Ibrahím of the Sharḳi dynasty (of Jaunpúr) but met with no encouragement nor assistance. He was compelled therefore to return and Iḳbál Khán now opposed him but without success, and subsequently was taken prisoner in an action against Khizr Khán and was slain. Sulṭán Maḥmúd now took possession of Delhi, and was for some time occupied in hostilities, till he was carried off by an illness, and the Khilji dynasty terminated with him.

For a short period allegiance was paid to Daulat Khán (Lodi) *Kháṣah Khail*, till Khizr Khán marched from Multán and took possession of Delhi. Malik Mardán Daulat Khán, one of the nobles of the Court of Sulṭán Fíróz, had adopted Sulaimán the father of Khizr Khán as his son who subsequently, in default of recognised heirs, succeeded to his govern-

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[1] Son of *Zafar* Khán son of Fíróz Sháh.

ment.[1] Khizr Khán in gratitude (to Timúr) did not[2] assume the regal title but styled his Court "The Sublime Standards," and adorned the *Khutbah* with the name of that illustrious monarch and afterwards with that of Mírzá Sháh Rukh, but it concluded with a prayer for himself. His son Mubárak Sháh succeeded him in accordance with his will. Sulṭán Ibrahím Sharḳi and Hoshang (of Málwah) being engaged in hostilities, Mubárak intended an attack on Kálpi and the adjacent territories, but he was perfidiously set upon by a band of traitors and slain.[3] Muḥammad Sháh, who according to some was the son of Faríd the son of Khizr Khán, while another account makes him the son of Mubárak, was raised to the throne. Sulṭán Ạláu'ddín (his son and successor) possessed no share of rectitude and abandoned himself to licentious gratification. Bahlól (Lodi) now aspired to greatness. He was the nephew of Sulṭán Sháh Lódi of the Sháhú Khél[4] tribe (of Afgháns). His father Bahrám in the time of Sulṭán Maḥmúd, came with five sons from the borders of Balót to Multán and subsisted with some difficulty[5] by traffic. Sulṭán Sháh[6] obtained service under Khizr Khán. He received the title of Islám Khán, and the revenues of Sirhind were assigned to him. Bahlól, the son of his nephew on his brother's side was prospering ill in Sirhind, but was received into favour by him and adopted as a son. Bahlól was born in Multán and during the month in which his birth was expected, a beam of the house fell and killed his mother. He was extracted by the Cæsarean operation

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[1] The obscurity of this sentence in the original lies in the elliptical style of Abul Fazl. The sense I have given is in accordance with the facts of Ferishta who says that Malik *Marwán* Daulát had adopted Sulaimán, and being himself appointed to the government of Multán, was succeeded at his death by his own son Malik Shaikh. The latter dying, made way for Sulaimán who was in turn succeeded by his son Khizr Khán. Ferishta makes the name Marwán and not Mardán.

[2] The MSS. omit the negative, but the text supplies it. Ferishta is clear on the point. "He did *not* take the name of king nor assume any regal epithet." The title in the text is not mentioned by him, which, however, is somewhat analogous to the Ottoman style of the 'Babi Ạâli' or Sublime Porte, though in the latter it is absolute, and in the former vicarious.

[3] He had laid the foundations of the city of Mubárakábád on the Jumna and was in the habit of visiting it to inspect the progress of the buildings It was in one of these that he was assassinated at the instigation of the Wazir Sarwar ul Mulk on the 9th Rajab 837 (A. D. 1433). Ferishta.

[4] See Vol. I, p. 502.

[5] One MS. reads نیک for تنگ which would alter the character of his mercantile speculations and substitute opulence for distress.

[6] His eldest son, the others were Malik Kálá, Malik Fíróz, Malik Muḥammad and Malik Khwájah. Ferishta.

and his destiny proved fortunate. Although he allowed his sovereign (Ạlán'ddín) who lived in retirement (at Badáoṇ) to retain nominal power, he boldly assumed the supreme authority.[1] His reign showed some capacity and his conduct was marked by intelligence and recognition of merit. He was carried off by an illness in his 80th year. It is said that he once happened to meet with a darvesh, having at the time with him but a trifling sum of money. The spiritually enlightened recluse called out, "Who will buy the kingdom of Delhi for such a sum of money?" His companions laughed in mockery at the man, but Bahlól frankly gave him all he had, and paid him reverence and eventually fulfilled the prediction.[2] He carried on wars with the Sharḳi kings which continued with varying successes, until he took Jaunpúr and this dynasty was overthrown. He left his son, Bárbak at Jaunpúr and returned to Delhi. As he was returning to Delhi from an expedition against Gwalior he died near the town of Saketh.[3] His son Nizám Khán with the concurrence of the nobles, assumed the sovereignty and was styled Sulṭán Sikandar. He ruled with sagacity and appreciation of character and transferred the capital to Agra In the year A. H. 911 (A. D. 1505), a great earthquake occurred and many lofty buildings were levelled. Sikandar was of comely person and mild disposition and popular from his liberality and open-handedness.

On his death, his son Sulṭán Ibrahím ascended the throne of Delhi and his authority was recognised as far as the confines of Jaunpúr, the nobles conferring upon Jalál Khán another son of Sikandar's, the sovereignty of Jaunpúr. Dissensions followed between the brothers, and Jalál Khán abandoned his government and took refuge with the governor of Gwalior but meeting with no success, fled to the court of Sulṭán Maḥmúd of Málwah, and succeeding as little there, he set out for Gondwánah. There the royal partisans[4] seized him and carried him to the king by whom he was put to death. During his reign various chiefs revolted, such as Daryá Khán Lohání viceroy of Behár, and his son Bahádur Khán had the *Khutbah* read and the coin minted in his own name. Daulat Khán Lodi fled to Kabul and sought protection at the court of Baber, whom he led to the conquest of Hindustán while affairs resulted in a prosperous issue.

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[1] Removing the name of Ạlán'ddín from the *Khutbah*, and assuming the insignia of royalty. Ferishta

[2] This story is also told in Ferishta.

[3] "Near Bhadáwali, one of the dependencies of Saket," Ferishta; but Abul Fazl places Bhadauli in the Sarkár of Sahár in the Agra Súbah. It was on his return from Etawah that he was seized with illness. Suketa or Saketa according to the I. G. is one of the classical names borne by Ajodhya, the ancient capital of Oudh. Abul Fazl places *Saketh* in the Sarkár of Kanauj.

[4] He was captured by a body of Gonds. Ferishta.

Súbah of Láhor.

It is situated in the third climate. Its length from the river *Satlaj* (Sutlej) to the *Sind* river is 180 *kós*. Its breadth from *Bhimbar* to *Chaukhandi* one of the dependencies of *Satgarah*,[1] 86 *kós*. It is bounded on the east by *Sirhind;* on the north by *Kashmír;* on the south by *Bikanír* and *Ajmer;* on the west by Multán. It has six principal rivers which all flow from the northern mountains.

(1.) The *Sutlej* the ancient name of which is *Shattudar*[2] and whose source is in the *Káhlór* hills. *Rúpar*, *Máchhíwárah* and *Lúdhiánah* are situated on its banks, and it receives the Biáh at the *Bauh*[3] ferry.

(2.) The *Biáh* (Beás) was anciently called *Bipásha*, (Sansk. Vipasa Gr. Hyphasis). Its source is named *Biahkund* in the *Kullu* mountains in the vicinity of which the town of *Sultánpúr*[4] stands above the river.

(3.) The *Ravi*, the ancient *Irawati*,[5] rises in the *Bhadrál*[6] hills. Labor the capital, is situated on its banks.

(4.) The *Chenáb*, anciently *Chandarbhágá*. From the summit of the *Khatwár*[7] range issue two sweet water streams, the one called *Chandar*, the

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[1] Satgarha is situated 13 miles east of Gugaira on one of the projecting points of the high bank which marks the limits of the windings of the Ravi on the east. The name means 'seven castles' but these no longer exist. There is an old brick fort and several isolated mounds which mark the site of an ancient city. Cunningham, p. 212.

[2] Ζαραδος (various reading Ζαραδρης) of Ptolemy: the Sydrus or better reading, Hesidrus of Pliny. It rises like the Indus on the slopes of the Kailás mountains, the Siva's paradise of ancient Sanskrit literature, with peaks 22,000 feet high. The twin lakes of Mánasarowar and Rakas-tal, united with each other, are its direct source. See I. G.

[3] In the maps, according to the text note, *Baupúr*. The junction is at the south boundary of the Kaparthala state.

[4] It is in Kullu proper on the right bank of the Beas in lat. 31° 58′ N., and long 77° 7′ E, at an elevation of 4,092 feet above sea level. It is perched on a natural eminence, once surrounded by a wall. Only two gateways remain of the ancient fortifications. I. G.

[5] Hydraotes of Arrian.

[6] Var. Bhadrá It rises in the northern half of the Bangáhal valley in Kangra dist.

[7] Var. Khatwárah. Another variant is *Kishtwárah* and undoubtedly the true reading. The I. G. places *Kistawár* in the Kashmir state, lat. 33° 18′ 30″ N., long 75° 48′ E. near the left bank of the Chenab which here forces its way through a gorge with precipitous cliffs 1000 feet high. The course of this river and details of its volume will be found in Genl. Cunningham's Ladak and in Drew's 'Jummoo and Kashmir' where the history of Kishtwár is briefly sketched. *Káshtavára* is said by Cunningham to signify 'abounding in wood.' The Chenáb is called Sandabad by Ptolemy but the Greek historians of Alexander named it Akesines because its proper name was of ill omen, from its

other *Bhágá* which unite near *Khatwár* and are known by the above name whence they flow by *Bahlólpúr*, *Súdharah* and *Hazárah*.

(5.) The *Bihat*,[1] anciently called *Bidasta*, has its rise in a lake in the *parganah* of *Vér* in *Kashmír*, flows through *Srinagar* and enters Hindustán. *Bhérah*[2] lies on its (left) bank.

(6.) The source of the *Sindh* (Indus) is placed by some between *Kashmír* and *Káshghar*, while others locate it in China. It flows along the borders of the *Sawád* territory by *Aṭak Benares*[3] and *Chaupárah* into *Balúchistán*.

His Majesty has given the name of *Béth Jálandhar* to the valley between the *Biáh* and the *Satlaj*; of *Bári*, to that between the *Biáh* and the *Rávi*; of *Rechna* to that between the *Rávi* and the *Chenáb*; of *Jenhaṭ*[4] to the valley of the *Chenáb* and the *Bihat*, and *Sindh Ságar* to that of the

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similarity thinks Bishop Thirlwall to Αλεξανδρουφαγος 'devourer of Alexander.' Ladak, pp. 118, 352. The derivation of Chenáb from *Chín-áb* is obvious, and is supposed to have been given from the notion of its rise in Chinese territory, a supposition within approximate range of fact.

[1] For the taxation fixed by Akbar on the districts bordering on the Jhelum, see Vol. I, p. 346, under Bihat. Bidasta and Bihat are corruptions of the Sansk. Vitasta, the Hydaspes of Horace, and the more correct Bidaspes of Ptolemy. The pool of Vira Nág was walled round by Jahangír, but the true source of the river is more to the S.-W. in N. lat. 33° 30′ and E. long. 75° 25′ Cunningham's Ladák, p. 112.

[2] In Sháhpúr dist. lat. 32° 29′ N., long. 72° 57′ E. The old town was destroyed by hill tribes, the new was founded about 1540, and was the centre of a *mahal* under Akbar. The ruins of the original city known as Jobnáthnagar are identified by Genl. Cunningham with the capital of Sopheites, contemporary of Alexander the Great.

[3] It is so called by the Muḥammadan historians in contradistinction to Katak Benares in Orissa at the opposite extremity of the empire I. G. On his return from Kábul, on the 14th Safar 989 A. H. (20th March 1581), Akbar crossed the Indus at Attock and ordered the building of the fort, of mortar and stone in order to control that part of the country and called it Aṭak which signifies in the vernacular 'hindrance' or 'prohibition,' it being forbidden to the Hindús to cross the Indus. Ferishta. The Swát territory is here meant, the river of that name, the *Suastos* of the Greeks (Sansk. Suvastu) rising on the east slopes of the mountains which divide Panjakora from the Swát country, receives the drainage of the Swát valley and entering the Peshawar dist. north of Mlohri, joins the Kábul river at Nisatha. The course of the Indus has there a somewhat parallel direction.

[4] Var. Jhat and Chhat, (under list of *Sarkárs* Chenhat) more commonly known as the *Jech* or Jechná Doáb.

Bihat and *Sindh*. The distance[1]

between the	Satlaj	and the	Biáh	is	50	*kós*.
„	„ Biáh	„	Rávi	„	17	„
„	„ Rávi	„	Chenáb	„	30	„
„	„ Chenáb	„	Bihat	„	20	„
„	„ Bihat	„	Sindh	„	68	„

This province is populous, its climate healthy and its agricultural fertility rarely equalled. The irrigation is chiefly from wells. The winter though not as rigorous as in Persia and Turkestán, is more severe than in any other part of India. Through the encouragement given by His Majesty, the choicest productions of Turkestán, Persia and Hindustán are to be found here. Musk-melons are to be had throughout the whole year. They come first in season when the sun is in Taurus and Gemini, (April, May, June,) and a later crop when he is in Cancer and Leo (June, July, August). When the season is over, they are imported from Kashmír and from Kábul, Badakshán and Turkestán. Snow is brought down every year from the northern mountains. The horses resemble the Irák breed and are of excellent mettle. In some parts of the country, they employ themselves in washing the soil whence gold, silver, copper, *rúi*,[2] zinc, brass and lead are obtained. There are skilful handicraftsmen of various kinds.

Láhor is a large city in the *Bari Doáb*. In size and population it is among the first. In ancient astronomical tables it is recorded as *Loháwar*. Its longitude is 109° 22′, lat. 31° 50′.[3] During the present reign the fortifications and citadel have been strengthened with brick masonry and as it was on several occasions the seat of government, many splendid buildings have been erected and delightful gardens have lent it additional beauty. It is the resort of people of all countries whose manufactures present an astonishing display and it is beyond measure remarkable in populousness and extent.

Nagarkót is a city situated on a hill: its fort is called *Kángrah*. Near the town is the shrine of *Mahamáyá*[4] which is considered as a manifestation

[1] Tieffenthaler quotes other measurements besides these, giving the reason for the variations in the differences of route, the incapacity of travellers and the universal ignorance of geometry.

[2] This metal is defined at p. 41 Vol. I. as be composed of 4 *sérs* of copper to ½ of lead, and in India called *Bhangár*.

[3] Properly, lat. 31° 34′ 5″ N., long. 74° 21′ E.

[4] The Great Illusion, or the illusory nature of worldly objects divinely personified, an epithet of the goddess Durgá. The earlier name of Hardwár, *Mayapúr*, represents the ancient worship of this supreme energy and 'by her, whose name is Maya,' says the Bhagavata the Lord made the universe. His temple still exists in Hardwar, and is described in Cunningham's Anct. Geog.

of the divinity. Pilgrims from distant parts visit it and obtain their desires. Strange it is that in order that their prayers may be favourably heard, they cut out their tongues: with some it grows again on the spot, with others after one or two days. Although the medical faculty allow the possibility of growth in the tongue, yet in so short space of time it is sufficiently amazing. In the Hindú mythology, *Máhamaya* is said to be the wife of Mahádeva, and the learned of this creed represent by this name the energizing power of the deity. It is said that on beholding the disrespect (shown to her husband, S'iva) she cut herself in pieces and her body fell in four places; her head and some of her limbs in the northern mountains of Kashmír near *Kamráj*, and these relics are called Shárada: other parts fell near *Bíjápúr* in the Deccan and are known as *Tuljá* (Turja) *Bhawáni*. Such portions as reached the eastern quarter near *Kamrúp* are called *Kámákhya*,[1] and the remnant that kept its place is celebrated as *Jálandhari* which is this particular spot.[2]

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[1] The names in the text are incorrectly transliterated.

[2] The erudition of Professor Cowell has directed me to the source of this legend which may be read with variation of detail in the preface to the Gopatha Bráhmana published in Nos. 215-252 of the Bibl. Ind. pp. 30-35. It occurs in the 2nd Book in the germ which afterwards developed into the Pauranic tale of Daksha's great sacrifice. This mind-born son of Brahmá and father of Uma or Durga assisted at a Visrasrig sacrifice celebrated by his father in which discourtesy was shown to S'iva. A quarrel broke out between Daksha and S'iva, resulting in the exclusion of the latter from the great sacrifice to which the whole Hindú pantheon was bid. Uma seated in her blissful mansion on the crest of the Kailása mountain, saw the crowds proceeding to her father's court to which she repaired and learning the exclusion of her husband, upbraided her father for his injustice and refused to retain the body she had inherited from him. Covering herself up with her robe, she gave up her life in a trance of meditation. The wrath of S'iva incarnate in a giant form pursued the feasters and created stupendous havoc. Vishnu unable to pacify S'iva and knowing that his fury was kindled by the sight of his dead wife, cut the body to pieces bit by bit with his discus and threw it about the earth and thus calmed the irate and oblivious deity who thereupon restored the killed and wounded to life and soundness. Daksha's head having been burnt in the melée, it was replaced by that of a goat which happened to be at hand, apparently without remonstrance from the reanimated demigod or even his consciousness of the substitution. The *Tantra Chuddmani* is able fortunately to detail the portions of the body and to identify the places where they fell. As these are said to be still held in high veneration, I record them for the instruction of the curious or the devout.

1. The crown of the head at Hinglá (Hinglaj). 2. The three eyes at Sarkarára. 3. The nose at Sugandhá. 4.

In the vicinity torch-like flames issue from the ground in some places, and others resemble the blaze of lamps.[1] There is a concourse of pilgrims and various things are cast into the flames with the expectation of obtaining temporal blessings. Over them a domed temple has been erected and an astonishing crowd assembles therein. The vulgar impute to miraculous agency what is simply the effect of a mine of brimstone.

The top of the neck at Kásmira. 5. The tongue at Jwálamukhi. 6. Right breast at Jálandhara. 7. Heart at Vaidyanátha. 8. Knees at Nepála. 9. Right hand at Mánasa. 10. Navel at Ukala. 11. Right cheek at Goṇḍakí. 12. Left arm at Vahulá. 13. Elbow at Ujjayaní. 14. Right arm at Chát-tóla, Chandraṣekhara. 15. Right foot at Tripurá. 16. Left foot at Triṣrota. 17. τὰ αἰδοῖα at Kámagiri (Kámákhya). 18. Right great toe at Yugádyá. 19. Other right toes at Kálipiṭha (Kalighát). 20. Fingers at Prayága. 21. Thighs at Jayanti. 22. Earrings at Váránasi. 23. Back of the trunk at Kamyáṣrama. 24. Right ankle at Kurukshetra. 25 Wrists at Manivedaka. 26. Back of the neck at Srisaila. 27. Backbone at Kánchi. 28. One hip at Kálamádhara. 29. Other hip at Narmadá. 30. Left breast at Rámagiri. 31. Hairs of the head at Vrindávana. 32. Upper row of teeth at Ṣúchi. 33. Lower ditto at Panchaságara. 34. Left *talpa* (shoulder-blade) at Karatoyá. 35. Right ditto at Ṣripárvatta. 36. Left ankle at Vibhásha. 37. Belly at Prabásha. 38. Upper lip at Bhairavaparvata. 39. Chin at Jalasthata. 40. Left cheek at Godavari. 41. Right shoulder at Ratnávali. 42. Left shoulder at Mithila. 43. Legbone at Nalápáti. 44. Ears at Karmáta. 45. Mind (?) at Vakreṣvara. 46. Palm at Jasora. 47. Lower lip at Aṭṭahasa. 48. Necklace at Nandipura. 49. Anklets at Lanká. 50. Toes of left foot at Viráta. 51. Right leg at Magadha.

[1] See Hügel's Travels in Kashmír p. 42, for this phenomenon. The text has سرسوز for پیه سوز which is a lamp in the shape of a platter, three feet in height from the base, and about 6 inches diameter at the top; having in the middle a small tube with two holes through which the wick is fed by oil or grease (پیه) kept in liquefaction by the flame. This shrine is the famous *Jwálámukhi* (mouth of Flame) distant two days' journey from Kángra. It is thus described by Tieffenthaler or Bernoulli for him. "Au milieu du temple, qui est entierement ceint de murailles, est un creux long de 1½ anne, de la méme largeur et de la méme profondeur, d'ou s'elancent des flammes. On y jette du bois de Sandal, du riz, de l'huile, du beurre, du l'esprit de vin, des amandes et d'autres choses que le feu sôuterrain consume et réduit en cendres: les Gentils prennent ensuite ces condres, s'en frottent doucement les yeux et le front et les conservent dans leurs maisons comme des reliques sacrées. De trois autres endroits creusés dans le mur sortent encore des flammes brillantes; le peuple superstitieux se prosternent à la vue de ces flammes et adorent en suppliant la divinité qu'il croit cachée sous la forme du feu. Autre fois il offroit à cette idole qui vomit des flammes, une tete coupée avec une serpe de vendangeur; mais cela se pratique rarement aujourdhui. On monte á ce tem-

In the middle of *Sindh Ságar* near *Shamsábád* is the cell of Bálnáth Jogi which they call *Tilah Bálnáth.*[1] Devotees of Hindustán regard it with veneration and Jogis especially make pilgrimage to it. Rock-salt is found in this neighbourhood. There is a mountain 20 *kós* in length from which they excavate it, and some of the workmen carry it out. Of what is obtained, three-fourths is the share of those that excavate and one-fourth is allotted to the carriers. Merchants purchase it at from half to two *dáms* a *man* and transport it to distant countries. The landowner takes 10 *dáms* for every carrier and the merchant pays a duty of one rupee for every 17 *man* to the state. From this salt artificers make dishes, dish-covers, plates and lamp-stands.

The five *Doábs* of this province are subdivided into 234 *parganahs*. The measured land is one *krór*, 61 *lakhs*, 55,643 *Bíghas*, and 3 *Biswas*. The gross revenue is 55 *krórs*, 94 *lahhs*, 58,423 *dáms*. (Rs. 1,398,646-9-2). Of this 98 *lakhs*, 65,594 *dáms*. (Rs. 246,639-13-7) are *Suyúrghál*. The local force consists of 54,480 Cavalry and 426,086 Infantry.

Sarkár of the Bet[2] *Jálandhar Doáb.*

Containing 60 *Mahals*, 3,279,302 *Bíghas*, 17 *Biswas*. Revenue 124,365,-212 *Dáms* in money. *Suyúrghál* 2,651,788 *Dáms*. Castes, various. Cavalry, 4,155. Infantry 79,536.

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ple par un escalier d'cnviron 100 marches. Du sommet de la montagne coule un ruisseau qui se jette dans un bassin á peu de distance du temple. Le trou par lequel la source s'elance se nomme *Goree Debbi*, ce qui signifie: la boëte de Goreenát, parceqúil s'asseyoit en cet endroit pour se livrer á la contemplation. La contrée dans laquelle le temple est situé se nomme *Radjcober* et l'endroit a le nom de Tagróta." See the I. G. under Jalandhar for the Jawála Mukhi legend.

[1] General Cunningham (Ancient Geog. of India, p. 164) says that the Tila range, 30 miles in length, occupies the west bank of the Jhelum from the east bend of the river below Mangala to the bed of the Bunhar river, 12 miles north of Jalálpur. The full name is *Goraknáth ka Tila*, the more ancient, *Bálnath ka Tila*, both derived from the temple on the summit dedicated to the sun as Bálnath, but now devoted to the worship of Goraknath, a form of Siva. The name Bálnath, he considers older than the time of Alexander identical with Plutarch's Hill of the Elephant, but his inferences are more plausible than secure.

[2] The spelling of this word has several variants, but its true orthography seems to be بیٹھ "beṭh." Sandy unproductive soil. The I. G. interprets it equivalent to *khádar*, low alluvial soil and productive, but its fertility depends on the deposit of silt during inundations, and thus both significations may hold good, General Cunningham derives it from the "back" (*píth*) of the Daitya King *Jalandhara* who was crushed under Jawala Mukhi by Siva and whose torso

	Bíghas Biswas.	Revenue D.	Suyúrghál	Cavalry.	Infantry.	Castes.
Islímábád, ...	2,735	458,122	...	15	200	Afghán.
Pati Dhinót,[1]	57,866	3,601,678	80,607	80	400	Nárú, (var. Márú.)
Bhúngá, ...	51,089-13	2,760,580	10,232	20	300	Do. (var. Bárad.)
Bajwárah, ...	12,363	2,425,813	689	30	200	Khóri Wáhah.
Bhalón, has a stone fort, ...	32,761	1,305,006	...	70	1000	Dhádwál (var. Dóal.)
Barwah, ...	13,611	668,000	...	...	...	
Pálakwáh,[2]	4,532	200,000	...	...	...	
Bachhritú,[3]	4,215	160,000	...	...	...	
Besáli and Khattah, 2 *Mahals*,[4]	11,405	566,366	...	...	...	
Talwan, ...	201,450	6,780,337	804,389	70	700	Maín.[5]
Tatárpúr, has a stone fort,...	3,458	170,388	...	...	...	
Jálandhar, has a brick fort,	474,308	14,751,626	773,167	100	1000	Afghán Lodhi, and Loháni, and Ranghar tribe.
Chaurási.	96,330	5,463,913	255,516	50	1000	Afghán.
Jeorá, ...	48,124	2,474,854	23,527	50	300	Bhatti.
Jasón Bálákóti, has a stone fort, ...	15,054	600,000	...	500	3000	Jaswál, called also Bikanér.
Chitór or Chítór,[6] ...	...	313,000	...	100	2000	Sombansi.
Hájípúr Sáriyánah, ...	59,255	2,693,874	...	...	...	
Dádrak,[7]	497,202-11	9,707,993	92,153	150	4000	Khóri Wáhah.
Désúhah, has a brick fort, ...	157,962	4,474,950	67,249	...	...	Khokhar.[8]
Dadyál, has a stone fort, ...	34,150	1,650,000	...	300	4000	Sasahwál.
Dádáh, Do. ...	30,218	1,200,000	...	...	..	
Darparah, ...	26,444	900,000	...	...	...	
Dardhi, ...	15,054	600,000	...	100	1000	Sombansi.
Dúnnágór, ...	11,490	455,870	...	...	...	
Dhankali, ...	1,880	72,000	...	...	...	
Rahímábád, ...	8,750	2,480,639	13,631	30	200	Khóri Wáah.

lies under the upper part of the Doáb, and concludes characteristically that Akbar accepted this version by his application of the name. Ancient Geog. of India, p. 138.

[1] Var. Dhaniyát. Compare these names, with the nominal list of *Sarkárs* and *Mahals* of Lahor under the ten years' rates.

[2] Var. Balukwáh. Palkwárah. (T. do.). Bálkwárah. Text-note says Pálukwáh in maps is north of Mánsawál.

[3] Text-note. In maps Bachhertú and in one MS. local force, 2 Cavalry, 10,000 Infantry.

[4] Var. Betáli and Khésah. Bálsati and Kanah.

[5] See Vol. I, p. 526, a subdiv of Ranghar Rájpúts.

[6] Text note: in maps Chanór near the Béas.

[7] At p. 110 Dárdak.

[8] See Vol. I, p. 456.

	Bíghas, Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Rájpúrpatan, has a stone fort, ...	...	1.800,000	...	...	...	......
Sulṭánpúr, has a brick fort,	101,865	4,020,232	405,830	200	1000	Bhaṭṭi.
Sánkarbanót, ...	59,952	2,533,225	16,485	50	500	Khóri Wáhah.
Sakhet[1] Mandawi, has copper and iron mines, ...	42,150	1,680,000	...	100	8000	Sombansi.
Sópar, ...	24,583	1,000,000	...	...	2000	Sasahwál.[2]
Síbah, has a stone fort, ...	8,114-18	800,000	...	200	2000	Do.
Során, ...	213,333[3]	...	...	...	...	......
Shaikhpúr, ...	97,173	4,722,604	52,639	150	2000	Bhaṭṭi.
Shergaṛh, ...	8,640	194,294	...	...	...	......
Iísápúr, ...	...	346,667	...	...	...	......
Kóthí, ...	116,286	5,546,661	30,670	30	400	Jat.
Gaṛh Dumbálah.[4] ...	58,083	2,670,087	4,530	20	200	Jat.
Koṭlah, ...	42,152	1,680,000	...	300	4000	Jasroṭiah.
Kotláhar, has a stone fort.	32,932-16	1,310,847	...	200	3000	Kotlaharíah.
Kharakdhár, ...	42,043-12	48 ,000	...	...	...	... ..
Khéúnkhérá, has a stone fort, ...	6,021-16	240,000	...	under Nakróh		Jaswál.
Gangóṭ, has a stone fort,	6,021-16	240,000	...	...	...	Do.
Khérah, ...	6,021-16	240,000	...	20	4000	Súrajbansi.
Ghawásan (var and G. Ghawás.) .	14,742-14	586,906	...	...	...	......
Lóídhéri, ...	15,959-8	536,414	17,810	...	...	......
Lálsangi, ...	5,937	236,850	...	...	...	......
Miáni Núriah,[5] ..	68,229	21,061,565	6,156	20	400	Bhaṭṭi.
Mélsi, ...	54,653-17	1,823,559	1,217	20	3000	Ranghar, Jat.
Muḥammadpúr, ...	38,231	1,302,558	10,553	100	,000	Ranghar, Maín.[6]
Mánsawál, ...	6,668	286,667	...	...	...	......
Malót,[7]	6,412	4,603,620	...	...	...	... ..
Manḍhòtah, ...	13,280	426,367	...	...	...	......
Nakódar, ...	78,731	3,710,796	9,757	20	1000	Maín.
Nankal, ...	4,808	267,270	...	...	...	......
Nakróh,[8]	32,642	1,300,061	...	500	5000	Jaswál.
Nonangal, ...	46,180	2,315,868	...	30	300	Baloch, Jat.
Nandón, ...	133,439	5,300,000	...	100	1500	Nagarkotiah.
Harhánah with Akbarábád, 2 *Mahals*, ...	626,889	6,032,032	49,650	40	406	Nárú.
Hadíábád, ...	17,126	519,467	2,067	...	...	......

[1] Var. Saket, Text-note: in maps Saket and Mandi.

[2] Var. Sanahwál, Sasnahwál, Sínahwál.

[3] One MS. gives this as the revenue.

[4] So in the MSS. but text-note gives Gaṛh Diwálah in maps: also in I. G. in Hoshiarpúr Dist.

[5] Var. Nurbah, Nurtah, Nurínah.

[6] See Vol. I, 526.

[7] Var. Alhipúr Malót.

[8] Var. Nakródah: in the maps Nakrotah.

Sarkár of the Bári Doáb.

Containing 52 *Mahals.* 4,580,002 *Bíghas,* 18 *Biswas.* Revenue 142,808,183 *Dáms* revenue in cash from crops charged at special rates and from land paying the general *bigáh* rate. *Suyúrghál,* 3,923,922 *Dáms.* Castes, various. Cavalry, 31,055. Infantry, 129,300.

	Bíghas, Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Anchharah, ...	...	500,000	...	50	500	Khokhar.
Andórah, ...	20,781	1,198,789	7,624	...	...	.. ...
Abhípúr, ...	...	168,000	...	...	...	......
U'dar, ...	...	9,600	...	...	...	......
Lahore city Baldah see Elliot p. 83.	...	2,912,600	...	5000	4000	......
Phulwári, ...	4,727-10	452,694	143,955	20	100	......
Phúlrá, ...	106,463	2,413,268	13,268	20	100	Sadhál,[1] Bhalar.
Panchgrámi, ...	65,557	1,461,630	73,177	15	1000	Khokhar.
Bharli,[2]	17,967	4,060,507	209,789	...	...	......
Bhelwál, ...	62,875	3,181,699	225,408	20	400	Jat.
Pati Haibatpúr,[3] ..	1,576,633	28,895,380	284,647	700	10,000	Jat.
Batálah, ...	515,479	16,820,998	256,853	200	5000	Bhaṭṭi, Jat.
Paṭhán, has a brick fort, ...	199,872	7,297,015	97,015	250	2000	Bráhman.
Paniál, ...	65,789	4,266,000	276,091	150	400	Jat Khatián.
Biáh, ...	60,523	3,822,255	8,976	200	2000	Bhatti.
Bahádurpúr, ...	11,489	447,750	...	...		.. ...
Talwárah, ...	6,334	514,666	10,364	20	200	Baḳḳál.
Thandóṭ, ...	25,222	610,064	3,234	20	500	Afghán.
Chandráu, ...	7,194-10	263,568	...	20	100	Jat, Sindhú.
Chárbágh Barhi, ...	218	58,502	...	...	...	......
Jamári (var. Chamári), ...	250,611	8,813,140	309,090	200	2000	Khokhar.
Jalálábád, ...	152,058	5,163,119	30,456	300	4000	Afghán, Jat, Bhaṭṭi.
Chhat and Ambálah, 2 *Mahals,*	...	2,300,000	...	50	500	Rájpút Sómbansi.
Jaṭgar,[4]	...	45,600	...	...	...	......
Khánpúr, ...	...	280,033	...	30	600	Khokhar.
Dábhawálah, ...	121,495	6,282,139	57,674	100	3000	Jat.
Dahméri,[5]	...	1,600,000	...	60	1300	......
Darwah, ...	...	240,000	...	50	500	Rájpút Sombansi.

[1] Text-note suggests *Sindhú,* as that and *Bhalar* are two among the very numerous septs of the Jat tribe.

[2] Var. Kharli in nominal list of Mahals of this Súbah under ten years Rates which ee.

[3] See Cunningham, Anc. Geog. of India, p. 201.

[4] Var. Jaṭkar, Hankar, Chankar. G. Jutker.

[5] Now known as Núrpúr, according to a text-note, having been so called in the reign of the Emperor Jahángir.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Darwah, Dígar,[1] ...	...	24,000	...	...	...	......
Sankhá Arwal, ...	10,874	544,145	19,418	10	100	Arwal.
Sindhúwán, ...	263,402	5,854,649	12,700	200	400	Jat Sindhú.
Lahore suburbs, ...	11,401	674,053	202,800	...	...	......
Sháhpúr, ...	42,399	3,382,235	126,720	...	...	......
Shérpúr, ...	...	480,000	...	...	...	......
Ghurbatráwan,[2] ...	7,391-13	411,985	63,103	20	100	Jat Sindhú.
Kasúr, ...	259,456	3,915,506	23,124	300	4000	Bhaṭṭi.
Kalánúr, ...	286,052	8,329,111	447,639	150	1500	Jat, Bakkál.
Kaoṇ Wáhan, ...	63,608	3,511,499	127,665	50	500	Khokhar, Bakhás.[3]
Khokhowál,[4]	75,194	3,475,510	3,510	20	500	Jat.
Gwáliyar, ...	66,239	2,643,000	3,000	100	3000	Rajpút Sómbansi.
Kángṛah, has a stone fort, ...	...	2,400,000	...	2400	29,000	Sómbansi.
Kotlah, ...	...	182,518	...	...	...	......
Karkáríon, ...		16,000	...	...	...	......
Malik Sháh, ...	28,684-9	1,475,562	52,283	10	100	Bhandál, (var. Bhadál.)
Mau and Nabáh,[5] 2 *Mahals*.	...	2,400,000	...	300	...	Rájpút.
Mahrór, ...	...	24,000	...	...	...	......
Hoshiár Karnálah,[6] ...	22,225	489,372	...	20	400	Jat.
Pálam, } These four *parganahs*, are now abandoned.	...	9,600	...	...	...	......
Patiyár,	...	...	...	...	...	......
Bhaṭṭi,	...	...	...	...	...	......
Jarjíyah,[7]	...	...	...	...	...	......

Sarkár of the Rechnáu Doáb.

Containing 57 *Mahals*. 4,253,148 *Bíghas*, 3 *Biswas*. Revenue, 172,047,691 *Dams*. *Suyúrghál*, 2,684,134 *Dáms*. Castes, various. Cavalry, 6,795. Infantry, 99,652.

	Bíghas Biswas.	Revenue D.	Suyúrghal D.	Cavalry.	Indfantry.	Castes.
Amráki Bhaṭṭi, ...	70,752-8	1,942,606	8,673	50	1000	Bhaṭṭi.
Lands of Bágh Rae Boohah.	2,683	52,837	...	...	...	......
Uminábád, has a brick fort.	515,675-4	24,858,006	498,480	500	5000	Khokhar, Chímah[8] &c.

[1] Var. Dékar, Darodah Dígar.

[2] Var. Gharíbráwan.

[3] Text-note, suggests Baghéla.

[4] Var. and G. Ghoghowál.

[5] Var. Dhanah, Banah, in map Ombah south of Núrpúr.

[6] Var. Kariálah, Karbálah.

[7] Var. Jarjar.

[8] See Vol. I, 456, n. 2.

	Bighas Biswas.	Revenue D.	Suyúrghal D.	Cavalry.	Infantry.	Castes.
Panchnagar,[1]	31,741	1,181,266	27,879	50	500	Jat.
Parsarór, (I. G. Pasrúr), ...	509,858-4	27,978,583	486,551	200	4000	Jat, Bájóh[2] Télah &c.
Badúbhandál,[3]	23,752-18	1,611,882	46,979	...	...	......
Pati Zafarwál, has a fort, ...	6,108,148	3,697,338	150,865	50	2000	Jat, Bhól-rón.[4]
Pati Tarmali,[5] ...	29,056	525,953	...	20	400	Kólrá.
Bhalót, ...	20,312-10	818,182	...	100	2000	Manhás.[6]
Bhadrán,[7] situate on a hill,	...	240,000	...	50	4000	Do.
Baláwarah, ...	6,021-6	240,000	...	50	3000	Baláwariah.
Bhútiyál, ...	2,407-18	96,000	...	30	1000	Bhútiyálah.
Ban, ...	1,346-19	48,000	..	100	4000	Manhás.
Táral, ...	38,669-8	2,144,945	8,400	150	2000	Jat, Táral.
Talóndi, ...	95,698-17	1,578,207	3,792	30	800	Jat.
Chimah Chatah, ...	95,698	5,878,691	26,439	100	1000	Chímah Chatah.
Chandanwarak, (var. darak), ...	81,426-6	4,128,331	30,571	50	150	Jat. Warak.
Chhoṭáḍhar, ...	22,858-5	1,391,692	...	...	...	......
Jabúḍhaḍi,[8]	12,474	815,587	31,135	...	...	......
Chaníwat, has a brick[9] fort.	154,154	2,806,369	190,052	500	5000	Jat, Jabúhar.[10]
Jammú, situate at the foot of a hill, and a stone fort, above it,[11]	19,329-11	3,956,000	...	1000	20,000	Manhás.
Jasrótá, (in one MS)	150,430	...	...	400	5000	Malanhás.
in another	430-19	1,150,000	...	...	...	......
Chari Champá,[12] ...	6,021-6	240,000	...	100	1000	Gwáléri.
Háfizábád, ...	169,499	4,548,000	48,000	150	150	Jat Balhan ! (Bhalar.)
The lands of Khánpúr, ...	402	27,028	...	...	...	......
Daulatpúr, ...	4,779-10	115,050	...	...	...	......
Dáúd Bhandál Barhi, ...	23,142	1,725,089	237,082	...	...	......
Daulatábád, ...	14,368	241,740	...	10	100	Jat Salah, (var. Sad.)
Rúpnagar, ...	6,705	410,513	...	...	...	......
Rínhá, ...	58,850-8	275,550	5,461	...	...	Bráhman, Bághbán.
Rechná, ...	130,207	8,680,742	442,082	700	7000	......
Sáhúmali, ...	152,391	5,574,764	18,353	40	1200	......
Sidhpúr, ...	108,923	3,127,212	76,972	100	2000	Jat, Marálì.

[1] Var. and G. Bijnagar.

[2] Var. Bájrah and Bélah, Mahúd and Salah.

[3] Var. Badúhindál.

[4] Var. Bholrán, Bhoáwan.

[5] Var. Barmali.

[6] Var. Balínás, Balíhás, Malhás.

[7] Var. Bhadán.

[8] Var. Jíúḍhaḍi, Jíúdhary, Habúdhadi, G. Jeodhery.

[9] Var. Stone.

[10] Var. Jaubúhar, Habúhar.

[11] The town and palace stand on the south bank of tke river Távi a tributary of the Chenab; the fort overhangs the left or east shore at an elevation of 150 feet above the stream, I. G.

[12] Var. and G. Charijíná.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Siálkóṭ, is situate on the edge of a ridge on the banks of the Aik torrent, has a brick fort, ...	102,035	22,090,792	184,305	500	7000	Jat, Ghaman[1] and Chímah.
Sahajráo,[2]	5,627-7	362,826	4,803	100	1000	Chímah.
Súdharah, on the Chenáb, has a high brick minaret,	121,721-1	7,096,710	99,731	100	1000	Do.[3]
Shánzdah Hinjráo,[4] ...	64,140	1,536,480	...	50	1000	Jat, Hinjráo.[5]
Ṣhór, ...	107,347	2,278,940	5,061	1000	5000	Jat, Langáh, Sanáwal (Saháwal).
Fattú Bhandál Barhi, ...	7,826-7	613,917	5,842	...	...	
Fazlábád, ...	2,115-7	136,528	...	...	...	
Gobindwál, ...	55,069	1,253,957	194,622	50	300	Orak and Jat.
Káthoháh, ...	126,598-12	5,888,254	...	20	10,000	Kámwál (var. Káhwál.)
Gujrán Barhi, ...	2,631-14	670,936	11,787	...	...	
Kálápind, ...	2,801-19	203,964	21,702	...	...	
Kárnari,[6] commonly called Sániá, ...	27,665-4	1,500,000	...	100	800	
Kharli Tarli, ...	...	768,000	...	...	...	
Lakhnór, ...	17,169-1	681,818	...	...	...	
Mangaṭwálah, ...	131,583	3,819,690	57,788	50	800	Jat.
Muḥammad Bari Dúkráo, ...	16,561-6	1,127,903	8,367	...	..	Jat.
Mahrór, ...	102,586-4	3,005,602	6,602	5	500	Bráhman.
Méngri, ...	62,293	1,475,225	5,748	20	1000	Silhariyá and Gújar.
Mankóṭ, includes 4 towns each with a stone fort, ...	1,312	85,119	...	30	1200	Manhás.
Wan, ...	140,234	371,553	20,278	50	1000	Járak[7] Silhar.
Hamínagar, ...	141,063	8,391,087	59,541	30	1000	Jat.
Hantíyál, (var. Hatiyál), ...	6,201-6	240,000	...	30	200	Hatíyálah.

Chenhat (Jech) Doáb.

Containing 21 *Mahals*, 2,633,210 *Bíghas*, 5 *Biswas*. Revenue, 64,502,394 *Dáms*. *Suyúrghál* 511,070 *Dáms*. Castes, various. Cavalry, 3,730. Infantry, 44,200.

1 Var. Khams, Kíman.

2 Var. Sajhráo, Sanjráo.

3 Var. Jat. Mahjráo.

4 Var. Sháhzádah Sanjrár, Sháhzádah Hinjráo, Shánzdah Sinjráo, (Do. G.).

5 Var. Mahjráo, Sinjráo, Hijráo.

6 Var. Karbari, called Sanibá, Saníár Sásá.

7 Khárak Sihariá, Hárak.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Andarhal, ...	31,070	485,418	...	...	...	Gakkhar (see Vol. I. 456).
Akhandór Ambáran, ...	9,866-5	392,000	...	800	3000	Manhás.
Bhérah, on the banks of the Bhimbar,[1]	912,107-7	19,910,000	53,560	700	10,000	
Bahlólpúr, on the banks of the river Chenab, ...	170,607	3,830,575	10,583	100	500	Jat.
Bólét, ...	8,748	400,080	...	50	300	
Bhimbar, situated on the banks of the stream, ...	28,668	1,200,000	...	...	...	
Bhadú, ...	4,717	192,000	...	30	1200	Jat, Bhandwál.[2]
Búhati, ...	2,874	57,222	...	10	100	Mangharwál.[3]
Sáílá and Dudíyál,[4] 2 *Mahals*,	27,421	735,741	...	200	800	Khokhar.
Shórpúr, ...	169,874	3,121,546	8,497	100	1000	Jat, Khokar, Jandér.
Shakarpúr, ...	7,684	1,050,819	...	...	...	
Gujrát, ...	285,094	8,266,150	...	120	1000	
Karíyáli, ...	57,818	2,643,270	6,633	100	2000	
Khokhar, has a brick fort ...	92,826	2,320,594	58,410	100	1000	Khokar.
Ghari, on the river Bihat, ...	20,176	1,505,241	...	20	2000	Do.
Lólór, separated from Khushåb, ...	192,258	3,746,166	11,290	200	2000	Khokhar and Míkan.[5]
Mangli, ...	2,839	432,000	...	400	2000	Manhás.
Malóṭ Ráe Kedári, situate on a hill, ...	17,007	370,549	...	40	400	Mangharwál.
Haréo, ...	247,878	9,150,828	76,321	300	3000	Tat, Barwánij. ?
Hazárah, has a brick fort, ...	270,392	4,689,136	219,536	700	3000	Jat, Khokar Báranij ?

Sindh Ságar Doáb.

Containing 42 *Mahals*, 1,409,929 *Bighas*. Revenue, 51,912,201 *Dáms*. *Suyúrghál*, 4,680 *Dáms*. Castes, various. Cavalry, 8,553. Infantry, 69,700.

[1] See p. 180, Bhérah is on the left bank of the Jhelum. The Bhimbar torrent rising in the second Himalayan range flows within 4 miles N. W. of Gújrát and eventually joins the Jalália *nálá* a branch of the Chenab. I. G.

[2] Var. Bhéawál, Bhadwál.

[3] Var. Sakkarwál.

[4] Var. Dudwál.

[5] Var. Sakan, Masín.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Akbarábád Tarkhéri,[1] ...	204,381	5,491,738	...	2000	15,000	Gakkhar.
Aṭak Benáres (Attock), ...	5,418	3,202,216[2]	...	1000	5000	Khatar, called also Salásah.[3]
Awán, here are horses of good breed,[4]	10,096	415,970	...	50	500	Awán. (See Vol. I. 456, n. and I. G. under Hazára).
Paharhálah, has a stone fort, below the fort runs the river Sowári[5] (Sohán), ...	192,247	5,158,109	...	...	...	
Bél Ghází Khán, ...	17,426	320,000	...	100	1500	Jánóbah (Janjúah, see Vol. I, 456)
Bálá Khaṭṭar, ...	5,825	1,000,040	...	20	100	Khaṭṭar.
Paru[6] Khaṭṭar, ...	1,195	48,000	...	...	...	
Balókidhan, ...	7,679	1,316,801	...	100	500	Gakkhar.
Tharchak[7] Dámi, ...	6,082	250,575	...	100	1000	Do.
Suburban district of Rohtas, has a stone fort, beneath which flows the Kuhán stream,[8]	120,884	60,403,140	67,052	500	3000	Gakkhar, Bagiyál.
Khusháb, situate near the river Bihat (Jhelum) the greater part is jungle, ...	73,086	2,702,509	...	500	7000	Afghán Niyazi[9] and Isá Khél.
Dán Gari, ...	147,647	3,301,201	...	1500	10,000	Gakkhar.
Dhankoṭ situate on the banks of the river Mihran, *viz.*, Indus, has a salt mine, ...	8,927	480,000	...	150	4000	Awán.

[1] Var. Barkhéri. In maps Tark Pari.

[2] Ferry receipts.

[3] Var. Karan called Halásah, Salásah, Salamah. For Khatar, see Vol. I, 456.

[4] The text has بازي marked as doubtful but the variants incorrect and unmeaning as they are, confirm Tieffenthaler's reading of اسپ تازي "chevaux de bonne race."

[5] Var. Sowái. T. Soi but there can be no doubt the Sohán is meant which rising in the Murree Hills passes, according to the I. G. "near the ruined Ghakkar fortress at Pharwála."

[6] Var. Paru, Bhiro, Text note. "*Khátar*" now comprises Harri Khaṭṭar and Nála Khaṭṭar.

[7] Var. Bharchak.

[8] The fort built by Shér Sháh as a check on the Gakkhar tribes, now in picturesque ruin. It is situated in the Salt Range on a gorge overlooking the Kuhán Nadi 11 miles north-west of Jhelum town. The walls extend for three miles and encircle the rocks which command the entrance of the pass. Some parts have a thickness of from 30 to 40 feet. One gateway still remains in excellent preservation. I. G.

[9] See Vol. I, p. 484, and under Kábul of this volume.

	Bighas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Darband, (here two unintelligible words), ...	...	3,100,000 in money.	...	20	500	Jánóhah (Janjúah).
Dharáb, ...	2,330	96,000	...	20	150	Do.
Dúdwat, ...	2,830	96,000	...	20	300	Do.
Réshán, ...	1,195	92,496	...	10	200	Awán.
Shamsábád, ...	24,664	7,034,503	...	50	500	Gakkhar, (var. Khokhar).
Patálá (var. Batálá, Miálá, Shambálá), ...	11,146	624,000	...	100	1500	Jánóhah.
Fateḥpúr Kálauri (var. Kanauri and T.), ...	157,042	4,261,831	...	500	10,000	Gakkhar.
Kalbhalak, ...	40,918	2,883,253	•18,176	30	200	Baloch
Ghéb (var. Khét, Khés, Khep), ...	16,961	934,161	...	300	1200	Khaṭṭar (sic).
Khár Darwázah, ...	4,316	24,541	...	50	300	Jánóhah.
Kirjhák,[1]	21,491	961,755	...	100	1500	Do.
Kachákoṭ, one *kós* distant from this *parganah* is the spring of Ḥasan Abdál[2] ...	5,825	340,000	...	50	2000	Ráwalah Tarín Afghán.
Káhwán, has a stone fort, ...	4,660	192,000	...	10	200	Jánóhah.
Kambat, ...	2,330	96,000	...	...		
Langahtiyár, (var. G. Siyár).	2,330	96,000	...	10	100	
Mákhiálah, has a stone fort on a hill—there is scarcity of water—has a salt mine and a shrine, ...	9,320	834,000	...	100	1500	Jánóhah.

[1] Said by Cunningham, (Anct. Geog., p. 163 and pronounced *Girjhak*) to be the Hindu name for Jalálpúr, the probable site of the famous city of Bukephala built in memory of Alexander's horse.

[2] This well-known village lies on the road between Rawal Pindi and Peshawar which with its ruins, says the I. G., forms part of a group of ancient cities lying round the site of the ancient Taxila. Hwen Thsang the Chinese Buddhist pilgrim of the 7th Century A. D. visited the tank of the Serpent King, Elapatra, identified with the spring of Bábá Wali (Kandahári) or Panja Sáhib. The fountain is hallowed by legends of Buddhist, Brahman, Moslem and Síkh. The shrine of Panja Sáhib crowns a precipitous hill about one mile east of the town, and at its foot is the holy tank, a small square reservoir, full of fish. Delapidated brick temples surround the edge and on the west side the water gushes out from beneath a rock made with the representation of a hand, ascribed by the Sikhs to their founder Bábá Nának. The scenery is extremely picturesque; the river Haroh hard by affords excellent fishing, and on its near shore two ancient cypresses are the only epitaph above the tomb of one of Akbar's wives. For *Kachakót*, see Cunningham, Anct. Geog., p. 116.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Maráli, at the foot of a mountain,	5,825	240,000	...	15	500	
Malót, has a stone fort on a hill, ...	3,236	133,233	...	10	200	Janohah.
Nandanpúr, has a brick fort on a hill, ...	40,997	24,110	4,110	20	150	Do.
Níláb, (Indus) land included under (Attock) Bénares....	8,787	481,305	..	...	...	
Nárwi, on the Sind, ...	997	38,'91	...	under Akbarábád.		Gakkhar.
Nókósiral Khaṭṭar, ...	926	38,096	...	10	50	Khaṭṭar.
Hazárah Ḳarlaḳ,[1] ...	214,932	1,805,312	5,342	100	500	Dálázák Afghán.
Hatíyár Lang, ...	7,281	300,000	...	...	...	Bhakar bar-khatri (with illegible variants.)
Hazárah Gújrán, ...	6,575	280,896	...	under Akbarábád.		
Himmat Khán Karmún, ...	165	48,000	...	Do.		Gakkhar.

Beyond the Five rivers (Birún i Panjnad[2]*).*

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Bélót, ...	...	322,740	...	100	10,000	Baloch.
Sahlór, ...	...	1,700,000	...	40	700	Chandel and others.
Kahlór, (Punjáb Hill State),	...	1,800,000	...	50	1000	Do.

Súbah of Multán.

It is situated in the first, second and third climates simultaneously. Before *Tattah* was comprised in this province, its length from *Fírózpúr*

[1] Var. and G. Faríḳ. Var. and T. Ḳaraḳ.

[2] The valley of the Jhelum takes the name of *Trímáb* (Three rivers) after its junction with the Chenáb and the Rávi and that of *Panjnad* (Five rivers) after receiving the united waters of the Beás and Sutlej. I. G. This restricted signification cannot here apply. Certain outlying portions beyond the limits of the Punjáb Proper were evidently attached to the *Súbahs* of Lahor and Multán and to the *sarkar* of Dipalpúr and were denominated—*Birún i Panjnad.* Their position may be surmised but assurance is perhaps beyond reach. The first two of these three names I cannot satisfactorily trace.

and *Sewistán*, was 403 *kós* and its breadth from *Khatpur*[1] to *Jaisalmír*, 108 *kós*, but since its inclusion, it measures to *Khach* (Gandává) and *Mekrán*, 660 *kós*. On the east, it marches with the *Sarkár* of Sirhind ; on the north with *Shór ;* on the south, with the *Súbah* of *Ajmer*, and on the west, with *Khach* and *Mekrán*. For facility of reference, the two territories are separately described. Its principal rivers are the six already mentioned. The *Bihat* (Jhelum) joins the *Chenáb* near the *parganah* of *Shór* and after a course of 27 *kós*, they unite with the Ravi at *Zafarpúr* and the three flowing collectively in one stream for 60 *kós*, enter the *Indus* near *Uch*. Within 12 *kos* of *Fírózpúr*, the *Biáh* joins the Sutlej which then bears several names, *viz.*, *Har*, *Hári*, *Danḍ*, *Núrni*,[2] and in the neighbourhood of

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1 Khatpúr is placed by Abul Fazl in the Rachna Doáb and by Tieffenthaler as the first stage in a journey from Lahor to Multán. " On passe en venant de Lahore par Kabpur, Gazarsaray, Noschhara, Satghara, Harpam, Maktounpour, Kanpour d'on l'on se rend tout droit a Moultan."

2 The text diffidently forms two names of these four, *viz.*, Harhári, Dandnúrni but the authority of the two best MSS. (relegated to the notes) divides them. One at least of these names, Dand, still lives in the local designation of a former bank of the Sutlej, whose shifting course has modified the aspect of the country. One ancient bed, forming the base of the segment where the Sutlej after its junction with the Beás curves round to the south-west is called the Sukhar Nai (I. G.) which crosses the district east to west and joins the modern channel near the borders of Sirsa. The Danda bank points to a still more ancient course crossing the south-west corner 35 miles east of the present stream, traceable as far as Moodkee and thence at intervals to the Sutlej 15 miles farther north. The old beds of the Rávi and Beás which formerly united their waters much lower down, at present may be traced through a great part of the Bári Doáb. (I. G.) Tieffenthaler transforms the whole river system locating the confluence of the Rávi and the Galongara (his local name for the Sutlej augmented by the Beás) within 3 miles of Uch and that of the Chenáb and Rávi at a town named "Sultanpour," otherwise called "Noschahra," near which the Rávi, joined by the Sutlej and Beás falls into and loses its name in the Chenáb, and this river, now holding the Jhelum, Rávi, Sutlej and Beás, continues to retain its own. See the ancient courses of these rivers in Cunningham's Ancient Geography of India, p. 220, *et seq.* General Cunningham bases his discussion on Gladwin's translation, *viz.*, 'For the distance of 17 *kós* from Feerozpoor, the rivers Beyah and Seteluj unite : and then again as they pass along, *divide* into 4 streams, *viz.*, the Hur, Haray, Dund and the Noorny: and near the city of Multán these 4 branches join again," and says that these beds still exist but their names are lost. Now Abul Fazl does not say that the Sutlej divides into 4 streams, but that it bears several names. I have been careful to be exactly literal in my version. The difficulty lies in the meaning of the words بدآن چار آمیخته, " unites with *those four*." Gladwin understands the four which he divides, but there is no other tradition of their uniting near Multán, and the Danda and the Sukhar

Multán, confluent with the former four, their accumulated waters unite. Every river that discharges itself into the Indus takes its name of *Sindh*. In *Tattah*, they call it *Mihrán*.[1]

To the north are the mountains. Its climate is similar to that of Lahor which it resembles in many aspects, but in Multán, the rainfall is less and the heat excessive.

Multán is one of the oldest cities of India: Long. 107° 35′; Lat. 29° 52′[2]. It has a brick fort and a lofty minaret adds to its beauty. *Shaikh Bahá-u'ddín Zakaríyá* and many other saints here repose.

Bhakkar (Bhukkur) is a notable fortress; in ancient chronicles it is called *Manṣúrah*.[3] The six rivers united roll beneath it, one channel

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Nai certainly do not, for they strike the river at different points much higher up. Abul Fazl is describing the rivers watering the Multán Súbah. He says they are the six previously mentioned, *viz.*, under Lahor. He first speaks of the Jhelum and the Chenáb and follows them to their junction with the Rávi and then to their meeting with the Indus. Here are four. He now turns to the Beás and Sutlej which join near Fírozpúr and the stream after bearing several names becomes confluent with "those four" near Multán, not, I consider, with the four local names, even were they separate beds, but with the four that complete the six. The doubt arises why he should place the junction near Multán instead of Uch, but this is not surprising to any one accustomed to his obscure and vague style of narrative. Moreover the passage in the text resembles a notice of these six rivers in Baber's Memoirs to which Abul Fazl was much indebted in the preparation of this third book of the Ain. The passage is as follows: I use the translation of Erskine. "To the north of Sehrend, six rivers, the Sind, the Behat, the Chenáb, the Rávi, the Biáh, and the Setlej, take their rise in these mountains, and all uniting with the Sind *in the territory of Multán*, take the common name of Sind, which flowing down to the west, passes through the country of Tatta, and disembogues into the sea of Oman." Further the division of the Sutlej into the four local streams does not alter its point of junction with the Chenáb for at p. 222, Cunningham says that Abul Fazl's measurements of distances from the confluence of the Chenáb and Jhelum to that of the Chenáb and Rávi and the Chenáb and Indus agree with the *later* state of these rivers.

[1] The main stream of the Indus. See its course and the names of its channels in Cunningham's Ancient Geography of India, pp. 252, 272, 286, 298, &c. The Indus is called the Mihrán by Ibn Haukal but his information leads him to believe that its source is the Oxus from whence passing Multán and being joined by the Sind! at three marches from that town falls into the sea at Dambal (Debal). Ousely, p. 155.

[2] Properly 30° 12′ N. Long. 71° 30′ 45″. Tieff. gives the longitude from the Fortunate Islands at 108° but this he considers excessive. Baháu'ddín is mentioned in Vol. I, 399, and Ferishta's monograph of the saint will probably satisfy his modern disciples.

[3] After the decline of the Arab power in Sind about A. D. 871, two native kingdoms raised themselves at Multán and Mansúrah. The former comprised

passing the southern face of the fort, the other the northern. The rainfall is inconsiderable, the fruits excellent.

Between *Siwi*[1] and *Bhakkar* is a vast desert, over which for three months of the hot season the simoom blows.

The river *Sind* (Indus) inclines every few years alternately to its southern and northern banks and the village cultivation follows its course. For this reason the houses are constructed of wood and grass.

This *Súbah* comprises three *Sarkárs* of 88 *parganahs*, all under assessment for crops paying special rates. The measured land is 3,273,932 *bighas*, 4 *biswas*. The gross revenue is 15 *krors*, 14 *lakhs*, 3,619 *dáms*. (Rs. 378,590-8-0), of which 30 *lakhs*, 59,948 *dáms* (Rs. 76,498-11-2), are *Suyúrghál*. The local Militia consists of 18,785 Cavalry and 165,650 Infantry.

Sarkár of Multán. Four Doábs.

Containing 47 *Mahals*, 558,649 *Bíghas*, 4 *Biswas*. Revenue, 53,916,318 *Dáms*. *Suyúrghál*, 5,494,236 *Dáms*. Cavalry, 8,965. Infantry, 90,650.

Bét Jálandhar Doáb.

Containing 9 *Mahals*, 52,090 *Bíghas*. Revenue, 17,240,147 *Dáms*. Cavalry, 1,410. Infantry, 17,100.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Ádamwáhan,[2]	5,386	369,445	...	30	700	Ḥasar.[3]
Jalálábád, ...	5,000	299,798	...	10	200	Bhím.

the upper valley of the Indus as far as Alor; the latter extended from that town to the sea and nearly coincided with the modern province of Sind. Alor, or Aror, the capital, almost rivalled Multán and had an extensive commerce. I. G. Genl. Cunningham (Ancient Geog.) gives the name of Manṣúrah to the town founded, according to Masaúdi, by Jamhúr, the Moslem governor of Sindh, and named after his own father Manṣúr, so close to Brahmanábád as to be regarded as the same place. His learned discussion depends too much on analogies of sound in names, to be quite convincing. See, also, Mansúra in Elliot's Arabs in Sind, p. 50, *et seq.*

[1] Síwi, Sewistán, and Sehwán are constantly confounded or mistaken as Elliot remarks without, however, himself determining the position of the first which is a town or the geographical limits of the second which is a province. Síwi is somewhat south of the direct line between Dera Ghazi Khán and Quetta, now well known as Síbi. Vol. I, p. 362, *Séwe*.

[2] Var. and G. Dáman.

[3] Var. Jhhar, Chhar.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Dunyapúr, ...	27,889	1,876,862	11,998	50	400	Uki,[1] Ránú.
Rájpúr, ...	1,368	90,397	...	20	300	Júnah.
Shérgarh, ...	75,000	5,741,200	...	400	4000	Kachhi, Júnah, Bikánah,[2] Maláh.
Fathpúr, ...	61,797	4,008,661	24,596	500	5000	Júnah.
Kahrór,[3]	47,695	305,856	40,931	100	2000	Júnah.
Kháibúldi,[4]	80,411	594,233	...	200	...	Jat and another name illegible.
Ghalu[5] Khárah, ...	19,820	1,201,086	...	100	2000	Kalu, Jat.

Bári Doáb.

Containing 11 *Mahals*, 137,629 *Bíghas*, 13 *Bíswas*. Revenue, 9,863,341 *Dáms*. *Suyúrghál*, 207,382 *Dáms*. Cavalry, 775. Infantry, 14,550.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Islámpúr, has a brick fort,...	23,085	1,550,896	60,394	1000	3000	Bhím, Maral.
Ismaílpúr, ...	900	49,932	...	5	50	Maral.
Multán town, has a brick fort, ...	2,324	1,719,168	88,980	50	1000	Bhím, Shaikhzádah.
Tulambah, ...	19,310	1,200,778	15,766	800	5000	Sóhú.
Villages of the *parganah* of Chaukhandi, ...	2,927	191,054	...	...	...	
Suburban district of Multán,	35,925	2,288,354	37,468	...	...	Bhím.
Villages of *parganah* of Khatpúr, ...	2,487	149,578	...	...	...	
Do. Do. Deg[6] Rávi,	897-14	50,146	...	...	...	
Sháh Áálampúr, ...	24,121	1,555,563	1,180	200	4000	
Villages of *parganah* of Kháibúldi, ...	7,584-19	490,654	...	...	...	
Matílah, ...	2,068	608,418	3,598	20	500	Jat.

[1] Var. Uti.

[2] Among some illegible variants, Thánah.

[3] Var. and G. Khardar, but Kahror is well-known in Multán District. See I. G. and Cunningham, p. 241.

[4] Var. and T. Khailúldi.

[5] T. and G. Khelu.

[6] The Degh (I. G.) is the chief tributary of the Rávi, which it receives after entering Montgomery District on its north-west bank and then passes into Multán District.

Rechnáu Doáb.

Containing 6 *Mahals*, 83,229 *Bíghas*, 18 *Bíswas*. Revenue, 5,113,883 *Dáms*. Cavalry, 770. Infantry, 9,500.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Irajpúr and Dég Rávi, ...	37,230	2,377,300	...	100	2000	Kharal.
Chaukhandi, ...	7,620	215,830	...	100	2000	Do.
Khatpúr, ...	8,387	505,398	...	500	3000	Jat, Sindh.
Dalibhati, ...	3,768-18	256,569	...	20	500	Kharal.[1]
Kalbah, ...	16,208	958,786	...	50	2000	Jat, Sóhú.

Sind Ságar Dóab.

Containing 4 *Mahals*, 34,812 *Bíghas*. Revenue, 2,178,192 *Dams*. *Suyurghál*, 13,399 *Dáms*. Cavalry, 220. Infantry, 2,000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Villages of Islámpúr, ...	5,775	373,357	...	..	...	
Rangpúr, ...	22,907	1,410,737	10,737	200	2000	Jat.
Raépur Kanki, ...	5,500	306,068	2,662	20	500	Bhím.
Miscellaneous villages, 1 *Mahal*, ...	600	38,030	...	...	...	

Beyond the Five, Rivers. (Birún i Panjnad.)

Containing 17 *Mahals*,[2] 205,893 *Bíghás*, 13 *Biswas*. Revenue, 18,820,255 *Dáms*. *Suyúrghal*, 38,688 *Dáms*. Cavalry, 5,800. Infantry, 57,600.

[1] A slight notice of the Kharals occurs in the description of the Montgomery District. I. G.

[2] Of these Cunningham can identify but Uch, Diráwal, Moj and Marot, which he places, east of the Sutlej. The limits of the province of Multán in the time of Hwen Thsang included the north half of the Bhawalpur territory in addition to the tract lying between the rivers, the north frontier extending from Derah Dín Panáh on the Indus to Pák Pattan, a distance of 150 miles; on the west, the frontier line of the Indus to Kkánpúr, 160 miles; on the east from Pák Pattan to the old bed of the Ghagar, 80 miles: on the south from Khánpúr to the Ghagar, 220 miles, p. 220.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Ubaurah, ...	11,820	915,256	4,684	80	500	Dhar.
Uch, ...	29,056	1,910,140	...	100	400	Shaikzadah, Bukhari Sayyid.
Bhurtiwáhan, (var. and G. Dáman), ...	16,696	1,336,029	13,564	200	2000	Rájpút, Lodhi.
Jamshér, ...	4,334	348,037	...	150	2000	Baloch, Bholdi and Nardi.[1]
Dádái, has a brick fort, ..	40,520-11	2,400,000	...	4000	30,000	Dúdái.[2]
Diwár i Awwal, (Cunningham. Diráwal), ...	2,718	140,000	...	50	500	Rájput, Kotwál.
Dúd Khán, ...	17,890	1,440,000	...	...	...	
Villages of Rájpúr, ...	452	29,854	...	...	..	
Rupari, ...	12,075	1,080,000	...	...	...	
Sítpúr, ...	44,538-8	4,608,000	...	1000	20,000	Afghán.
Seoráhi, ...	5,124	28,800	...	20	100	Dhar.
Villages of Fateḥpúr, ...	5,224	330,779	...	...	...	
„ „ Kaharór, ...	1,384	87,289	...	...	...	
Majlol[3] Ghάzípúr, ...	40,521	2,400,000	...	...	...	
Mauh, has a brick fort. (Cunningham Moj.) ...	9,083	707,069	20,440	50	1000	Kuraishi.
Marót, do. ...	5,456	204,000	...	200	1000	Bhaṭṭi.
Mahanḍ	9,336-12	8,014,000	...	200	1000	

Sarkár of Dípálpúr.[4]

Containing 29 *Mahals*, 1,433,767 *Bíghas*, 8 *Biswas*. Revenue, 129,334,153 *Dáms*. *Suyúrghál*, 2,079,170 *Dáms*. Cavalry, 5,210. Infantry, 53,300.

Bét Jálandhar Doáb.

Containing 10 *Mahals*, 710,946 *Bíghas*, 10 *Biswas*. Revenue, 88,808,855 *Dáms*. *Suyúrghál*, 1,481,564 *Dáms*. Castes, various. Cavalry, 2,400. Infantry, 20,400.

[1] Var. Narwi Barwi.
[2] Var. Dawái, Dadái.
[3] Var. and G. Malót.
[4] See Cunningham, Ancient Geography. India, p. 213, *et seq* for this *Sarkár*.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Paṭṭan, (Pák Pattan) has a brick fort, ...	49,014	2,628,928	599,989	100	2000	Bhíl, Dhókar
Dípálpur Lakhi, has a brick fort, ...	242,844-11	13,514,059	499,535	500	7000	Jaṭ, Khokhar, Kasú,[1] Bhaṭṭi.
Dhanakshâh,[2] has a brick fort, ...	60,676-1	3,484,375	37,152	...	400	
Deotír, ...	40,730	2,489,850	23,400	50	1000	Jat.
Raḥmatábád, ...	38,285	1,825,009	...	100	2000	Baloch, Khokhar.
Ḳabúlah,[3] has a brick fort,...	86,615-12	4,803,817	...	1000	2000	Júsah[4] Rúmi.
Ḳiyámpúr Lakhi, has a brick fort, ...	54,678-19	2,008,274	38,855	800	2000	Bhaṭṭi, Jat.
Kalnáki Lakhi,... ...	55,243-8	2,885,969	93,809	50	1000	Do. do.
Khokaráin Lakhi, ...	21,130	1,011,715	35,383	150	1000	Khokhar.
Lakhi Losḳáni,[5] ...	61,519-16	3,156,759	5,940	100	2000	Bhaṭṭi, Khilji.

Bári Doáb.

Containing 6 *Mahals*, 193,495 *Bíghas*, 9 *Biswas*. Revenue, 1,175,393 *Dáms*. Castes, various. Cavalry, 1,100. Infantry, 14,000.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Bahrahpál,[6]	18,717-9	1,175,393	...	50	500	Bhaṭṭi.
Bábá Bhoj, has a fort, ...	39,385	2,020,256	20,256	150	2000	Sayyid, Jat.
Chahni,[7]	25,993	1,200,600	600	50	2000	Sayyid, &c.
Raḥímábád, ...	24,329	1,182,714	...	50	500	Kharal, Baloch.
Ṣadkharah,[8]	59,447	3,551,630	20,976	300	4000	Do.
Mandháli, ...	25,624	2,703,429	...	500	5000	Bhím.

[1] Var. Kesóthi.

[2] Var. and G. Dhanshâh.

[3] Var. and G. Lakhi Ḳabúlah.

[4] Var. Jóiyah, see Johiya under Montgomery Dist. in I. G. with other Rávi tribes. Also Cunningham, p. 245.

[5] Var. Yúsḳáni, Losfáni. G. Yúsḳáni.

[6] Var. Bhírahpál.

[7] Var. Jahni.

[8] At p. 113, Sadkarah.

Rechnáu Dóab.

Containing 7 *Mahals*, 142,856 *Bíghas*, 2 *Biswas*. Revenue, 8,534,915 *Dáms*. *Suyúrghál*, 5,808 *Dáms*. Castes, various. Cavalry, 710. Infantry, 6,300.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Khánpúr, ...	19,599-18	1,285,740	80,380	30	500	Kharal.
Dalchi Chandhar, ...	9,153-12	605,557	1,620	50	1000	Chandhar.
Shahzádah Baloch, ...	12,749-12	789,742	...	100	1000	Baloch.
Áábidi Ábád, ...	5,975	343,932	...	10	300	Jat.
Faryádábád, ...	18,708	1,098,694	...	20	1000	Jat.
Kharal, ...	33,732	1,907,069	2,800	300	2000	Khari.
Mahés, ...	42,944	2,509,182	...	200	500	

Beyond the Five Rivers (Birún i Panjnad).

Containing 6 *Mahals*, 386,470 *Bíghas*, 7 *Biswas*. Revenue, 20,580,771 *Dáms*. *Suyúrghál*, 549,972 *Dáms*. Cavalry, 1,000. Infantry, 12,300.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Jalálábád, ...	34,475-7	1,739,289	...	50	1000	Ranghar, Bhaṭṭi,[1] Jat.
Jangal, ...	18,012	653,516	...	300	4000	Bhaṭṭi.
Áálampúr, ...	31,008-10	1,579,558	...	50	1000	Ranghar, Jat.
Fírózpúr, ...	217,710-17	11,479,404	199,404	500	3000	Afghán, Ranghar.
Villages of Lakhi Ḳabúlah,	29,185	1,636,550	...	.	...	
Muḥammadwaṭ, ...	56,614-13	3,492,454	350,568	100	3600	Bhaṭṭi, Khokhar.

Sarkar of Bhakkar (Bukkur).

Containing 12 *Mahals*, 282,013 *Bíghas*. Revenue, 18,424,947 *Dáms*. *Suyúrghál*, 600,419 *Dáms*. Cavalry, 4,600. Infantry, 11,100.

[1] Text note suggests Laṭṭi as the proper reading. As there are about 300 clans of Sindhis, besides the tribes and castes of Hindustán proper, that may be located in or about this region, their identification is almost as hopeless as their orthography.

	Bíghas Biswas.	Revenue D.	Suyúrghál D.	Cavalry.	Infantry.	Castes.
Alor, has a fort, ...	143,700	1,132,150	20,550	200	500	Dharejah.[1]
Bhakkar, has a strong fort,	...	74,362	...	200	1000	Mehar and Rahár.
Jándolah, ...	57,847	3,102,709	85,064	400	800	Jahna.[2]
Jatóí, ...	179,821-14	2,346,873	156,841	400	800	
Darbélah, ...	121,146	1,262,761	68,872	200	500	Bhaṭṭi.
Sankar, ...	100,818	1,808,628	32,332	500	1000	Sahéjah.[3]
Sewi, ...	...	1,381,930	...	500	1500	
Fatḥpúr, ...	8,050-10	477,859	...	200	1000	Sahéjah, Dháréjah.
Khajánah,[4]	10,063	645,205	...	200	1000	Jáman.
Khára Kákan, ...	154,151	2,732,331	138,608	500	1000	Dháréjah.
Kákhari, (var. Kákri), ...	178,338-16	2,106,431	63,208	500	1000	Mankrérah.
Mánhalah, ...	128,078	1,353,713	28,944	500	1000	Dháréjah (var. Háre-jah).

Kings of Multán.[5]

		Years.
Shaikh Yúsuf, reigned...	... ...	2
Sulṭán Maḥmud[6] (var. Muḥammad Sháh)	... ...	17
„ Ḳuṭbu'ddín, his son	... ...	16
„ Ḥusain, his son	... ...	30

[1] Var. Saranjah. The Dharejah forest is in Shikarpur District I. G. under Sind.

[2] Var. Janah or Jatah.

[3] Var. Sahechah, Sahja, Samjah.

[4] Var. and G. Gharjánah.

[5] This province, says the U. T., was first conquered by Mahomed Kásim at the end of the first century Hejira. It was recovered by the Hindús on the decline of the Ghazni power. After Mahomed Ghori's subjugation it remained tributary to Delhi until

A. H.	A. D.	
847.	1443.	Shaikh Yúsuf established an independent monarchy.
849.	1445.	Ray Sehra, or Ḳuṭbu'd-din Hosen Langa I expelled the Shaikh.
908.	1502.	Maḥmúd Khán Langa; his minister Jam Bayezid.
931.	1524.	Hosen Langa II, overcome by Sháh Hosen Arghún. Under Humayún, becomes a province of the empire.

[6] This name is altogether omitted by Ferishta who describes Ḳuṭbu'ddín's intrigue and succession, in his history of Multán. The name of Ḳuṭbu'ddín was Ráe Sahra and he was governor of Sewi and the adjacent territory and the head of the Afghán clan of Langáh. He died in A. H. 874 (A. D 1469), Ḥusain Sháh in 904 or 908 (1498 or 1502) and Maḥmúd in 931 (1524).

		Years.
Sultán Firóz, his son ...	... ...	1
„ Husain, a second time.		
„ Maḥmúd, son of Sultán Firóz	... ...	27
„ Husain, son of Sultán Firóz	.. ...	1

Sháh Husain, (Arghún), ruler of Sind.
Mirzá Kámrán.
Sher Khán.
Salím Khán.
Sikandar Khán.

At one period the province was subject to the sovereigns of Delhi: at another it was under the control of the rulers of Sind, and for a time was held by the princes of Ghazni. After its conquest by Muizzu'ddín Sám (Ghori), it continued to pay tribute to Delhi. In the year A. H. 847 (A. D. 1443) when Sultán Aláu'ddín reigned at Delhi, and constituted authority fell into contempt, every chief in possession of power, set up a pretension to independence. A noisy faction raised Shaikh Yúsuf Kuraishi, a disciple of Shaikh Baháu'ddín Zakariya, to supremacy. He was subsequently deposed and proceeded with haste to the court of Sultán Bahlól at Delhi. The sovereignty now devolved upon one of the Langáh family, who assumed the title of Sultán Maḥmúd Sháh. It is related that this chief had given his daughter in marriage to Shaikh Yúsuf, and on the strength of this connection, used frequently to visit her alone, till one night by a successful intrigue he accomplished his design on the throne. During the reign of Sultán Kutbu'ddín, Sultán Maḥmúd Khilji advanced from Málwah against Multán but returned without effecting anything. Some maintain that the first of the Langáh family who was raised to the throne was Kutbu'ddín. In the reign of Sultán Husain, Bahlól sent (his son) Barbak Sháh with a force to reinstate Shaikh Yúsuf, but they returned unsuccessful. Sultán Husain becoming old and doting, placed his eldest son upon the throne under the title of Firóz Sháh, and withdrew into retirement. His Wazír Imadu'l Mulk, poisoned him in revenge for the murder of his own son and Sultán Husain a second time resumed the sceptre and appointed Maḥmúd Khán, son of Sultán Firóz, his heir. On the death of Sultán Husain, after a reign of 30 or 34 years,[1] Sultán Maḥmúd ascended the throne. During his reign several incursions were made by the Mughals who, however, retired discomfited. Some malicious intri-

[1] Ferishta gives his death on the 26th of Safar A. H. 908 (1502) but adds that another account makes it 4 years earlier. The whole of this narrative in much greater detail will be found in that historian.

gners through jealousy created a misunderstanding between the Sulṭán and Jám Bayazíd who had long held the office of prime minister, and misrepresentations cunningly made in a roundabout way, brought them into open conflict. The minister withdrew from Multán to Shór and read the *khuṭbah* in the name of Sulṭán Sikandar Lódi. On the death of Sulṭán Maḥmúd, his infant son was raised to the throne as Sulṭán Ḥusain (II). Mírzá Sháh Ḥusain (Arghún) marched from Tattah and took Multán and entrusted its charge to Langar Khán. Mírzá Kámrán dispossessed him of it and after him Shér Khán, Salím Khán and Sikandar successively held it till the splendour of Humayún's equal administration filled Hindustán with its brightness and secured its peace. At the present day under the just sway of His Majesty his subjects find there an undisturbed repose.

Sarkár of Tattah.

During a long period this was an independent territory but now forms part of the imperial dominions. Its length from Bhakkar to *Kach* and *Mekrán* is 257 *kós*, its breadth from the town of *Budín* to *Bandar Láhari*,[1] 100 *kós*, and again from the town of *Chándo* one of the dependencies of *Bhakkar*, to *Bikanér* is 60 *kós*. On the east lies *Gujarát:* to the north *Bhakkar* and *Séwi:*[2] to the south, the ocean, and to the west *Kach* and *Mekrán*. It is situated in the second climate and lies in Longitude 102° 30′; Lat. 24° 10′.[3]

The ancient capital was *Bráhmanábád*,[4] a large city. Its citadel had 1,400 towers, at an interval of a *tanáb*,[5] and to this day there are many

[1] See this name in the I. G. (Index), under "Lahari Bandar," and in Cunningham in his account of Sindh. (Ancient Geography).

[2] The text is, I think, here in error in transforming this name into the Persian سیو with the *iẓáfat*, which the construction of the sentence does not properly admit. I am in concurrence with Gladwin and Tieffenthaler.

[3] The town lies in Lat. 24° 44′ N. and Long. 68° E.

[4] Identified by Cunningham with Harmatelia, (a softer pronunciation of Bráhmathala, or Brahmanasthala) of Diodorus and placed on the east branch of the Mihrán or Indus, 47 miles north-east of Haidarábad, 28 miles east of Hála and 20 miles west of the eastern channel of the Indus known as Nára. He gives the number of bastions as 140 on the authority of the MSS. but both Gladwin and Blochmann concur in 1,400, and there is no variant reading. His conclusion is, that the place known now as *Bambhra ka thûl* represents the ruined city of Mansura and the neighbouring mound now called Dilura, Brahmanábád. They certainly attest his industry and research if not his conclusion which the absence of local coins of Hindú origin, though many of Arab governors are found, somewhat impugns.

[5] See p. 61.

traces of its fortifications. *Alor*[1] next became the metropolis and at the present day it is *Tattah,* also called *Debal.* The mountains to the north form several branches. One of them trends towards *Ḳandahár*, and another rising from the sea coast extends to the town of *Kohbár*, called *Rámgar*, and terminates in Sewistán and is there known as *Lakkhi.*[2] This tract is inhabited by an important Baloch tribe called *Kalmáni*,[3] consisting of twenty thousand cavalry. A fine breed of camels is here indigenous. A third range runs from *Séhwán* to *Séwi* and is called *Khattar*[4] where dwells a tribe named *Nohmardi* that can raise a force of 300 horse and 7,000 foot. Below this tribe, there is another clan of the *Baloch* known as *Naẓhari* with a force of a thousand men. A good breed of horses comes from this tract. A fourth mountain chain touches Kach (Gandává) on one side, and on the other the *Kalmáni* territory, and is called *Kárah* inhabited by 4,000 *Balochis.*

In the winter season there is no need of *poshtins* (fur-lined coats) and

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[1] The ruins of Alor, or more correctly Aror, are situated to the south of a gap in the low range of limestone hills stretching from Bhakar to the south for about 20 miles until it is lost in the broad belt of sand hills bounding the Nára or old bed of the Indus. On the west, Cunningham regards it as the capital of the Musicani of Curtius. He disputes the assertion of Abul Fazl that Debal and Tattah are the same. Sir H. Elliot places Debal at Karáchi. General Cunningham prefers a site between Karáchi and Tattah and is "almost certain" that it must be the Indian city in which Zobeide in the Arabian Nights found all the people turned to stone. This certitude on such a point is striking and original.

[2] The Lakhi range (the text duplicates the k.) is an offshoot from the Kirthar which separates Sind from Beluchistán. I. G. *Kohbár* has a variant Korahyár, but I do not trace it; the Maásir 'ul Umara has *Kohbár* but as its description of Sindh is taken from Abul Fazl, its authority is of no independent value.

[3] The Baloch and the Brahui are the two great races of Balochistán, each subdivided into an infinite number of tribes. Of these the Kumberani is said to take precedence of all others. The name in the text is not mentioned in the works I have consulted. Sherring mentions Kirmani.

[4] No doubt the Kirthar range of the I. G., an off shoot of which, the Lakhi, terminates abruptly a few miles south of Sehwán. Naẓhari has a variant Ṭahzari adopted by Gladwin. The plain country to the east of the mountain mass that intervenes between it and Khelát is called Kachhi or Kachh Gandává and *Kárah* seems to be a spur that strikes thence to the Lakhi chain. North of the Bolán, confused ranges of mountains extend to east with a strike nearly east and west to the Sulaimán range. This tract inhabited by Marris, Bugtis and other Baloch tribes is bounded on the north by the province of Sewistán (I. G.) General Cunningham states that Sehwán is said to be a contraction of Sewistán and rejects it as a modern innovation of the Hindus, but he could scarcely have seen the text of Abul Fazl whose account does not admit of this view.

the summer heats are moderate except in Sewistán. Fruits are of various kinds and mangoes are especially fine. In the desert tracts, a small kind of melon grows wild. Flowers are plentiful and camels are numerous and of a good breed. The means of locomotion is by boats of which there are many kinds, large and small, to the number of 40,000. The wild ass is hunted, and game, such as, hares, the *kotah páchah*[1] and wild boars; fishing likewise is much pursued.

The assessment of the country is made on the system of division of crops,[2] a third being taken from the husbandman. Here are salt-pits and iron mines. *Sháli* rice is abundant and of good quality. Six *kós* from *Tattah* is a mine of yellow stone, large and small slabs of which are quarried and used for building. The staple food consists of rice and fish. The latter is smoked and loaded in boats, and exported to the ports and other cities, affording a considerable profit. Fish-oil is also extracted and used in boat building. There is a kind of fish called *palwah* which comes up into the *Indus* from the sea, unrivalled for its fine and exquisite flavour. Milk-curds of excellent quality are made and keep for four months.

Near *Sehwán* is a large lake, two days' journey in length called *Manchúr*, in which artificial islands have been made by fishermen who dwell on them.

But the greatest of all wonders is the *Liver-Eater* (Jigar Khwár), an individual who by glances and incantations can abstract a man's liver. Some aver that under certain conditions and at certain times, he renders the person senseless upon whom he looks, and then takes from him what resembles the seed of a pomegranate, which he conceals for a time in the

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1 Literally 'short legged.' It is mentioned by Baber in his Memoirs among the fauna of Kábul and India and is thus described in Erskine's translation. "Its size may be equal to that of the white deer. Its two fore-legs as well as its thighs are short, whence its name. Its horns are branching like those of the gawezin but less. Every year too it casts its horns like the stag. It is a bad runner and therefore never leaves the jungle." These characteristics seem to point to the hog-deer. (*Cervus porcinus.*)

2 I believe this to be the proper translation of غله بخش and not 'corn bearing' as I have construed it at p. 44, (final word of the page). According to the I. G. in Haidarabad District Sind, the Government assessment was formerly levied in kind (*khasgi*) but on a petition from the *Zamíndars*, the payment has since been made in cash. They are paid by the tenants in kind at the following rates: On land under *charkhi* (Persian wheel) cultivation, one-third of produce: on *sailábi* (canal flooding) lands, two-thirds; in the case of the best lands, yielding cotton, tobacco and sugarcane, as a rule in cash.

calf of his leg. During this interval the person whose liver is stolen remains unconscious, and when thus helpless, the other throws the seed on the fire which spreads out like a plate. Of this he partakes with his fellows and the unconscious victim dies. He can convey a knowledge of his art to whomsoever he wills, by giving him a portion of this food to eat and teaching him the incantation. If he is caught in the act and his calf be cut open and the seed extracted and given to his victim, the latter will recover. The followers of this art are mostly women.

They can convey intelligence from long distances in a brief space of time and if they be thrown into the river with a stone tied to them, they will not sink. When it is desired to deprive one of these of this power, they brand both sides of his head and his joints, fill his eyes with salt, suspend him for forty days in a subterraneous chamber, and give him food without salt, and some of them recite incantations over him. During this period he is called *Dhachrah.* Although his power then no longer exists, he is still able to recognize a Liver-Eater, and these pests are captured through his detection. He can also restore people to health by incantation or administering a certain drug. Extraordinary tales are told of these people that are beyond measure astonishing.

This country is the fourth *Sarkár* of the *Súbah* of Multán. From the confines of *Uch* to *Tattah* towards the north are rocky mountain ranges inhabited by various Baloch tribes, and on the south from *Uch* to *Gujarát* are sandhills in which region are the *Ahshám bhatti*[1] and other numerous clans. From *Bhakkar* to *Naṣírpúr* and *Umarkóṭ* are the *Sodah*, *Járejah* and other tribes. This *Súbah* contains 5 *Sarkárs* subdivided into 53 *parganahs*. The revenue is 6,615,393[2] *dáms*. (Rs. 165,383-13-2.)

Sarkár of Tattah.

Containing 18 *Mahals*. Revenue, 25,999,991 *Dáms*.

	Revenue D.		Revenue D.
Láhari Bandar, ...	5,521,419	Bahrámpúr, ...	1,311,612
Batorá,[3]	4,932,286	Bóri, ...	434,305

[1] According to Cunningham, the early Arab geographers place a strong fort called Bhátia between Multán and Alor, which, from its position has a claim to be identified with the city built by Alexander among the Sogdi, but he mentions no tribe of the name, neither have any of the Bhaṭṭi Rajputs mentioned by Elliot any such prefix as *Ahshám*. The Sodahs have been identified by Tod with the Sogdoi. Ancient Geography, pp. 253-254.

[2] Var. 6,615,293.

[3] Var. Patora, Batwár, Banwár.

	Revenue D.		Revenue D.
Jakár,[1]	348,462	Sirsi Jám, ...	142,641
Járá, ...	82,390	Karhar, (var. and G. Karkar).	3,328,476
Darak, (var. Durg), ...	2,970,441	Lekín Khérah, ...	535,795
Dankari, (var. Dékri), ...	315,921	Maljah, ...	1,105,606
Ratnah, ...	842,144	Mánjar, ...	1,221,752
Sankúrah,[2]	2,108,097	Niẓámpúr, ...	352,724

Sarkár of Hájkán.

Containing 11 *Mahals*. Revenue, 11,784,586 *Dáms*.

	Revenue D.		Revenue D.
Bágh Fatḥ, ...	340,173	Karóri, ...	529,937
Bélah,...	656,317	Laundá, ...	1,119,978
Hajkán, ...	555,699	Mandni, (var. and G. Mandri).	694,269
Jaun, ...	3,165,418	Madúi, ...	2,352,605
Rahbán	742,973	Nubiyár, (var. and G. Napiyár).	1,280,439
Detached villages[3]... ...	436,783		

Sarkár of Sewistán.

9 *Mahals*. Revenue, 15,546,808 *Dáms*.

	Revenue D.		Revenue D.
Bátar, (var. Pátar G. Palar) ...	2,020,884	Khaṭ, ...	1,329,923
Baghbánán, ...	1,948,152	Sub. dist. of Sewistán, has a strong fort, ...	1,669,732
Batan (var. and T. Patan), ...	1,902,033	Káhán, ...	1,640,764
Búsíkán (var. and G. Búştkán, T. Lusigán), ...	1,825,190	Lakháwat (var. Lakiáwat), ...	1,231,776
Janjah, ...	1,978,953		

1 Though there is no variant to this name, I suspect that there has been a transposition of the K and R, and that it is meant for the town of Jarak situated midway between Haidarábad and Tattah.

2 See Elliot, Arabs in Sind, p. 230.

3 So I have translated قریات مذکور, the term *mazkúri*, being applied in old revenue accounts to small and scattered estates not included in the accounts of the districts in which they were situated and of which the assessments were paid direct to Government. The word occurs as *Mazkúrín* in the list of parganahs under the *Sarkárs* of Tándah and Fatḥábád, *Súbah* Orissa. It may also signify the villages dependent on the preceding (mazkúr) *Mahal*, *viz.*, Rahbán, and thus Gladwin takes it.

Sarkár of Naṣírpúr.

7 *Mahals.* Revenue, 7,834,600 *Dáms.*

	Revenue D.		Revenue D.
Umarkóṭ, ...	1,057,802	Kásár, ...	401,738
Ṭalsarah, ...	826,104	Márkandan, ...	623,396
Samáwáni, (var. and G. Samádáni), ...	3,031,530	Naṣírpúr, ...	1,878,126
Kídál, (var. Kandál), ...	515,904		

Sarkár of Chakarhálah.

8 *Mahals.* Revenue, 5,085,408 *Dáms.*

	Revenue D.		Revenue D.
Arpúr,...	731,190	Tewári, (var. Lawári), ...	571,073
Chakarhálah, ...	747,175	Khari Júnah, ...	508,152
Síyár,...	719,207	Burkah Manáwali, ...	490,368
Gházípúr, ...	983,655	Barhi,...	333,588

Princes of Tattah.[1]

1. The family of Tamím Anṣári during the ascendancy of the House of Umayyah.

2. The Sumra (Rájpút) line of 36 princes, reigned 500 years, (according to Ferishta—100—their names unrecorded).

[1] The following list is from the U. T.

A. H.	A. D.	
87.	705.	Bélochistán invaded by Hijaj, governor of Bassora, and Md. Kásím.

The *Ansaries*, the *Sumeras*, and the *Sumanas* or *Jams*, successively gain the ascendancy, then a Delhi, governor 1208 ? Nasír ud din Kabbacha, becomes independent, drowned.

The *Jami* Dynasty of *Sumana*, originally Rájputs.

A. H.	A. D.		
737.	1336.	Jám	Afra; tributary to Toghlak Sháh.
740.	1339.	Jám	Choban.
754.	1353.	„	Bang; asserted his independence.
782.	1367.	„	Timaji, his brother.
782.	1380.	„	Saláhu'ddin, convert to Islám.
793.	1391.	„	Nizamu'ddin.
796.	1393.	„	Ally Sher.
812.	1409.	„	Giran, son of Timaji.
812.	1409.	„	Fatteh Khán.
827.	1423.	„	Toghlak, invaded Gujerat.
854.	1450.	„	Sikandar.
856.	1452.	„	Sangar, elected.

3. Of the Samma dynasty.

			Years	Months	D.
Jám Unar, reigned, ...	...	...	3	6	0
„ Júná, his brother,	...	...	4	0	0
„ Banhatiyah, ...	...	...	15	0	0
„ Tamáchi, his brother,	...	...	13 and some months.		
„ Ṣaláḥu'ddín, ...	...	...	11 and	do.	
„ Nizámu'ddín, his son,	...	...	2 and a fraction.		
„ Ạli Shér Tamáchi,	...	...	6 and some months.		
„ Karán, son of Tamáchi,	...	...	0	0	1½
Fateḥ Khán, son of Sikandar,	...	...	11 and some months.		
Tughlak, his brother,	...	...	28	0	0
Mubárak, the chamberlain,	...	...	0	0	3
Sikandar, b. Fatḥ Khán,	...	...	1	6	0

A. H.	A. D.	
864.	1460.	Jám Nandá or Nizámu'ddin, cot. of Hasan Langa.
894.	1492.	„ Feroz; the Turkhan family became powerful, 1520.
927.	1520.	Sháh Beg Arghun, occupies Sind.
930.	1523.	Sháh Hosein Arghun.
962.	1554.	Maḥmúd of Bhakar.
982.	1572.	Akbar annexes Sind. (Ferishta, 1001 = 1592.)

Tíeffenthaler's list except in the first 3 names is in accordance with these, allowing for his erratic spelling: Elliot's taken from the Tarikh i Masúmi, changes the third name only. Ferishta gives the 1st and 3rd names Afzáh and Máni; Briggs, Afrá and Bany. Ferishta makes Tamáji *son* of Máni; Briggs, his *brother*. Ferishta allots 62 years to the reign of Nizámu'ddin Nandá; Briggs, 32, and his dates are not taken from Ferishta who gives none except to the last 3 on the U. T. list and in accordance with it. I have to note that Ferishta gives the duration of the Sumra dynasty, as 100 years and not 500 as Briggs records and the name of the succeeding race, Satmah or Sutmah (ستکهن) and not Soomuna. The title of Jám, Ferishta pronounces a boast of their supposed descent from Jamshíd, but commonly given to their head or chief to preserve the tradition of this fabulous lineage. The lineage of the Sumra and Samma dynasties is discussed in Appendix P. of Elliot's Arabs in Sind. The latter name may be traced in the Sambastæ and Sambus of Alexander's historians. Sambus occurs as Sabbas in Plutarch, Saboutas in Strabo, Ambigarus in Justin and Ambiras in Orosius. These variations are not surprising and we have an analogous instance in the name of the famous English Free Lance of the Middle Ages, Sir John Hawkwood, which occurs frequently in the Italian writers of that time under the following disguises; Auguto, Aguto, Acuto, Haukennod, Hau Kennode, Hau Kebbode, Haucutus, Aucobedda, and Falcon del Bosco. *Jámshed* is formed, according to Elliot's authorities, from Jám 'king' and Shéd 'sun' (p. 195) but he modestly leaves the etymology of Jám undecided.

	Years Months D.
Sanjar, commonly called Rádhan (var. and G. Rádman, ...	8 and some months.
Jám Nizámu'ddín, known as Jám Nandá, (see Vol. I, p. 362), ...	60 and some months.
Jám Firóz, his son.	
„ Ṣaláḥu'ddín, a relation of Firóz,	
„ Firóz, a second time.	

In former times, there lived a Rájá named *Siharas*[1] whose capital was Alór. His sway extended eastwards, as far as Kashmír and towards the west to Mekrán, while the sea confined it on the south and the mountains on the north. An invading army entered the country from Persia, in opposing which the Rájá lost his life. The invaders contenting themselves with devastating part of the territory, returned. Ráe Sáhi, the Rájá's son, succeeded his father, by whose enlightened wisdom and the aid of his intelligent minister *Rám*, justice was universally administered and the repose of the country secured. A Bráhman named *Jach*[2] of an obscure station in life, attached himself to the minister's service and by flattery and address made himself of much consequence and was advanced to a post of dignity, and on the death of the minister, was chosen to succeed him. He basely and dishonourably carried on an intrigue with the Rájá's wife, which the Rájá, notwithstanding its disclosure to him by the ministers of State, refused to credit. During the Rájá's illness, the wicked wretch, in collusion with this shameless paramour, sent for the generals of the army separately, on pretence of consulting them and set them apart, and by seductive promises won over the several enemies of each to accomplish their death. When they were put out of the way and the Rájá too had breathed his last, he assumed the sovereignty.

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[1] Of the Rai dynasty whose capital was Alor. The *Tuhfatúl Kirám* makes *Siharas* the son and successor of *Rái Dhwáij*, followed by *Rái Sáhasi*, the first, second and third of that name. It was under the latter that Chach rose to power. The names are differently given by Postans. The same Persian work distributes 137 years over the reigns of these 3 Ráis. The accession of Chach and the extinction of the Rái dynasty is placed by Elliot in the year 10 A. H. Arabs in Sind, pp. 169-173. See also Chacknamah. Elliot's Hist. of India. Vol. I. p. 138.

[2] So the text, but a note amends it "Chach." The orthography is doubtful. Two MSS. in the Bibliotheque Royale have Hoj: Reinaud spells the name Tchotch: Renouard leans to Jaj as he considers it a corruption of Yajnya. De Sacy favours Hajáj. Pottinger writes Chach and is followed by all English authors. Elliot, Arabs in Sind, p. 174.

The pursuers of worldly interests attached themselves to his cause and he took the *Ráni* to wife, thus garnering eternal perdition, but he laboured for the prosperity and increase of his dominions and seized upon *Kach* (Gandává), and *Mekrán*.

During the Caliphate of Omar (b. u'l) Khaṭṭab, Mughírah Abu'l Áạṣ[1] advanced by way of *Bahrain* to *Debal*, but the troops there opposed him and he was killed in the engagement. In the Caliphate of Othmán an intelligent explorer[2] was sent to ascertain the condition of Sind, and an army of invasion was under orders. The messenger, however, reported that if a large force were sent, supplies would fail, and a small one would effect nothing and he added many dissuasive representations. The Prince of the Faithful, Ạli, despatched troops that occupied the borders of Debal but on hearing of the death of the Caliph they withdrew in haste to Mekrán. Muạ́wiyah twice despatched an army to Sind and on both occasions many of the troops perished.

Chach died after a prosperous reign of 40 years, and his youngest son *Dáhir* succeeded him on the throne. In the caliphate of Walíd. b. Abdu'l Malik, when Hajjáj was governor of Irák̤, he despatched on his own authority Muḥammad K̤ásim his cousin and son-in-law to Sind who fought Dáhir in several engagements.[3] On Thursday the 10th of Ramazán A. H. 99, (17th April 717) the Rájá was killed in action and the territory of

[1] See Elliot's Arabs in Sind, p. 3.

[2] Hákim. b. Jabala al Ạbdi was sent to explore Sejistán and Mekrán and the countries bordering on the Indus valley by Abdu'llah Ạmar, a cousin of the Cáliph, who had succeeded Abu Músa Ashạri in the government of Basra. His report was as follows: "Water in that country is of a dark colour, flowing only drop by drop, the fruits are sour and unwholesome, rocks abound and the soil is brackish. The thieves are intrepid warriors, and the bulk of the population dishonest and treacherous. If the troops sent there are few in number, they will be exterminated, if they are numerous, they will perish of hunger." *Ibid.* pp. 9 and 10. The expeditions of Ạli and Muáwiyah and the progress of the Arab conquests in Sind may be read in the succeeding pages. Elliot's conclusion that Debal was taken in A. H. 93 is confirmed by As Suyúti in the biography of Al Walíd, b. Ạbdu'l Malik, in which year Kírakh, or Kíraj as Ibn ul Athír calls it, was also captured. (See my translation of As Suyúti's History of the Caliphs, p. 229.) Elliot thinks this probably situated in, if not named from Kachh. I supposed it to be Karáchi which he identifies with the ancient Krokala of Arrian, but this does not alter its possible metathesis among the Arabs, into Kíraj. The pursuit of these analogies may be interesting but the result is conjecture.

[3] Described in Elphinstone (Ed. 66) p. 308, and in Brigg's Ferishta, IV, p. 417.

Tattah became subject to the invaders. The two daughters of Rájá Dáhir, who had been made captive were sent with some valuable presents to the Caliph. In a spirit of revenge, they deceitfully represented to the Caliph that Muḥammad Ḳásim had dishonoured them. He therefore abstained from visiting them, and in a fit of fury gave orders that Ḳásim should be stuffed into a raw hide and despatched to his presence. The commands of the Caliph reached him when he was about to march against Hari Chand, king of Kanauj, and he obediently submitted to them. When he was thus carried to the court, the Caliph exhibited the spectacle to the two princesses who expressed their gratification in viewing the slayer of their father in this condition. This decision of the Caliph excites astonishment inasmuch as it was pronounced without deliberate investigation. It is the duty of just princes not to be swayed by the representation of any one individual, but to be circumspect in their inquiries, since truth is rare and falsehood prevalent, and more especially in regard to the recipients of their favour, towards whom the world burns with envy without just cause of resentment. Against the outwardly plausible and inwardly vicious they should be particularly on their guard, for many are the wicked and factious who speciously impose by their affected merit and by their misrepresentations bring ruin on the innocent.

After Muḥammad Ḳásim's death, the sovereignty of this country devolved on the descendants of the Banu Tamím Anṣári.[1] They were succeeded by the *Súmrah* race who established their rule and were followed by the *Sammas* who asserted their descent from *Jamshíd*, and each of them assumed the name of *Jám*. In the reign of *Jám Bánhatiyah*[2]

[1] Several of this tribe were at various periods sent to Sind. Under the Caliphate of Yazíd b. Ȧbd u'l Malik, Halál a't Tamími was sent in pursuit of the Banu Muhallab. About 107 A. H. Tamím b. Zaid al Ụtbi succeeded Junaid in the government of that province and died near Debal. Under the Abbassides Músa b. Kạb a't Tamími, drove out Manṣúr b. Jamhúr the Umayyad governor. Ȧbdu'r Razzák the first Ghaznevide governor of Sind, about A. H. 417, (1026) found the descendants of old Arab settlers of the tribes of Thakífi, Tamími, Asad and many other families. The length of the Tamími occupation is unknown or disputed, and the obscurity of the annals of the time precludes the possibility of decision.

[2] Máni according to Ferishta who says that the expedition of Fírós Tughlak took place in 768 A. H. (A. D. 1320) and was unsuccessful owing to want of supplies and forage which Máni had cut off by devastating the country. He retired to Gujarát and after the rains and on the approach of winter, the second invasion occurred which led to the submission of Máni.

Sultán Fíróz Sháh on three occasions led an army from Delhi against that prince, and obtained some conspicuous successes. On the third occasion, he took him prisoner and carried him to Delhi, leaving Sind under charge of his own officials. Subsequently being satisfied with his good will and capacity he reinstated him in his government. On the death of *Jám Tughlak*, the chamberlain *Mubárak* succeeded him through the efforts of a vain and seditious faction, and was followed by Sikandar the son of *Jám Fatḥ Khán*.

During the reign of *Jám Nandá*, *Sháh Beg Arghún* made a descent from Ḳandahár and took *Séwi* and leaving the command of it to his brother Sultán Muḥammad, returned to Ḳandahár. The Jám marched a force against Muḥammad who was killed in action. Sháh Beg made a second incursion and took possession of *Sehwán* and a considerable part of Sind and leaving his conquests in charge of his own people, withdrew.

In the reign of Jám Fíróz, a relative of his named Ṣaláḥu'ddín rose in rebellion and failing in his attempt, took refuge with Sultán Maḥmúd of Gujarát who received him graciously and assisted him with an army; Daryá Khán the prime minister of Jám Fíróz espoused his cause and the kingdom of Sind fell under his power without a blow. Subsequently the said Daryá Khán determined to restore Jám Fíróz who had withdrawn into private life, but who thus recovered his kingdom. Ṣaláḥu'ddín a second time advanced from Gujarát with a force furnished by the Sultán and occupied Sind. Fíróz retired to Ḳandahár and Sháh Beg supplied him with troops, and an engagement took place near *Sehwán* in which Ṣaláḥu'd-dín and his son were slain. Thus Fíróz was again established in his kingdom. In the year A. H. 929[1] (A. D. 1522-3) Sháh Beg took possession of Sind and Jám Fíróz retired to Gujarát, gave his daughter in marriage to Sultán Bahádur and was attached to the Court in the ranks of its nobles. Sind was now subject to Sháh Beg. This prince was the son of Mír Zu'n Nún Beg, the commander-in-chief of Sultán Husain Mirzá,[2] who received the government of Ḳandahár. He fell fighting bravely against Shaibak Khán Uzbek who was engaged in hostilities with the sons of Sultán Husain Mirzá. His eldest son succeeded to the government of Ḳandahár, a prince of distinguished valour and versed in the learning of his age. At his death, his son Sháh Ḥusain ascended the throne and wrested Multán from Sultán Maḥmúd. After him Mirzá Isá son of Ạbdu'l Ạli Tarkhán[3] succeed-

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1 Ferishta says, 927 A. H.

2 See Note 5, p. 220.

3 *Tarkhán* was originally a rank among the Mughals and Turks, but in the time of Baber it had come to belong to a particular family. The ancient Tarkhán was exempt from all duties and could enter the royal presence without asking

ed, followed by Muḥammad Payandah[1] but this prince being subject to fits of mental estrangement, did not personally administer the government. Mirzá Jáni Beg, his son assumed the direction of affairs till His Majesty's victorious troops advanced into the country and reduced it to order, and Mirzá Jáui Beg was enrolled in the ranks of his nobility.

Súbah of Kábul.

It is situated in the third and fourth climates, and comprises *Kashmír, Pakli, Bimbar, Swát, Bajaur, Ḳandahár* and *Zábulistán*. Its capital was formerly *Ghaznah*, but now *Kábul*.

Sarkár of Kashmír.

It lies in the third and fourth climates. Its length from *Ḳambar Ver* to *Kishan Ganga* is 120 *kós*, and its breadth from 10 to 25 *kós*. On the east are Paristán and the river Chenáb: on the south-east *Bánihál* and the *Jammú* mountains: on the north-east, Great Tibet: on the west, Pakli and the Kishen Ganga river: on the south-west, the Gakkhar country: on the north-west, Little Tibet. It is encompassed on all sides by the Himalayan ranges. Twenty-six different roads lead into Hindustán but those by *Bhimbhar*[2] and *Pakli* are the best and are generally practicable on horseback. The first mentioned is the nearest and it has several routes of which three are good, *viz.*, (1) *Hasti Bhanj*[3] which was the former route for

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leave and was to be pardoned nine times be the fault what it would. He had perfect liberty of speech and might say what he pleased before royalty. The name constantly occurs in the early portion of Baber's Memoirs.

[1] He has omitted the succession of Muḥammad Báḳi son of Isá Tarkhán to whom Ferishta gives a prosperous reign of 18 years. The genealogical tree of Mirzá Jáni Beg and the subsequent history of this family will be found at pp. 361-2, Vol. I of this work. Ferishta altogether omits Muḥammad Payandah and gives the succession to Jáni Beg immediately after Muḥammad Báḳi.

[2] The spelling is that of the text and varies from the same name given a little above. According to Cunningham, the name of "Bhimbhar" was little used, the common appellation being *Chibhán* which is found in Sharfu'ddín's History of Timúr under the form of Jibhál.

[3] The text has "Hasti Watar," but the present Governor of Jammu, Pandit Radha Kishan Kaul, with whom it has been my good fortune to be placed in communication, and whose courtesy adds a grace to his learning, has proved its inaccuracy and has suggested the emendation. The name with its derivation occurs later on and will be noticed in its place. The three different routes into Kashmír are thus described by the Pandit.

The first runs almost in a straight line passing through Nowsherah, Rajori, the Pír Panjál pass and Shupiyon. The

the march of troops ; (2) *Pir Panjál*,[1] which His Majesty has thrice traversed on his way to the rose garden of Kashmír. If on these hills an ox or a horse be killed, storm clouds and wind arise with a fall of snow and rain; (3) Tangtalah.

The country is enchanting, and might be fittingly called a garden of perpetual spring surrounding a citadel terraced to the skies, and deservedly appropriate to be either the delight of the worldling or the retired abode of the recluse. Its streams are sweet to the taste, its waterfalls music to the ear, and its climate is invigorating. The rain and snowfall are similar to that of Turkestán and Persia and its periodical rains occur at the same season as in Hindustán. The lands are artificially watered[2] or dependent

second deviating from Rajori runs to the Púnch river and on to Púnch and crossing the Háji Pír, joins the Murree road near Uri. The third, parting from Samani Sarai, passes through Kotli and Sera to Púnch and unites with the second. The route by Shupiyon is the Pir Panjál. The second is Tangtalah which name, however, is no longer known and is probably a misscript. The third is believed by the Pandit to be the Hasti Bhanj, for it is the only one by which elephants can travel, and to this day elephants from Jammu must be sent by Kotli to Púnch and across Háji Pír to Uri. *Cf.* Vigne's Kashmír and Ladák, I. 147 in which 20 passes into Kashmír are mentioned and described.

[1] Panchál in most of the MSS. which Cunningham asserts is the pronunciation of the Punjábis, and Pantsál of the Kashmíris, p. 128. The superstition regarding the tempest of wind and snow and rain, appears to be connected with that of the *Yedsh* or rain-stone frequently alluded to by Baber, the history of which is given by D'Herbelot. It is of Tartar origin and the virtues of the stone are celebrated in Yarkand and attested by authorities who have never witnessed them. It is said to be found in the head of a horse or a cow, and if steeped in blood of an animal with certain ceremonies, a wind arises followed by snow and rain. See the introduction to Baber's memoirs by Erskine, p. xlvii. The word Pír, according to Drew (Jummoo and Kashmir) has come to be used more or less generally in Kashmír for "pass," probably from the "pír" or fakír who often established himself upon it to maintain or acquire the reputation of sanctity. Pír Panjál has come to mean the pass of the Great Range, Panjál being applied to a great mountain ridge. There was once a *fakír* who lived on it and bore the title of "*pír*." Bernier who crossed in Aurangzeb's time mentions a hermit on the pass who had lived there since the reign of Jahangír. The creed he professed was not known, but his powers were said to be miraculous and the elements were under his control, rain, hail, storm and wind rising or ceasing at his bidding. He demanded alms in a tone of authority, and forbade any noise being made lest a tempest should be the consequence, an experience which Jahángir incurred to his extreme peril through disobedience of this injunction. Voyages, II, 290.

[2] The terms are *Ábi*, *Lalmi*. The first signifies in the N.-W. P., land watered from ponds, tanks, lakes and watercourses, in distinction to that watered from wells, and as being liable

on rain for irrigation. The flowers are enchanting fill the heart with delight. Violets, the red rose and wild narcissus cover the plains. To enumerate its flora would be impossible. Its spring and autumn are extremely beautiful. The houses are all of wood and are of four stories and some of more, but it is not the custom to enclose them. Tulips[1] are grown on the roofs which present a lovely sight in the spring time. Cattle and sundry stores are kept in the lower storey, the second contains the family apartments, and in the third and fourth are the household chattels. On account of the abundance of wood and the constant earthquakes, houses of stone and brick are not built, but the ancient temples inspire astonishment. At the present day many of them are in ruins. Woollen fabrics are made in high perfection, especially shawls which are sent as valuable gifts to every clime. But the bane of this country is its people[2] yet strange to say, notwithstanding its numerous population and the scantiness of the means of subsistence, thieving and begging are rare. Besides plums and mulberries, the fruits are numerous. Melons, apples, peaches, apricots are excellent. Although grapes are in plenty, the finer qualities are rare and the vines bear on mulberry trees. The mulberry is little eaten, its leaves being reserved for the silkworm. The eggs are brought from *Gilgit* and *Little*

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to fail in the hot season, is assessed at a lower rate. The second is a Pushtu word (Raverty) and means growing spontaneously and applied to crops wholly dependent on rain for irrigation or spring crops. The next term *Chalkhei* in the text I have ventured to amend as گ‌ﮩﺎی which occurs in a MS. belonging to the Governor of Jammu. Though a variant جاکہای may stand for *Jalkháya* signifying parched land that has absorbed its moisture, yet the absence of a conjunction between it and *Lalmi* evidences a disconnection in the sentence. Another variant جنگلہای supports this view but the reading of the Jammu MS. is the best and fittingly precedes the sentence that follows.

[1] Dr. King takes this to be probably the *Fritillaria Imperialis*, though there is nothing against the plant being a real tulip. The *T. stellata* is common in many parts of the N. W. Himalayas, so common as to be a troublesome weed in the fields. The European tulip is only one of a large genus and is not likely to be the plant referred to. Moorcroft says that the roofs are formed of layers of birch bark covered by a coating of earth in which seeds dropped by birds or wafted by the wind have vegetated and they are constantly overrun with grass and flowers.

[2] All travellers from Hwen Thsang downwards concur in this opinion, but Moorcroft almost alone has realised that the vices of the Kashmírian are due to the effects of his political condition rather than his nature, and that the transformation of his character is possible to a better government and a purer faith. Mendicancy has largely developed since Abul Fazl's day.

Tibet, in the former of which they are procured in greater abundance and are more choice. The food of the people is chiefly rice, wine, fish and various vegetables, and the last mentioned they dry and preserve. Rice is cooked and kept over night to be eaten. Though *sháli* rice is plentiful, the finest quality is not obtainable. Wheat is small in grain and black in colour, and there is little of it, and[1] little consumed. Gram[2] and barley are nowhere found. They have a species of sheep[3] which they call *Hándú* delicate and sweet in flavour and wholesome. Apparel is generally of wool, a coat of which will last for some years. The horses are small, strong, and traverse difficult ground. There are neither elephants nor camels. The cows are black and ill-shaped, but give excellent milk and butter. There are artificers of various kinds who might be deservedly employed in the greatest cities. The bazár system is little in use, as a brisk traffic is carried on at their own places of business. Snakes, scorpions and other venomous reptiles are not found in the cities. There is a mountain called *Mahádeva* and in any spot whence its summit can

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[1] Gladwin and the S. ul M. have here 'mu'ng,' the pulse, *Phaseolus mungo.*

[2] The chick-pea, *Cicer arietinum.*

[3] Here follow two words, كدي اسا "like the *Kadi.*" A marginal gloss to two MSS. defines these words as resembling in size and stature the female of the '*kharmi.*' Another gloss explaining '*kharmi*' is unhappily wanting. According to Cunningham (Ladák, p. 210) the Ladáki sheep are of two kinds, the tall black-faced *Huniya* used chiefly for carrying burdens and the pretty diminutive sheep of *Purik* used only for food. The common sheep is the *Huniya* which with the exception of the *Purik* breed is almost the only kind of sheep to be found throughout Tibet. It is much larger than any of the Indian breeds, the height averaging from 27 to 30 inches. Nearly the whole of the traffic is transported on these sheep which are food, clothing and carriage and are the principal wealth of the country. Drew (Jummoo and Kashmír p. 288) gives the average weight carried by them at from 24 to 32 lbs. The *Purik* sheep when full grown is not larger than a south-down lamb of 5 or 6 months, and is said by Moorcroft to equal in the fineness and weight of its fleece and flavour of its mutton any race hitherto discovered. The oxen are the yák or chauri-tailed bull and the yák cow, Brimo or Dimo, and their produce with the common cattle. The yák is kept chiefly for loads, being generally too intractable for the plough. The cow is kept only for milk. The most valuable hybrids are the *Dso* bull and *Dsomo* cow, the produce of the male yák and common cow. Other hybrids are the *Drepo* or *Drelpo*, the male produce between the common bull and the *Dsomo* and the *Dremo* or female. The Governor of Jammu whose considerable attainments are always at the service of those who seek his aid, informs me that *Handu* is a pure Kashmíri word and signifies an ordinary domestic ram, generally well fed and taken care of for the purposes of fighting or sacrifice.

be seen, no snake exists, but fleas,[1] lice, gnats and flies are very common. From the general use of pellet-bows which are fitted with bow-strings, sparrows are very scarce. The people take their pleasure in skiffs upon the lakes, and their hawks strike the wild-fowl in mid-air and bring them to the boats, and sometimes they hold them down in the water in their talons, and stand on them, presenting an exciting spectacle.

Stags and partridges likewise afford sport and the leopard too is tracked. The carriage of goods is effected by boat, but men also carry great loads over the most difficult country. Boatmen and carpenters drive a thriving trade. The Bráhman class is very numerous.

Although *Kashmír* has a dialect[2] of its own, their learned books are in the Sanskrit language. They have a separate character which they use for manuscript work, and they write chiefly on *Túz* which is the bark of a tree,[3] worked into sheets with some rude art and which keeps for years. All their ancient documents are written on this. Their ink is so prepared as to be indelible by washing. Although, in ancient times, the learning of the Hindús was in vogue, at the present day, various sciences are studied and their knowledge is of a more general character. Their astrological

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[1] The text has كبک for كيك

[2] The languages of Kashmír are divided into 13 separate dialects. Of these Dogri and Chibali which do not differ much from Hindustáni and Panjábi are spoken on the hills and the Púnch and Jammu country. Kashmíri is mostly used in Kashmír proper and is curiously and closely related to Sanskrit. Five dialects are included in the term *Pahári*: two are Tibetan spoken in *Baltistán*, *Ladakh* and *Champas*) and three or four varieties of the Dard dialects of Aryan origin in the North-West. The thirteen dialects are enumerated and discussed by Drew (Jummoo and Kashmír) and a Language map defines the groups that are mutually incomprehensible, classifying the dialects under five languages. Cunningham says that the Devanagari alphabet of India was introduced into Tibet from Kashmír in the first half of the 7th century of our era. Thumi Sambhota was the first who taught the Tibetans the use of the Kashmírian characters which remain unchanged to this day. Ladák, p. 5.

[3] *Túz* in the Burhán i Káṭi is said to be the bark of a tree used to wrap round saddles and bows. According to Dozy, Ibn Baitár makes it synonymous with حور رومي, the white poplar, a meaning confirmed by Hamza Ispaháni who calls it the خدنگ, a name of similar import. Dr. King identifies it with the well-known birch, Betula Bhojpattra, Wall. Bhojpattra he states is the current vernacular name, but in the N. W. Himalayas it is known in various localities as Barj, Burzal, Shág &c. Its bark splits into very thin layers and is largely used even now for writing upon, and many of the oldest Sanskrit MSS. are written on it. It is also used nowadays, to make umbrellas, for wrapping up parcels and to roll up as tubes for flexible hookah-stems. The etymology of *Túz* is not clear.

art and astronomy are after the manner of the Hindús. The majority of the narrow-minded conservatives of blind tradition are *Sunnis*, and there are some *Imámis* and *Núr Bakshis*,[1] all perpetually at strife with each other. These are chiefly from Persia and Turkestán. Their musicians are exceeding many and all equally monotonous, and with each note they seem to dig

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[1] As the account of this sect in Ferishta has been almost entirely passed over by Briggs in his translation, the omission may be here made good and will serve the double purpose of supplementing his version and elucidating the present text. With the following note may be compared a monograph on the Roshaníyah sect by Dr. Leyden in the XIth Vol. Asiatic Researches.

Mirzá Haidar (Doghlát) in his work the Kitab i Rashídí says that formerly all the inhabitants of Kashmír were of the Ḥanifi sect. In the time of Fatḥ Sháh, a man named Shamsu'ddín came from Irák and declared himself to be a follower of Mír Muḥammad Núr Baksh. He introduced a new form of religion which he called *Núrbakshi* and promulgated various heretic and impious opinions and circulated among the reprobate a book of theology named *Uhútah* which accords neither with the Sunni or Shiḥah belief. And the followers of this sect, like heretics, consider it their duty to revile and abuse the three Caliphs and Ayesha, but unlike the Shiḥahs, they regard Amír Sayyid Muḥammad Núr Baksh as the Mahdi and Apostle of his time, and they do not believe as the Shiḥahs do in saints and holy persons, but consider them to be Sunnis. He thus introduced innovations in religious worship as well as in worldly transactions, and styled his creed Núrbakshi. Mirzá Haidar adds, 'I have seen many elders of this sect in Badakshán who have shared in my literary and scientific pursuits. They all outwardly observe the various religious obligations and follow the instructions of the Prophet, and their belief is in conformity with that of the Sunnis. One of the sons of Amír Sayyid Md. Núr Baksh showed me his work. There was a striking passage in it which runs thus: "Kings and the rich and the ignorant are of opinion that worldly power cannot be combined with piety and purity of heart in any one person. This idea is altogether false, for the great prophets and apostles, notwithstanding their divine legation ruled kingdoms and strove likewise for purity of heart, such as Joseph, Solomon, David, Moses and our Prophet." This opinion is opposed to the belief of the Núrbakshi sect but is in accord with that of the Sunnis. I sent the theological work *Uhútah* which was well known in those days in Kashmír to the learned men of India. Their judgment on it was as follows: 'O God, show unto us the truth in its reality and the false wherein it is void, and show unto us things as they verily are.' After a studious and careful consideration of this work, it appears to us that its author believes in a false religion, has forsaken the divine commands and prohibitions and has excluded himself from the congregation of the Sunnis. In his pretension that God hath commanded him to do away with all differences, firstly, in the developments of the religious teaching of Islam that have arisen among the followers of the Prophet and to restore it to the form it held in his time without addition or diminution, and secondly, in its funda-

their nails into your liver. The most respectable class in this country is that of the Bráhmans, who notwithstanding their need of freedom from the bonds of tradition and custom, are true worshippers of God.

They do not loosen the tongue of calumny against those not of their faith, nor beg nor importune. They employ themselves in planting fruit trees, and are generally a source of benefit to the people. They abstain

mental principles among the sects and among all peoples with certainty of belief, he is false and inclined to the doctrine of heretics and perverts. It is the religious duty of those who have the power, to destroy this book and efface it from the earth, and to extirpate this religion, root and branch, and to prohibit persons from following it and acting according to its dogmas. And if they persist in their belief and abandon not their false creed, it is necessary for the security of the Muslims from their ill example, to chastise and even slay them. But if they abandon it and repent of their past conduct, they should be directed to follow the teaching of Abu Ḥanifa to whom our Prophet alluded in his saying, 'Lamp of my followers.' When this declaration reached me, I compelled many men of Kashmír who were much disposed to this heresy, to accept willingly or otherwise the true religion; and I put others to death. Some of these men saved themselves by adopting mystic doctrines and called themselves Súfis. In reality they are not sincere Súfis, but are a sprinkling of heretics and atheists who lead men astray, do not know what is lawful or unlawful, consider night watching and abstinence in food, acts of piety and purity, eat whatever is put before them, are avaricious and greedy to an extreme; sedulously employ themselves in the interpretation of dreams, fortune-telling and disclosing events, past and future; prostrate themselves before one another, and together with such disgraceful acts, observe the forty days of retirement; are averse from the pursuits of the learned, walk proudly in the way of interior holiness, omitting the observance of religious forms and ceremonies, and maintain that the former is independent of the latter. In short, such heretics and atheists are not to be found elsewhere in the world. May God preserve us, and take the people of Islam under His protection, and save them from such calamities and misfortunes in the name of Muḥammad and his descendants." Before these people, there lived in Kashmír a sect of Sun-worshippers who were called Shammássín. Their creed was that the sun's light owed its existence to their purity of faith, and that they themselves existed through the light of the sun, and that if they rendered their faith impure, the sun would cease to be. On the other hand if the sun ceased to shine they would not live; thus they owed their existence to the sun and without them it could not endure. When the sun is present, that is in the day-time they are bound to act virtuously, as he sees their actions, but when it is night and the sun neither sees them nor has knowledge of what they do, their moral responsibility for their deeds ceases. This sect called themselves "Shamsu'ddín (Sun of Religion) pretending to receive the delivery of the title from heaven. The Kashmíris abbreviated it into Shammási."

from flesh-meat and do not marry. There are about two thousand of this class.

The *Tolah*[1] in this country is 16 *máshas*, each *mashá* being equal to 6 *surkhs*. The gold mohur weighs 16 *dánis*, each *dáni* equalling 6 *surkhs*, being 4 *surkhs* more than the ordinary mohurs of Delhi. *Rop Sásnú*[2] is a silver coin of 9 *máshas*. The *panchhu* is of copper, equal to the fourth of a *dám* and is called *kasérah*. One-fourth of this is the *bahgagni*, of which again one-fourth is called *shakri*.

4 *kasérahs* = 1 *ráhat*.
40 *kasérahs* = 1 *sásnú*.
$1\frac{1}{2}$ *sásnú* = 1 *sikkah*.
100 *sikkahs* = 1 *lakh* which, according to the imperial estimate, is equal to one thousand *dáms*.

The whole country is regarded as holy ground by the Hindú sages. Forty-five shrines are dedicated to *Mahadeva*, sixty-four to *Vishnu*, three to *Brahmá*, and twenty-two to *Durga*. In seven hundred places there are graven images of snakes which they worship and regarding which wonderful legends are told.[3]

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1 Cf. Vol. I, p. 16, n. 36, and 37.

The *Surkh* is the common red and black bead, *Abrus precatorius*, and is equal to a *Rati* in weight. For *Dáni*, the S. ul M. has *Dának* دانق the Arabicised form of Dáng (دانگ) probably the correct reading as it certainly is almost the corresponding weight, 6 *surkhs* being equal to a *másha* with the Kashmíris, and 8 in India. But every denomination of weight has local variations. At p. 32, Vol. I, the weights of two current mohurs of pure gold are given, *viz.*, Lál i Jaláli = 1 *tola* $1\frac{3}{4}$ *surkhs* = $97\frac{3}{4}$ *surkhs*.

The other = 11 *máshas* = 88 do.

The Kashmíri mohur = 16 *dáni* or *dánáks* } = 96 *surkhs*.
1 D = 6 S

The 96 *ratis* or *surkhs* in a *tolah* exactly represent the 96 carat grains in the gold assay pound.

2 The faultiness of the text has been correted by the learning of the Governor of Jammu who tells me that "rop" signifies silver, and "sás" a thousand, in Kashmíri. In former times ordinary money transactions were conducted in Kashmír by means of copper coins, for the great majority of payments were made in grain which has always been abundant there, but from its monopoly by the State, difficult to obtain. One copper coin was called a hundred, and two coppers two hundred, and so on. A thousand, represented 10 coppers which was probably the only silver coin of early times. Its value now would be about $2\frac{1}{2}$ annas, but as Abul Fazl gives its weight as 9 *máshas*, its value would then have been about 10 annas. This coin is now unknown. The text has *panchuhu* and *bárahkáni*.

3 Serpent-worship, according to Genl. Cunningham, has been the prevailing religion in Kashmír from time immemorial. The reigning sovereign who at the time of Hwen Thsang's arrival in Kash-

Srinagar is the capital and is 4 *farsakhs* in length. The rivers *Bihat*, *Már*, and *Lachmahkul*[1] flow through it. The last-mentioned runs occasionally dry: the second, at times, becomes so shallow that boats cannot pass. This has been a flourishing city from ancient times[2] and the home of artificers of various kinds. Beautiful shawls are woven, and they manufacture woollen stuffs[3] extremely soft. *Durmah*, *paṭṭú* and other woollen materials are prepared but the best are brought from Tibet. *Mír Sayyid Ali Hamadáni*[4] resided for some time in this city, and a monastery founded by him still preserves his memory. To the east is a high hill known as the *Koh i Sulaimán*, and adjoining the city are two large lakes always full of water, and it is remarkable that their water will not deteriorate in good savour and wholesomeness for any length of time provided that their free exit is undisturbed.

Near the town of *Brang* is a long defile in which is a pool seven yards square and as deep as a man's stature. It is regarded as a place of great sanctity. Strange to say it is dry during eleven months, but in the Divine month of Urdi-bihisht (April), water bubbles forth from two springs.

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mír in A. D. 631, was Durlabha, is said to have been the son of a Nága or Dragon, and the dynasty he founded is called the Nága or Karkola. Ancient Geography of India, p. 92.

1 The Jhelum, which nearly intersects the valley is formed, says the I. G., by the junction of three streams, the *Arpat*, *Bring* and *Sandaram*, and receives in its course numerous tributaries. It mentions the *Tsont i Kul*, or apple-tree canal connecting the *Dal* or city lake, with the Jhelum which it enters opposite the palace and the *Nalli Már* which flows into the Sind near Shádipúr connecting the *Auchar* with the *Dal*. The Dúdganga, a stream of good volume joins the river on the left bank at the city of Srinagar.

2 Srinagari, the old capital, prior to the erection of Pravarasenapura is stated in the *Raja Tarangini* to have been founded by Asoka, who reigned between B. C. 263—266. It stood on the site of the present Pándrethán, and is said to have extended along the bank of the river from the foot of the *Takt i Sulaimán* to *Pántasok*, a distance of more than three miles.

3 The word is مقلاتی, the same word as at page 110 of the text, with a difference in the final *t*, translated, Vol. I, p. 95. "Scarlet broad-cloth." In Wilson's Glossary, it is translated woollen or broad-cloth, derived apparently from the English 'scarlet.' For *Durmah* and *Paṭṭú*, see Vol. I, p. 95.

4 This monastery is built entirely of wood. Pandit Radha Kishan, Governor of Jammu tells me that it is still extant and known as the Khánḳáh i Muálla, on the right bank of the Bihat above Zenu Kadal the fourth bridge of the town of Srinagar. An illustration of it will be found in the title page of Drew's Jammu and Kashmír, where it is called the mosque of Sháh Hamadán. His story is given in Vigne II. 82 and in Hügel's Travels, p. 117.

First in one corner of it is a cavity like a mortar called *Sendh brári:* when this becomes full, the spring rises in another. corner called *Sat rishí.* From these two sources the pool runs over. Sometimes it boils up for three hours, and at times for only a second. Then it begins to decrease till not a drop remains. At three periods of the day, *viz.*, morning, noon and evening, this rise occurs. Various flowers are thrown in as offerings to either spring, and after the reflux of the water, the flowers of each votary are found in their respective springs.[1]

But this, like the divining cup is a contrivance of the ancients to secure the devotion of the simple.

In this vicinity also is a spring, which during six months is dry. On a stated day, the peasants flock to worship and make appropriatory offerings of a sheep or a goat. Water then flows forth and irrigates the cultivation of five villages. If the flush is in excess, they resort to the same supplications, and the stream subsides of its own accord. There is also another spring called *Kokar Nág*, the water of which is limpid, cold and wholesome. Should a hungry person drink of it, his hunger will be appeased,[2] and its satisfaction in turn renews appetite. At a little distance, in the midst of a beautiful temple, seven fountains excite the wonderment of the beholder. In the summer time self-immolating ascetics here heap up a large fire around themselves, and with the utmost fortitude suffer themselves to be burnt to ashes. This they consider a means of union with the Deity. There is also a spring which produces touchstone, and to the north of it a lofty hill which contains an iron mine.

The village of *Vej Brára*, one of the dependencies of *Ínch* is a place of great sanctity. It was formerly a large city[3] and contained wonderful

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1 Tieffenthaler ascribes the cause of the phenomenon to the melting of the mountain snows under the influence of the sun which descending along hollows or by subterranean passages reach this cavern and boil up within it. The later ebullitions he conceives, are due either to the shade of the trees or the declining force of the sun on the snows. Bernier's opinion is somewhat the same. Voyages, II, 293.

2 Vigne (I. 339) on the contrary bears testimony to its being provocative of appetite. The spring, situated about 2½ miles from the iron works at Sof Ahan, forms a stream equal in volume to that of Vernag aud far superior in the quality of its water.

3 The principal ancient cities of Kashmír are the old capital of Srinagari and the new, Pravarasenapúra which was lost in the former name: Khagendrapura and Khanamusha, identified with Kákapur on the left bank of the Bihat, ten miles to the south of the Takht i Sulaimán, and Khunamoh, four miles north-east of Pámpur: Vijipara and Pantasók. The former twenty-five miles

temples. In the vicinity is an upland meadow called *Nandimarg*, of which I know not whether most to praise its level sweep of mead, the loveliness of its verdure and flowers, or the bountiful virtues of its streams and its air. In the village of *Pampúr* one of the dependencies of Víhí, there are fields of saffron to the extent of ten or twelve thousand *bíghas*, a sight that would enchant the most fastidious. At the close of the month of March and during all April, which is the season of cultivation,[1] the land is ploughed up and rendered soft, and each portion is prepared with the spade for planting, and the saffron bulbs are hard in the ground. In a month's time they sprout and at the close of September, it is at its full growth, shooting up somewhat over a span. The stalk is white, and when it has sprouted to the height of a finger, it begins to flower one bud after another in succession till there are eight flowers in bloom. It has six lilac-tinted petals. Usually among six[2] filaments, three are yellow and three ruddy. The last three yield the saffron. When the flowers are over, leaves appear upon the stalk. Once planted it will flower for six years in succession.

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south-east of the capital: the latter three miles from the Takht i Sulaimán; Surapura the modern Sopur, mentioned in the Kashmír chronicles as Kambuva: Kanishkapúra, corrupted to Kámpur: Hushkapura probably Baramula: Jushkapúra now Zukru or Zukur four miles north of the capital: Parihasapúra built by Lalitaditya (A. D. 723—760): Sadmapura, now Pampur: and Avanlipúra, now only a small village, Wantipur, seventeen miles south-east of the present capital. Cunningham, pp. 95, 103. The text has Panjbrárah, Vigne, and Moorcroft Bij Beara, I follow the spelling of the Governor of Jammu.

[1] See Vol. I, p. 84 where the method of cultivation of this plant is explained somewhat differently, and the Wákiát i Jahángiri, in Elliot's Hist. India, VI, 375.

[2] I am indebted to Dr. King for the following note:

"There are three stamens and three stigmas in each flower. The latter yield the saffron. The style divides at the level of the anthers into three yellow drooping branches which hang out of the flower and become gradually thickened and tubular upward, stigmas dilated, notched and often split down one side, dark orange coloured. The mode of collection and preparation of saffron varies in different countries, but it consists essentially in removing the stigmas with the upper part of the style from the other parts of the flower and afterwards drying the parts detached. A not uncommon adulteration of saffron is made by intermixing the dyed stamens of the saffron crocus. It takes from 7000 to 8000 flowers to yield 17½ ounces of fresh saffron which by drying is reduced to 3½." Medicinal Plants. Bentley and Trimen, IV, 274. In the Waḳiát i Jehángiri, it is asserted that in an ordinary year, 400 maunds or 3,200 Khurasáni maunds are produced. Half belongs to Government, half to the cultivators and a *sér* sells for about 10 Rs. A note states that one good grain of saffron contains the stigmata and styles of 9 flowers; hence 4,329 flowers yield one oz.

The first year, the yield is small: in the second as 30 to 10. In the third year it reaches its highest point and the bulbs are dug up. If left in the same soil, they gradually deteriorate, but if taken up they may be profitably transplanted.

In the village of *Zéwan* are a spring and a reservoir which are considered sacred, and it is thought that the saffron seed came from this spring. When the cultivation begins, they worship at this fount and pour cow's milk into it. If as it falls it sinks into the water, it is accounted a good omen and the saffron crop will be plentiful, but if it floats on the surface, it will be otherwise.

In the village of *Khríu* 360 springs refresh the eye and each of these is accounted a means of divine worship. Near this is an iron mine.

Maru Adwin adjoins *Great Tibet* where the *Handú* is found of the best breed and large in size, and carries heavy burdens. Near this is a hill called *Chatar Kót* on the summit of which snakes are so numerous that no one can approach it. There is also a high hill difficult of ascent, on which[1] is a large lake. It is not every one that can find his way to it, for it often disappears from sight. At the foot of the mountain in different places images of *Mahádeva* fashioned of a stone like crystal are found and are a source of wonder.

In the neighbourhood of *Achh Dal*, one of the dependencies of *Khattár* is a fountain which shoots up to the height of a cubit, and is scarce equalled for its coldness, limpidity and refreshing qualities. The sick that drink of it and persevere in a course of its waters, recover their health.

In the village of *Kotihár*[2] is a deep spring, surrounded by stone temples. When its water decreases, an image of *Maháдeva* in sandal-wood appears. The quality of this spring does not alter.

In the vicinity of *Wular* is a lofty mountain, containing a salt spring. The Kashmír stag[3] is here found in numbers.

Matan[4] stands upon a hill and once possessed a large temple. There

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1 I conceive the text would be amended by a different punctuation, *viz.*, دشوار برآ - بر او حوضی. This retains the reading and the sense, which the text confuses. The name above is Maru Wurdwún according to Vigne.

2 Kotihár is a perganah according to Vigne and produces the best silk in Kashmír.

3 The Bárá Singha or Kashmír stag. (*Cervus Cashmerianus*). It is known in Kashmir as the Hanglu, and Vigne describes it as most numerous in Dachhinpárah.

4 This name is retained by Hügel (Travels, p. 135), through apparently not familiar to Vigne (I, 381), who gives it the better known appellation of Mar-

is a small pool on the summit, the water of which never decreases. Some suppose this to be the *Well of Babylon*, but at the present day there is no trace of anything but an ordinary pit.

On the slope of the hill is a spring, at the head of which a reservoir has been constructed, full of fish. The sanctity of the place preserves them from being touched. By the side of it is a cave, the depth of which cannot be ascertained.

In *Kháwarpárah* is a source, whose waters tumble headlong with a mighty roar.

In the village of *Aish*[1] is the cell of *Bábá Zainu'ddín Ríshi*. It is in the side of a hill. It is said that in ancient times the hill held no water, but when he took up his abode there, a spring began to flow. For twelve years he occupied this cell and at length closed its mouth with a large stone and never went forth again, and none has ever found trace of him.

The town of *Dachchhinpárah*[2] is on the side of a mountain bordering

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tand, situated on the highest part of the *Karewah* or raised plain between Islámábád and the higher mountains. The temple is described by Hügel as "Korau Pandau," the beautiful ruins of which are the finest in Kashmír. Vigne inverts the order as Pandu Koru. At 150 yards distance as the Cháh i Bálul or well of Hárút and Márút whose story does not need repetition. The spring referred to in the following paragraph is that of Bawan, one of the holiest in Kashmír, swarming, says Vigne, (I, 359) with Himalayan trout. Hügel gives the legend of the caves one of which he was assured extended 10 kós, and that no one who ever entered, had been known to return. He penetrated to the end of it in a few minutes. Matan is the name of the *Karewah* at the end of which, according to Moorcroft, the Martand temple stands (II, 255) ascribed like most of the architectural remains to the Pándus.

[1] The village of Aish Maḳám or the abode of pleasure, holds in a long building situated conspicuously on the left bank of the Lidar, the shrine of the saint. He directed that a tomb should be erected where his staff should be found, as his body would disappear. It is still missing. See Vigne, II, 6. The text has *Ash* with a variant *Aish*.

[2] With reference to this name and that of *Kháwarpárah* Cunningham instances an effect on the nomenclature of the points of the compass caused by difference of creed. By the Hindú who worships the sun, the cardinal points are named with reference to the East, as *para*, the 'front' or earth, to which he turns in his daily morning worship; *apara*, 'behind' or the West, *Váma*, the 'left' hand or North, and *dakshina*, the 'right' hand or the South. By the Muḥammadan who turns to the West or Mecca, these terms are reversed, and '*Dachin*' which still means the 'right' hand in Kashmíri, is now used to denote the North and *Káwar* on the 'left' to denote the South Thus on the *Lidar*, there is the subdivision of *Dachinpára* to the west of the stream, and *Káwarpára* to the south. On the Behat river also, below *Baráhmula*, the subdivision of *Dachin* lies to the north, and that of

Great Tibet and is fed by the waters of the above-mentioned spring. Between *Great Tibet* and the above-mentioned *parganah* is a cave in which is an image in ice called *Amar Nát*. It is considered a shrine of great sanctity. When the new moon rises from her throne of rays, a bubble as it were of ice is formed in the cave which daily increases little by little for fifteen days till it is somewhat higher than two yards, of the measure of the yard determined by His Majesty; with the waning moon, the image likewise begins to decrease, till no trace of it remains when the moon disappears. They believe it to be the image of *Mahádeva* and regard it as a means (through supplication) of the fulfilment of their desires. Near the cave is a rill called *Amráoti*, the clay of which is extremely white. They account it auspicious and smear themselves with it. The snows of this mountainous tract nowhere melt, and from the extreme cold, the straitness of the defiles and the rough inequalities of the road, they are surmounted with great toil.

In the village of *Dákhámún* is a spring, and whenever its water boils up and becomes turbid its surface is covered with particles of straw and rubbish, the dust of dissension arises in the country. A quarry of Solomon's stone[1] is in the vicinity of which utensils are fashioned.

About the *parganah* of *Phák* grow a variety of herbs and plants. Adjoining is a large lake called *Dal*. One side of it is contiguous to the city and on its surface a number of floating islands[2] are constructed which are cultivated, and fraudulent people will at times cut off a piece and carry it away to a different position. *Sultán Zainu'l Ábidín* constructed in this lake a causeway (*sad*) of clay and stone one *kós* in length from the

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Káwar to the south of the stream. This change in the meaning of *Dachin* from south to north must have taken place before the time of Akbar as Abul Fazl describes *Dachinpára* as situated at the pool of a mountain on the side of Great Tibet, that is to the north of the Lidar. Ancient Geography, India, p. 94.

The Amarnáth cave is marked in Drew's map, south-east of Baltal and Sonamarg, near the sources of the Sind river. Its history and ceremonies are told by Vigne, II, 8. The ice bubble was doubtless a stalactite. See Moorcroft, II, 252.

[1] Applied indiscriminately to both agate and onyx. Tieffenthaler describes a stone of their country, as green with white streaks which is worked with diamond powder and made into phials, saucers, hafts of daggers and the like. It is probably a kind of jade.

[2] Cucumbers and melons are commonly grown on them. Their construction is described by Moorcroft (II, 138) with the thoroughness which characterizes his observations. The causeway is called by Vigne, (II, 99) Sad i Chodri and is carried entirely through the lake to the village of Isha Bryri, four miles on the opposite side. It more resembled a line of rushes than a causeway in his day.

city to this *parganah*. In the vicinity also is a spring of which the sick drink and are restored to health.

In the village of *Thíd*,[1] is a delightful spot where seven springs unite: around them are stone buildings, memorials of bygone times. There is also a source which in winter is warm and in summer cold.

In the village of *Bázwál* is a waterfall from the crest of *Sháhkót*. It is called *Shálahmár*. Here fish are caught in numbers. A streamlet is caged at two ends and when the water is carried off, the fish between are taken.

In *Ishibári*[2] is a spring held sacred by the people of Hindustán, called *Suryasar*, surrounded by stone temples. *Shakarnág* is a spring which is dry all the year, but should the 9th of any month happen to fall on a Friday, it bubbles up and flows from morn till eve, and people flock to partake of its blessings.

In the village of *Rambal*[3] are a spring and a pool. Those who have special needs throw in a nut, if it floats, it is an augury of success; if it sinks, it is considered adverse.

In *Bánihal* is a temple dedicated to *Durgah*. If any one desires to learn the issue of a strife between himself and his enemy, he fills two vessels with boiled rice, the one representing his own fortunes, the other those of his foe, and places them in the temple and closes the doors. On the following day the devotees present themselves to learn the result. In whose vessel roses and saffron are found, his undertaking will prosper, and that which is full of straws and dirt, portends the ruin of the person it represents. Stranger still, in a dispute where it is difficult to discover the truth, each party is given a fowl or a goat and sent to the temple. They then poison each of these animals and severally rub them with their hands. His animal whose cause is just recovers, and the other dies.

In the *Vér* tract of country is the source of the *Bihat*. It is a pool measuring a *jaríb* which tosses in foam with an astonishing roar, and its depth is unfathomable. It goes by the name of *Vernág*[4] and is surrounded by a stone embankment and to its east are temples of stone. In the village of *Ḳambar* is a spring called *Bawan Sendh*[5] which during two

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[1] Thad, in the text.

[2] In the text Isha balári. I am guided on these names by the Governor of Jammu.

[3] Var. Zambíl, Zímbal, Ratíl.

[4] Ver. is the old name for Shahábád. A description of this celebrated fountain may be read in Vigne's Kashmir, I, 332, and in Moorcroft, II, 250.

[5] Var. Bhawan Send, Biún Send, Bhu Sendh, Pawan Sendh.

months of the spring-time is in agitation. It is always full and its water never decreases.

In *Devsar* in the village of Balau is a pool called Balau Nág 20 yards square in which the water is agitated: it is embosomed in delightful verdure and canopied by shady trees. Whosoever is desirous of knowing the prospects of the harvest, or whether his own circumstances are to be prosperous or unfavourable, fills an earthen vessel with rice, writes his name on its rim, and closing its mouth, casts it into the spring. After a time the vessel of its own accord floats on the surface, and he then opens it and if the rice be fragrant and warm, the year will be prosperous and his undertakings successful, but if it be filled with clay or mud and rubbish, the reverse will be the case.[1]

Veshau[2] is the name of a stream which issues picturesquely from an orifice in a mountain, and at the same place is a declivity down which the waters tumble from a height of 20 yards with a thundering roar. Hindu devotees throw themselves down from its summit and with the utmost fortitude sacrifice their lives, in the belief that it is a means of securing their spiritual welfare.

Kuthár[3] is a spring which remains dry for eleven years, and when the planet *Jupiter* enters the sign of *Leo*, it flows on the following Thursday and during the succeeding seven days is again dry and once more fills on the Thursday next following, and so continues for a year.

In the village of *Matalhámah* is a wood in which is a heronry,[4] the feathers are taken for plumes, and the birds are here regularly fed.

Near *Shukroh*[5] is a low hill on the summit of which is a fountain which flows throughout the year and is a place of pilgrimage for the devout. The snow does not fall on this spur.

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[1] This is also mentioned by Ferishta.

[2] Vigne calls the cataract, Arabal or Haribal.

[3] This appears to be the Kosah Nág of Vigne which he says is pronounced Kausar or Kautsar by the Muḥammadans after the fountain in Paradise.

[4] The text has relegated اوکر to a note as doubtful and substituted the conjectural emendation of عقاب, eagle, which is wrong. The learned Pandit Radha Kishan, to whom I am indebted for so much regarding Kashmír, tells me that the word is pronounced Oukar or Okar and signifies a heron. See Vigne, I, 306. The heronries are strictly guarded and in the spring when their long feathers fall from their necks, there is a watchman in attendance to pick them up.

[5] The Bráhmans of Kashmír identify this place which Cunningham supposes to be *Zukru* or *Zukur* still a considerable village four miles north of the capital, with *Jushkapura* founded by the Indo-Scythian prince Jushka, a brother of *Kanishka* and *Hushka*, p 101.

In *Nágám* is a spring called *Nílah Nág*,[1] the basin of which measures 40 *bigahs*. Its waters are exquisitely clear and it is considered a sacred spot, and many voluntarily perish by fire about its border. Strange to relate omens are taken by its means. A nut is divided into four parts and thrown in, and if an odd number floats, the augury is favourable, if otherwise, the reverse. In the same way if milk (thrown in) sinks, it is a good omen, and if not, it is unpropitious. In ancient times a volume, which they call *Nilmat*, arose from its depths, which contained a detailed description of *Kashmír* and the history and particulars of its temples. They say that a flourishing city with lofty buildings is underneath its waters, and that in the time of *Badu Sháh*,[2] a Bráhman descended into it and returned after three days, bringing back some of its rarities and narrated his experiences.

In the village of *Bíruwá* is a spring and in its water lepers bathe early on the first day of the week and are restored to health. In the vicinity is a plateau, a pasture ground for cattle, the grass of which has peculiar fattening properties.

In the village of *Halthal* of the *parganah* of *Ttohh* is found a quivering tree.[3] If the smallest branch of it be shaken, the whole tree becomes tremulous.

Lár borders on the mountains of *Great Tibet*. To its north is a lofty mountain which dominates all the surrounding country, and the ascent of which is arduous. At its foot are two springs, two yards distant from each other, the waters of one being extremely cold and those of the other exceedingly hot. They are considered sacred and the bones of bodies are here reduced to ashes: the bones and ashes of the dead are cast into a large lake on the mountain and this ceremony is regarded as a means of union with the Divinity. If the flesh of an animal fall into it, a heavy fall

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[1] There are two of this name; one mentioned by Vigne, (II, 170) near Drabogám, the capital of the parganah of Shukru, which is nothing more than a large pond in the forest. He heard nothing of Abul Fazl's legend, on the spot; the other by Moorcroft, (II, 283) who did not actually visit it as it lay out of his route, but describes it as the source of two streams, one taking the direction of the Lala-Koal or Pohru in Kashmír, the other that of Kathae in the Baramula pass.

[2] Badu Sháh is Zainu'l-Áábidín (Vigne, II. 73).

[3] Dr. King informs me that the Aspen (*Populus tremula*) occurs wild in the N. W. Himalaya. The *P. Euphratica* of which the leaves are as tremulous as the aspen, is also common in many parts. The former has a more northern range and is found in Siberia and may have been introduced into Kashmír. For the proper names in the text I follow the guidance of the Governor of Jammu.

of snow and rain ensues. The river called *Sind* which rises in *Tibet*, is wholesome to drink, and is so clear that the fish in it are visible. They strike them with iron spears and catch them also in other ways. *Shaháb-u'ddínpúr* is on the banks of the *Bihat*, and about it are large plane trees which is a favourite resort. The *Sind* joins the Bihat at this point.

In *Tulmúlá* is an area of about 100 *bíghas* in extent which is flooded during the rains, and remains somewhat moist even after the waters have dried up. The people plunge in sticks of a yard in length, more or less, and work them about, and thrusting their hands into the holes pull out fish of four pounds weight and more, but commonly of small size.

In *Satpúr* is a pool, the depth of which cannot be fathomed. It is held in great veneration and is a place of worship. *Bhutesar* is a temple dedicated to *Maháдeva*. Whoever approaches to pay his devotions, hears the sounds of ceremonial worship and no one can tell whence they proceed.

In *Khoiháma* which adjoins *Little Tibet* is a large lake called the Wular twenty-eight *kós* in circumference. The *Bihat* flows into it and its course is somewhat lost to the eye.[1] Here *Sulṭán Zainu'l Áábidín* built a large palace called *Zain Lanka*. Boats full of stones and branches of trees are sunk in the lake and pulled up by ropes after the lapse of three or four months, and many fish are taken that have homed there. The capture of water-fowl here affords considerable sport, and in the village of *Ajas*,[2] stags are chased down to the lake and taken. Near *Máchhámú* is an island covered with trees which when shaken by the wind, cause the island also to quake.

Saffron is also cultivated in *Paraspúr*. It formerly held a lofty temple which when destroyed by *Sikandar* father of Sulṭán *Zainu'l Áábidín*, a copper tablet was discovered on which was inscribed in *Sanskrit*, that after the lapse of eleven hundred years, one Sikandar, would destroy it and gather for himself exceeding great chastisement.[3]

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[1] See Vigne, II, 153. The legend of the Lanka islet is given in Muḥammad Áázam's Hist of Kashmír translated by me in the A. S. Journal, XLIX, Part I, 1880.

[2] Var. Ahsan.

[3] Cunningham alludes to this at p. 102 and adds, 'The same story is told by Ferishta with the addition of the name of the Rája whom the translator calls *Balnát* probably a mistake for *Láldit*, the contracted form of *Lalitadi-tya* among the Kashmiris. As the difference of time between this prince and Sikandar is barely 700 years, it is strange that the tradition should preserve a date so much at variance with the chronology of their own native chronicles.' His inference of the inaccuracy of the translation is correct. Ferishta has distinctly *Lalitadit*, and not *Balnát*, and he places the temple at *Táraspur*,

In the *Parganah* of *Kamráj*[1] at the village of *Trahgám* the residence of the *Chaks* is a fountain of sweet water called *Chatarnág* and in the middle is a stone building of great age. The fish grow to great size but whosoever touches them, is afflicted by some calamity.

Near *Kargón* is a defile called *Sóyam*[2] where an area of ten *jaríbs* of land becomes so hot at the time of the conjunction of Jupiter and Leo that trees are burnt up and a vessel of water if left on the ground will boil. A flourishing little town stands here. From *Kamráj* is a defile, one end of which touches *Káshghar* and on the west lies *Pakli*, where gold is obtained in the following manner. The skins of long-haired goats are spread in the fords of the river, with stones placed round them that the current may not bear them away. They are taken up after three days and left in the sun. When dry, they are shaken, yielding their three *tolahs* weight of gold dust. *Gilgit* is the name of another pass which leads to *Káshghar*. Gold is there obtained by soil washings.

At two days' distance from *Háehámún* is the river named *Padmati* which flows from the *Dárdu*[3] country. Gold is also found in this river.

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but P. is the right initial and pronounced by the Kashmíris *Poruspúr*. (Vigne, II, 148). *Parihásapura* was built by Rája Lalitaditya who reigned A. D. 723—760. It was, writes Cunningham, situated on the river bank of the Jhelum near the present village of Sumbal. The names in Briggs are frequently incorrect and his version skips whole passages of his author. See also p. 85, Vol. I.

[1] Kamráj and Meráj were two large districts into which Kashmír was divided from the earliest times, the former being the north half of the valley below the junction of the Sind with the Jhelum, and the latter the south half, above that junction. Cunningham, p. 94. Vigne calls the village Táragáon (II, 139) the village of the stars. The remains of ancient masonry a fine spring were still to be seen, some of the blocks little inferior in size to those of Martand.

[2] Suhoyum in Vigne, (II, 281,) who states that it lies near the village of Nichi Hama in the Parganah of Machiapora at the north-west end of the valley, and that 36 years before his visit an intense heat was found to issue from the spot. The phenomenon has several times occurred, a white smoke being occasionally seen to issue from the ground, but without sulphurous smell or fissures in the soil.

[3] Few people can be traced through so long a period in the same place as these whom H. H. Wilson (Moorcroft, II, 266, n.) identifies as the Dáradas of Sanskrit geography, and Daradræ or Daradæ of Strabo. He supposes them to be the Káfirs of the Muḥammadans, though now nominally converted to Islam. The auriferous region of the Dáradas is mentioned by Humboldt (Cosmos II. p. 513. E. C. Otté) who places it either in the Thibetian highlands east of the Bolor chain, west of Iskardo, or towards the desert of Gobi described also as auriferous by Hewen Thsang.

On its banks is a stone temple called *Súrada*[1] dedicated to *Durgá*, and regarded with great veneration. On every eighth *tithi* of *Shuklapachch*,[2] it begins to shake and produces the most extraordinary effect.

The system of revenue collection is by appraisement and division of crops, assessments for crops paying special rates and cash transactions not being the custom of the country. Some part of the *Sair Jihát*[3] cesses, however, are taken in cash. Payments in coin and kind were estimated in *kharwárs* of (*Sháli*) rice. Although one-third[4] had been for a long time past the nominal share of the State, more than two shares was actually taken but through His Majesty's justice, it has been reduced to one half. According to the assessment of Ḳázi[5] (Ali) the revenue was fixed at 30 *lakhs*, 63,050 *kharwárs*, 11 *taraks*, each *kharwár* being 3 *man*, 8 *sérs Akbarsháhi*. A weight of two *dáms* is called a *pal*, and ½ and ¼ of this weight are also in use.

Seven and a half *pals* are considered equivalent to one *sér*, two *sérs* are equal to half a *man*, and four *sérs* to a *tarak*, and sixteen *taraks* to one *kharwár*. A *tarak*, according to the royal weights (of Akbar) is eight *sérs*. Taking the prices current for several years, the *Ḳázi* struck an average of

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[1] A name of Durga as well as of Saraswati. See this name in the description of Kángra under Súbah of Lahore.

[2] See p. 17 of this Volume.

[3] See p. 58, n.

[4] The immemorial tradition in Kashmír considered the whole of the land as the property of the ruler. Of some portions of the *khálsah* lands the sovereigns divested themselves by grants in *jagír* for various periods. The Sikhs made a general resumption, ousted the possessors of grants and reduced thousands to destitution. In Moorcroft's time (II, 125) the khálsa lands were let out for cultivation. Those near the city as Sar Kishti, head or upper cultivation, those more remote Pai-Kishti, or foot and lower. When the grain was trodden out, an equal division took place formerly between the farmer and the government, but the latter advanced its demands like it appropriated ⅞ of the Sar-Kishti and ¾ of the P. K. crop. The straw fell generously to the share of the cultivator who was also permitted to steal a portion of his own produce by the overseer,—for a consideration. In the time of Zainu'l Ąábidín, the rice crop (the staple) is said to have been 77 lakhs of *kharwárs*. In Moorcroft's day it was 20, at from 2½ to 6½ Rs. a *kharwár*. His weight-measures differ from those of Abul Fazl, a *kharwár* being 16 *taraks*, a *tarak* 6 *sérs*, a *sér* 20 *pals*, a *pal* 3½ Mahomed Shahi rupees, which (the rupee being 173·3 grains) should make the *sér* nearly 2 pounds. The actual *sér* was, however, not above one pound avoirdupois, and a *kharwár* or ass-load was therefore 96 pounds. A horse-load equalled 22 *taraks*.

[5] See pp. 347 and 411 of Vol. I, where further information is given regarding the revenue system, its exactions and the disturbances which led to the Ḳázi's murder.

the aggregate, and the *kharwár* (in kind) was ascertained to be 29 *dáms*, and the *kharwár* in money, was fixed according to the former rate of 13$\frac{8}{16}$ *dáms*. The revenue, therefore, amounted to 7 *krórs*, 46 *lakhs*, 70,411 *dáms*. (Rs. 1,866,760-4-5), out of which 9 *lakhs*, 1,663 *kharwárs* and 8 *taraks* were paid in money, equivalent to 1 *krór*, 20 *lakhs*, 22,183 *dáms*. (Rs. 300,554-9-2.) The revenue fixed by *Áṣaf Khan*,[1] was 30 *lakhs*, 79,443 *kharwárs*, of which 10 *lakhs*, 11,330½[2] *kharwárs* were in money. The cesses *báj* and *tamghá*,[3] were altogether remitted by His Majesty, which produced a reduction of 67,824½ *kharwárs*, equivalent to 898,400 *dáms*. (Rs. 22,460.) For the additional relief of the husbandman, five *dáms* on the price of a *kharwár*, were thrown in. Although the revenue, in *kharwárs*, of *Áṣaf Khán* was in excess of that of Ḳázi Ạli by 16,392 *kharwárs*, yet calculated in money the receipts are less, after deducting the remissions, by 860,034½ *dáms* (Rs. 21,500-13-7), because he estimated the *kharwár* in money which is of lower relative worth, above its value.

In the revenue returns forwarded by *Ḳázi Ạli* to the Imperial Exchequer, forty-one *parganahs* are taken while the return submitted by *Ásaf Khán* contains but thirty-eight, there being but thirty-eight in point of fact. For Ḳázi Ạli on a review of the question separated the two villages *Karná* and *Dárdu*, of the *parganah* of *Kamráj*, and dividing the *parganah* of *Sáir i Mawázi* into two, constituted these into two *parganahs*. In former times certain selected towns of each *parganah* were denominated *Sáiru'l Mawázi* (village-group) and were held as *Kháliṣah*.[4] *Ḳázi Ạli*

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[1] Vol. I, p. 411.

[2] Var. 15,330½.

[3] I have retained these expressions as they may serve to throw some light on their exact nature. *Tamghá* has been already defined at p. 57 of this Volume, as being a demand in excess of the land revenue and *báj* is simply a toll or tax and must here have a somewhat similar application, but there were various other taxes in excess of land revenue, such as *Jihát*, *Sáir Jihát*, *Farúa'át* and others whose nature is defined at p. 58. Elliot discusses the value of the terms at p. 6, Vol. II, of his *Races of the North-West Provinces*, but he arrives at no determination of their special fiscal significance. The two are, in several instances, found coupled together when remissions of taxation are mentioned and perhaps they were thus employed to express *all* cesses of whatever kind over and above the land revenue. *Tamgha* occurs later under Kabul, signifying inland tolls.

[4] Lands of which the revenue was the property of the government, not being made over in grants or gifts, *Jágír* or *Inám* to any other parties. Also to lands and villages held immediately of government and of which the State is the manager or holder. More generally it was applied to the exchequer under the Muḥammadan administration. It is more usually pronounced *Khálsah*. Wilson's Gloss.

united forty villages of the *Marráj*[1] side under the name of *Parganah Háveli* and retained eighty-eight[2] villages of *Kamráj* according to the former distribution, as *parganah* of *Sáiru'l Mawázi*.

The whole kingdom was divided under its ancient rulers into two divisions, *Marráj* on the east, and *Kamráj* on the west.

At the present day that a great part of the army in Kashmír has been withdrawn, the local militia consists of 4,892 cavalry and 92,400 infantry.

Sarkár of Kashmír.

Containing 38 *Mahals*. Revenue 3,011,618 *kharwárs*, 12 *taraks*, being equivalent to 62,113,040½ *dáms*. (Rs. 1,552,826); out of which 9,435,006 *kharwárs*, 14 *taraks* is paid in money, equivalent to 12,501,880 *dáms*. (Rs. 312,547.) Castes, various. Cavalry, 3,202. Infantry, 27,725.

The Marráj Tract.

Containing 22 *Mahals*. Revenue 1,792,819 *kharwárs*, equivalent to 35,796,122½ *dáms*, (Rs. 894,903), of which 670,551 *kharwárs*, 12 *taraks* are paid in money, equivalent to 8,885,248 *dáms*, (Rs. 222,131-3-2). Cavalry, 1,620. Infantry, 4,600.

City of *S'rinagar*. Revenue 342,694 *kharwárs*, 12 *taraks*, in money, 342,996 *kharwárs*, 8 *taraks*; in kind, 1,698 *kharwárs*, 4 *taraks*.

Parganahs east of S'rinagar, 3 *Mahals*.

	In kind.		In money.		Cavalry.	Infantry.	Castes.
	Kharwárs.	*Taraks.*	*Kharwárs.*	*Taraks.*			
Itchh, ...	144,102	0	62,034	4	5	50	
Brang, ...	78,834	4	8,769	8	68	1000	Khamash[3] and Zinah.
Vihi, ...	209,632	8	161,968	8	12	400	Bat,[4] *i. e.*, Bráhman.

[1] Abul Fazl duplicates the *r*, but at p. 98 of the text, one MS. gives *Maráj* which is the usual spelling. The Governor of Jammu says that both forms are in use. Vigne, (I. 272) and Moorcroft, (II. 113) give a list of 36 *parganahs*. H. H. Wilson the editor of Moorcroft's travels notices that he has omitted some names.

[2] Var. eight.

[3] Var. Kashmah, and unintelligible variants of Zínah.

[4] Further on, a variant gives *Bhat*, which in Elliot, I, 151, is one of the classifications of Bráhmans in the Census N.-W. P. for 1865.

Parganahs, north-east, 7 Mahals.

	In kind.		In money.		Cavalry.	Infantry.	Castes.
	Kharwárs.	*Taraks.*	*Kharwárs.*	*Taraks.*			
Wular, ...	128,656	4	12,605	8	20	200	Dardah and Shál.
Phák, ...	7,1111	12	17,402	8	...	...	
Dachhinpárah, ...	75,153	0	6,902	12	20	100	Khán.[1]
Kháwarpárah, ...	45,226	8	3,575	8	100	500	Kháwar.[2]
Khaṭṭár, ...	37,479	4	3,221	12	15	300	Dard.
Maru Aḍwin (Maru Wardwún, Vigne), ...	......		5,041	0	200 half bow-men	200	
Matan, ...	190,43½		18,62½		20	100	Bat.

Parganahs, south-east, 11 Mahals.

	In kind.		In money.		Cavalry.	Infantry.	Castes.
	Kharwárs.	*Taraks.*	*Kharwárs.*	*Taraks.*			
Aḍwin, ...	101,432	4	14,815	16[3]	1	100	Dard.
Ítchh, ...	98,369	0	14,377	4	6	30	Bráhman.
Banihál, ...	6,435 40 horseloads[4]		. ....		400	4000	Síhar.
Báṭú, ...	3,515 besides transit duties remitted.	0	4,235	8	50	300	Náik.[5]
Dévsar, ...	85,644	8	822	8	300	[6]000	Zínah.[7]
Zínahpúr, ...	15,875	4	1,790	1	20	...	
Sóparsaman,[8]	6,133 besides dues on fire-wood.		2,008	4	70	200	Kambah.
Shádarah, ...	39,167	0	8,550	12	...	...	Thakar.[9]

[1] Var. Ḥáwah or Ḥádah.

[2] Var. Káhú.

[3] This must be a mistake for 12, as 16 *taraks* make a *kharwár*: in the Arabic numerals the 2 (٢) and 6 (٦) are easily confounded.

[4] A horse load is 22 *taraks*.

[5] Var. Taik. The Náik are classified in Elliot I, 152, as Bráhmans.

[6] Numeral omitted.

[7] Var. Rasah, Rínhah, Ratiah.

[8] Soérsaman, Súrsaman.

[9] Var. Bhakar. Drew confirms the reading *Thakor*, which is the chief cultivating caste in the hills.

	In kind.		In money.		Cavalry.	Infantry.	Castes.
	Kharwárs.	*Taraks*	*Kharwárs.*	*Taraks.*			
Shukróh, ...	45,224	0	12,757	8	20	...	Ashwár.
Nágám, ...	189,770	12	22,576	4	15	100	Bat.
Vér, ...	12,270	8	838		500	5000	Sahsah.[1]

Kamráj Tract.

Containing 16 *Mahals*. Revenue 1,218,799 *kharwárs*, 12 *taraks*, equivalent to 26,316,918 *dáms*. (Rs. 657,922-15-2.) In money, 272,954½ *kharwárs*, equivalent to 3,616,632 *dáms*. (Rs. 90,415-12-9.) Cavalry, 1,590. Infantry, 16,965.

Parganahs, north-west.

	In kind.		In money.		Cavalry.	Infantry.	Castes.
	Kharwárs.	*Taraks.*	*Kharwárs.*	*Taraks.*			
Zínahkar, ...	13,253	0	32,55½	0	50	100	Bat, Musalmán.
Khoiháma, ...	83,670	12	15,522	0	50	1000	Zínah.[2]

Parganahs, south-west.

	In kind.		In money.		Cavalry.	Infantry.	Castes.
	Kharwárs.	*Taraks.*	*Kharwárs.*	*Taraks.*			
Indarkól, ...	9,553	4	7,238	0	...	...	Bat.
Paraspúr, ...	18,830	12	3,352	8	..	...	Síyáhi.

[1] Var. Sahah, Sansah, Nakhah.

[2] Var. Ahír.

	In kind.		In money.		Cavalry	Infantry.	Castes.
	Khar-wárs.	*Taraks.*	*Khar-wárs.*	*Taraks.*			
Patan, ...	4,799	4	523	0	30	110	Bhat, Musulmán.
Bánkal, ...	115,233	12	20,280	4	200	500	Bákri.[1]
Barwi, ...	57,098	12	13,383	0	35	30	Kháo.[2]
Telkám, ...	15,415	12	4,485	4	...	30	Pandit.
Dínsú,[3]	53,219½		17,038½		150	400	Dóni.
Dachhin Kháwarah, ...	36,222	4	20,653	0	25	300	Khasi, Kanku,[4] Zínah.
Sáir u'l Mawázi, ...	192,641	4	18,553	12	...	...	
Khói, ...	12,945	0	370		...	15	Rawér.
Kamráj, ...	342,844	4	103,725	4	1000	10,000	Chak.
Karóhan,[5]	115,474	0	29,779	12	..	110	

Sovereigns of Kashmír.

Fifty-three princes reigned during a period of 1266 years.

I.

Ugnand.

Damódar, } his sons.
Bál, }

Thirty-five princes succeeded whose names are unknown.[6]

II.

Lavah, (var. Lava.)

Kishen, his son (var. Kish.)

[1] Var. Akbari, Khaséri.

[2] Var. Kahár.

[3] Var. Daneo, Danséo.

[4] Var. Khakar, Rínah, Kahikanku Dínah, Kahki Kahku.

[5] Gardhan, and Kardhan, in the Gulzár i Kashmír.

[6] As some of these names are supplied by the U. T., I append the series in apposition to the dynasties in the text. The series in Tieffenthaler corresponds, and is taken (says a note, apparently by Anquetil du Perron) from a history of Cashmir written by Haidar Maler, A. H. 1027 (A. D. 1607).

Rajas of Cashmír of the line of *Curu* in the lunar race worshippers of Nágas or snakes.

The Rájá Tarangini whence this line is taken, commences with an account of the dessication of the valley by *Casyapa Muni*, supposed to allude to the deluge. Wilson, As. Rs. XV, 1.

First period. Caurava race 1266 years.

B. C. 3714. Cashmir colonised by Casyapa. B. C. 2666. W.

Fifty-three princes, names omitted by Hindu writers,

Kahgandra, his son.
Surandra, his son.
Godhara, of another tribe.
Súran, his son.
Janaka, his son.
Shachinar, (var. Hashka, Bíshka).
Asóka, son of Janaka's paternal uncle.
Jalóka, his son.
Damódar, descendant of *Asóka*.
Hashka, } three brothers. Buddhists.
Zashka. }
Kaniska, }
Abhiman.

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but partly supplied by Muḥammadan authority as follows:
Sulimán.
Cassalgham.
Maherkaz.
Bandu Khán, (Pandu of the lunar line.)
Lódi Khán.
Ledder Khán.
Sunder Khán, Hindú worship established.
Cunder Khán.
Sunder Khán.
Tundu Khán.
Beddu Khán.
Mahand Khán.
Durbinash Khán.
Deosir Khán.
Tehab Khán, dethroned by king of Cabul.
Cálju Khán.
Luvkhab Khán.
Shermavaran Khán.
Naureng Khán, conquered China.
Barigh Khán.
Gowasheh Khán.
Pandu Khán II, extended empire to the sea.
Haris Khán.
Sansil Khán.
Akber Khán.
Jaber Khán.
Nandor Khán.
Sanker Khán, slain by.
Bakra Rájá.
An interval ensues and authentic history commences with

B. C. 2448. Gonerda,' I, Kali Yuga, 653. *Gonanda* or *Agnand*, a relation of Jarasandha, 1400. Wilson.
Damodara, I.
Gonerda, II.
Thirty-five princes; names forgotten.
„ 1709. Lava (Bal-lava) Loo of Muḥammadan historians.
„ 1664. Causésaya.
„ 1660. Khagendra.
„ 1600. Surendra, cot. with Bahman of Persia.
„ 1575. Godhara.
„ 1537. Suvarna.
„ 1477. Janaca.
„ 1471. Sachinara.
„ 1394. *Asoca*, established Buddhism.

III.

		Y.	M.	D.
Rájá Ganand (Gonerda III) reigned,	...	35	0	0
„ Bhíkan (Vibhishana,) his son, ...	...	53	0	0
„ Indrajíta, his son, ...	...	35	6	0
„ Ráwana, his son, ...	...	30	0	0
„ Bhíkan II, his son, ...	...	35	6	0
„ Nara, (also called Khar), his son,	...	39	9	0
„ Sidha, his son, ...	...	60	0	0
„ Utpaláchah, his son, ...	...	30	6	0
„ Hiranya, his son, ...	...	37	7	0
„ Hirankal, his son, ...	...	60	0	0
„ Abaskaha, his son, ...	...	60	0	0
„ Mihirkal, his son, ...	...	70	0	0
„ Baka (Vaka), his son, ...	...	63	0	13
„ Khatnanda, his son, ...	...	30	0	0
„ Vasunanda, his son, ...	...	52	2	0
„ Nara, his son, ...	...	60	0	0
„ Aja, (Aksha), his son, ...	...	60	0	0
„ Gopáditya, his son, (MSS. Kópárat),	...	60	0	6
„ Karan, his son, ...	...	57	0	11
„ Narendraditya, his son, ...	...	36	3	10
„ Yudisht'hira, his son, ...	...	48	0	10

B. C. 1332. Jaloca, adopted castes.

„ 1302. Damodara, II, a Saiva: transformed into a snake.

„ 1277. Huskha, Jushca, Canishca, } Tartar princes, re-established Buddhism.

„ 1217. Abhimanyu, an orthodox Hindu. B. C. 423 W.

Second Period, Gonerdiya dynasty, 1013 years, or 378 years after adjustment. (Wilson.) For all these dynasties see Wilson's Essay on the Hindu History of Cashmere, As. Res. XV.

B. C.		
1182	Gonerda III, Nága worship resumed,	B. C. 388 W.
1147	Vibíshana,	„ 370
1096	Indrajíta,	B. C. 352
1060-6	Rávana,	„ 334
1030-6	Víbishana II,	„ 316
993	Nara (Kinnara) persecuted Buddhists,	„ 298
953-3	Siddha,	„ 280
893-3	Utpaláxa,	„ 262
862-9	Hiranyáxa,	„ 244
825-2	Hiranyácula,	„ 226
765-2	Vásucula,	„ 218
705-2	Mihirácula, invaded Lanka or Ceylon,	„ 200
635-2	Vaca,	„ 182
572-2	Xitinanda,	„ 164
542-2	Vasunanda,	„ 146
490	Nara II, or Bara,	„ 128
430	Axa (by some said to have built the	

IV.

	Y.	M.	D.
Six princes reigned 192 years.			
Pratapáditya, said to be a descendant of Vikramáditya, ...	32	0	0
Jalóka, his son, ...	32	0	0
Tanjír, (Tanjína) his son, (T. Tanzar G. and var Banjír), ...	36	0	0
Bijai, relation of above, ...	8	0	0
Jayandra, (var. Chandra), his son, ...	37	0	0
Árya Ráj, ...	47	0	0

V.

	Y.	M.	D.
Ten princes reigned 592 years, 2 months, 1 day.			
Meghaváhana, a descendant of Judisht'hira, ...	34	0	0
Srishtaséna, his son, ...	30	0	0
Hiran, his son, ...	30	2	0
Mátrigupta, Bráhman, ...	4	9	1
Pravaraséna, a descendant of Méghaváhana, ...	63	0	0
Judisht'hira, his son, ...	39	3	0
Lakshman, called also Nandradit, ...	13	0	0
Ranáditya, his younger brother, ...	30	0	0
Vikramáditya, his son, ...	42	0	0
Báláditya, his younger brother, no issue, ...	36	0	0

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temple on the Takht i Sulaimán, by others, the following monarch, T.), B. C. 100

B. C.

370	Gopaditya, a pious bráhmanist,	„	82
310	Gokerna,	„	64
253	Narendraditya,	„	46
216-9	Yudhisht'hira, surnamed the Blind,	„	28

Aditya Dynasty, 192 years.

168-9	Pratápáditya, kinsman of Vicramaditya,	„	10
136-9	Jalaucas,	„	22
104-9	Tunjína, a great famine,	„	54
66-9	Vijaya,	„	90
60-9	Jayendra,	„	98

B. C.

23-9 Árya Rájá, of miraculous accession, B. C. 135

Gonerdiya line restored, 592 years, or 433, adjusted.

A. D.

23-3	Méghaváhana, invited Bauddhas and invaded Ceylon.	
57-2	Sreshtaséna, or Pravaraséna.	
87-3	Hiranya, contention with Toromána *Yavaraja*, connected with Vicramaditya.	
117-5	Mátrigupta, Bráhman from Ujjain succeeded by election,	471 W.
122-2	Pravaraséna, invaded Siladitya of Gujerát,	476
185-2	Yudhisht'hira II,	499
224-5	Nandrávat, Narendráditya, or Lakshmaná,	522
237-5	Ranáditya, married daughter of *Chola* Rájá,	545

Seventeen princes reigned 257 years, 5 months, 20 days.

		Y.	M.	D.
Durlabhavardan, son-in-law of Báládit,	...	36	0	0
Pratapáditya, grandson of his daughter,	...	50	0	0
Chandrapíṛa,[1] his eldest son, ...	...	8	0	8
Tárápíṛa, his brother, ...	...	4	0	24
Lalitáditya, another brother, ...	...	36	7	11
Kavalayápíṛá, his son, ...	...	1	0	15
Vajráditya, his brother, ...	...	7	0	0
Prithivyápíṛá, his son, ...	...	4	1	0
Sangrápíṛá, grandson of Lalitáditya by a son,	...	7	0	0
Jayápíṛa ditto, ...	...	31	0	0
Jaj, his brother-in-law, ...	...	some months.		
Lalitápíṛa, his son, ...	...	12	0	0
Sangrámapíṛa, his brother, ...	...	37	0	0
Brihaspati, son of Lalitápíṛa, ...	...	12	0	0
Ajitápía, or Ajayápíṛa, son of Prabhubápíṛa,	...	36	0	0
Anangápíṛa, son of Sangrámápíṛa, ...	...	3	0	0
Utpalápíṛa, son of Ajayápíṛa.				

A. D.

537-5 Vikramáditya, supposed an interpolation, 568

579-5 Báláditya, last of the Gonerda race, 592

Nága or Carcota dynasty, 260 years, 5 months.

615-5 Durlabhaverddhana, connected with Yezdijird. [púr·

651-5 Pratápaditya, founded Pratápa-Durlabhaca.

701-5 Chandrápíṛa, or Chandranand, a virtuous prince.

710-1 Tárápíṛa, a tyrant.

714-1 Lalitáditya, conquered Yasovarna of Kanauj (Yasovigraha of inscriptions) and overran India.

750-8 Cuvalayápíṛa.

751-8 Vajráditya.

758-8 Prithivyápíṛa.

762-10 Sangramápíṛa.

769-10 Jajja, an usurper, deposed by

A. D.

772-10 Jayápíra, married daughter of Jayanta of Gaur, encouraged learning, invaded Bhima Séna of Gujerat; 841.

803-10 Lalitápíṛa.

815-10 Sangrámápíṛa, II or Prithivyápíṛa.

822-10 Vrihaspati, or Chippatajaya, son of a prostitute whose five brothers governed in his name.

834-10 Ajitápíṛa, set up by the same usurpers.

870-10 Anangápíṛa, restored to succession.

873-10 Utpalapíṛa, last of the Carcota race.

[1] The text has the *ḍa-kár* or hard ḍ which is convertible with the Hindi hard ṛ, to which I have ventured to alter it in correspondence with the Hindi pronunciation of these names.

VI.

Fifteen princes reigned 89 years, 1 month, 15 days.

	Y.	M.	D.
Avanti Varmá, of the Chamár caste, ...	28	3	3
S'ankar Varmá, his son, ...	18	7	19
Gopál Varmá, ...	2	0	0
Sankat, said to be his brother, ...	0	0	10
Sugandhá Ráni, mother of above-mentioned Gopál,	2	0	0
Párthá; son of Nárjit Varmá, son of Sukh Varmá,	15	0	10
Nárjit Varmá, son of Sukh Varmá, his brother, ...	1	1	0
Chakra Varmá, ...	10	0	15
Súra Varmá, his brother, ...	1	0	0
Párthá, son of Nárjit, ...	1	4	0
Chakra Varmá, second time, ...	0	6	0
Sankar Vardhana, son of Mir Vardhana, ...	3	0	0
Chakra Varmá, third time, ...	3	0	0
Unmatti Avanti Varmá, son of Rájá Párthá, ...	2	2	0
Surma (S'ura) Varmá, second time, last of the Chamár princes, ...	0	6	0

VII.

Ten princes reigned 64 years, 3 months, 14 days.

	Y.	M.	D.
Jasasra (Jasaskar) Dev, a peasant, ...	9	0	0
Búranit, an uncle's descendant, ...	0	0	1
Sangráma Deva, son of Jasaskar, ...	0	6	7

Utpala Dynasty, 84 years, 5 months.

A. D.

875-10 Aditya Varmá, or Avanti Varmá, a severe famine.

904-1 Sankara Varmá, invaded Gujjara and Rájá Bhoja, Kashmír cycle brought into use.

922-9 Gopála Varmá, killed youth. Sankata, last of the Varmá race.

924-9 Sugandhá Ráni, recommended election of

926-9 Párthá. The Tatris and Ecangas powerful.

941-9 Nirjita Varmá, also called *Pangu*, the Cripple.

942-9 Chakra Varmá, civil wars.

A. D.

952-9 Sura Varmá.

953-9 Párthá, a second time

954-3 Chakra Varmá, do.

954-9 Sancara Vardhana.

956-3 Chacra Varmá, third time.

957-7 Unmatti Varmá

955-9 S'ura Varmá, II.

Last or mixed Dynasty 64 years, 4 months.

960-3 Yasascara Déva, elected sovereign.

969-3 Sangrama Déva, dethroned and killed by

969-7 Parvagupta, slain at Suréswari Ketra.

	Y.	M.	D.
Parva Gupta, one of his subjects, ...	1	4	0
Khema (Kshéma) Gupta, ...	8	6	0
Abhiman, his son, ...	14	0	0
Nanda Gupta, his son, ...	1	1	9
Tribhúvana, ...	2	0	7
Bhímá Gupta, son of Abhiman, ...	4	3	20
Didá Ráni, mother of Abhiman, ...	23	6	0
Twenty-seven princes reigned 351 years, 6 months, 17 days.			
Sangráma, son of Adiráj, nephew of the Ráni, ...	24	2	0
Harirájá, his son, ...	0	0	22
Ánanta, his son, ...	5	5	0
Kalasa Déva, his son, ...	26	0	0

A. D.

971-3 Xema Gupta, destroyed many Viharas of Buddhists.

979-9 Abhimanyu, intrigues and tumult.

993-9 Nandi Gupta, put to death by his grandmother Diddá.

994-10 Tribhúvana, shared the same fate.

996-10 Bhímá Gupta, ditto.

1001-1 Didá Ráni, assumed the throne, adopts.

1024-7 Sangráma Déva II. with whom Wilson's list closes.

1032 Harirájá and Ánanta Déva, his sons (continued from printed Taringini.)[1]

1054 Kalasa.

1062 Utkarśá, and Harsha Déva.

[1] The lengths of reigns only are given in the original; calculating backwards from Aláu'ddín, it becomes necessary to curtail the reign of Harirájá (52 years) by about 30 years to form a natural link with Wilson's date of Sangráma Déva.—Prinsep. I add that the conclusion of this series is incompatible with the fictions even of Hindú Chronology, and though the intervention of 18 Muḥammadan kings be conceded, the term of four years is an extremely undignified allowance for this royal procession. The dates of the Muḥammadan kings is continued from Table LXXV of the U. T. taken apparently from Briggs whose calculations are based on two dates given by Ferishta, *viz*, that of Sháh Mír's arrival in Kashmír under Sinha Déva, in 715 (A. D. 1315) and the death of Rájá *Adin* in 747 (1346). According to Ferishta, the latter was succeeded by *Kotahdevi* who, after a brief opposition to Sháh Mír, espoused him. She was imprisoned the following day and her husband ascended the throne and died after a reign of three years. To his son Jamshíd is allotted 1 year and 2 months. Allowing a year for the brief reign of the Ráni, this would give the accession of Aláu'ddín about A. D. 1351. Ferishta does not give separate dates to each reign as might be inferred from Briggs' digest of his pages. He places the death of Ḳuṭbu'ddín in 796 (A. D. 1393); that of Sikandar the Iconoclast in 819 (1416). Ạli Sháh in 826 (1422) and Zain u'l Ạábidín in 877 (1472).

	Y.	M.	D.
Utkarśá, his son, ...	0	0	22
Haraś, son of Kalasa, ...	12	0	0
Uchal, grandfather of Haraś, ...	10	4	2
Riddha, son of Siddha, one of the murderers of Uchal.	one night and 3 hours.		
Salhan, brother of Uchal, ...	0	3	27
Susalha, brother of Salhan, ...	7	10	0
Bhekhyájar, son of Haraś, ...	0	6	12
Rájá Susalha, second time, ...	2	3	0
Jaya Singh, son of Susalha, ...	27	0	0
Parmának, son of above	9	6	10
Dati (var. and G. Danji Déva), his son, ...	9	4	17
Jas Déva, his younger brother, ...	18	0	13
Chag (Jag) Déva, son of above, ...	14	2	0
Rájá Déva, his son, ...	23	3	7
Sangráma Déva, his son, ...	16	0	10
Ráma Déva, his son, ...	21	1	13
Lachhman (Lakshman) Déva, son of a Bráhman,	13	3	12
Sínha Déva, chief of Labdar of Daskhinpárah, ...	•14	5	27
Sínha Déva, brother of above, ...	19	3	26
Rinjan of Tibet, a native of that country, ...	10	some months.	
Adin Déva, relation of Sínha Déva, ...	15	2	10
Ráni Kotá Dévi, wife of Adin Déva,... ...	0	6	15

A. D.

1062 Udayama Vikrama, son of the latter.

1072 Sankha Rájá.

1002 Salha, grandson of Udayama.

1072 Susalha, usurper, ditto.

1088 Mallina, his brother, (end of Kalhana Pandit's list).

1088 Jaya Sinh, son of Susalha (Jona Rájá's list).

1110 Paramána.

1119 Bandi Déva.

1126 Bopya Déva.

1135 Jassa Déva, his brother, an imbecile.

1153 Jaga Déva, son of Bopya.

A. D.

1167 Rájá Déva.

1190 Sangráma Déva, III.

1206 Ráma Déva.

1227 Lakhana Déva, adopted.

1261 Sínha Déva, new line; killed by brother-in-law

1275 Sínha Déva, II, usurper, himself deposed and killed by the Mlech-chas under Rájá Dullach ?

The Bhota Dynasty.

1294 Sri Rinchana, obtained throne by conquest.

1294 Kota Ráni, his wife.

Udyana Déva, second husband. Their minister, Sháh Amír killed

Thirty-two princes reigned 282 years, 5 months, 1 day.

A. H.	A. D.			Y.	M.	D.
715	1315	Sultán	Shamsu'ddín, minister of Sínha Déva,	2	11	25
750	1349	„	Jamshíd, his son, ...	1	10	0
752	1351	„	Aláu'ddín, son of Shamsu'ddín, ...	12	18	13
765	1363	„	Shahábu'ddín, ...	20	0	0
785	1386	„	Kutbu'ddín, son of Hasanu'ddín, ...	15	5	2
799[1]	1396	„	Sikandar, his son whose name was Sankár, ...	22	9	6
819	1416	„	Ali Sháh, his son, ...	6	9	0
826	1422	„	Zainu'l Aábidín, younger brother of Ali Sháh, ...	52	0	0
877	1472	„	Háji Haidar Sháh, his son, ...	1	2	0
878	1473	„	Hasan Khán,[2] his son, ...	12	0	5
891	1486	„	Muhammad Sháh, his son, ...	2	7	0
902[3]	1496	„	Fath Sháh, son of Ádam Khán, son of Sultán Zainu'l Aábidín, ...	9	1	0
911	1505	„	Muhammad Sháh, a second time, ...	0	9	9
		„	Fath Sháh, a second time, ...	1	1	0
		„	Muhammad Sháh, a third time, ...	11	11	11
		„	Ibrahím, his son, ...	0	8	25
942	1535	„	Názuk Sháh, son of Fath Sháh, (*Ferishta*, "son of Ibrahím, son of Muhammad Sháh),"	1	0	0
		„	Muhammad Sháh,[4] a fourth time, ...	34	8	10
		„	Shamsi, son of Muhammad Sháh, ...	0	2	0
		„	Ismaíl Sháh, his brother, ...	2	9	0

the whole family and succeeded as Sri Shamsu'ddín.

18 Muhammadan princes succeeded. Names not recorded.

Vikhyana Bhatt, overcame the last of these.

1298 ? Jayansara, his son overcome by Sultán.

1300 Alla'uddín, Muhammad Sháh.

[1] Death of Kutbu'ddín 793. Ferishta.

[2] Of the length of this reign, Ferishta states he is ignorant, but Briggs makes him 'led to believe' that it "must have been nineteen years."

[3] Ferishta, 894—(1488-9).

[4] Ferishta gives fifty years for the whole reign of Muhammad Sháh, which would place the date of his son Shamsu'ddín's accession in 941, (1534); Ferishta is unable to give the length of his reign and omitting mention of Ismaíl, follows it with the accession of Názuk who, after six months gives place to Mirzá Haidar. The Shamsu'ddín of Ferishta, is the father of Názuk, *viz.*, Ibrahím. The series and dates of Ferishta continue in the following order:

A. H.	A. D.			Y.	M.	D.
		Sulṭán Názuk Sháh, a second time,	...	13	9	0
		„ Ismạíl Sháh, a second time,	...	1	5	0
948	1541	Mirzá Haidar Gurgán, ...	...	10	0	0
		Sulṭán Názuk Sháh, a third time,	...	1	0	0
		Gházi Khán, son of Káji Chak, ...	...	10	6	0
971	1563	Husain Chák, his brother, ...	...	6	10	0
		Ạli Chak, brother of Husain Chak,	...	8	9	0
986	1578	Yusuf Sháh, his son, ...	...	1	0	20
		Sayyid Mubárak Sháh, one of his nobles,	...	0	1	25
		Lohar Chak, son of Sikandar, son of Káji Chak,		1	2	0
		Yusuf Sháh, a second time, ...	...	5	3	0
		Yáḳúb Khán, his son, ...	...	1	0	0

Thus this series of 191 princes, reigning throughout a period of 4,109 years, 11 months and 9 days, passed away.

When the Imperial standards were for the first time borne aloft in this garden of perpetual spring, a book called *Ráj Tarangini* written in the Sanskrit tongue containing an account of the princes of Kashmír during a period of some four thousand years, was presented to His Majesty. It had been the custom in that country for its rulers to employ certain learned men in writing its annals. His Majesty who was desirous of extending the bounds of knowledge appointed capable interpreters in its translation which in a short time was happily accomplished. In this work it is stated that the whole of this mountainous region was submerged under water and called *Sati Sar*. *Sati* is the name of the wife of *Mahádeva*, and *Sar* signifies a lake. One day of *Brahmá* comprises 14 *manvantaras*.[1] Up to the 40th year of the Divine Era, of the seventh *manvantara*, at which time Kashmír began to be inhabited, 27 (*kalpas*) each of four cycles (*yug*)

		Y.	M.	D.
	Názuk, second time, ...	0	6	0
	Mirzá Haidar, ...	10	0	0
	Názuk, third time, ...	0	10	0
960-1552.	Ibrahím, *son* of Názuk (Briggs, *brother*).			
963-1555.	Ismạíl, brother of Ibrahím, ...	2	0	0
964-1556.	Habíb, son of Ismạíl,	5	0	0
	Ghází Sháh (Ghází Khán Chak), ...	4	0	0
971-1563.	Husain, brother of Ghází.			
977-1569.	Ạli Sháh Chak.			
985-1577.	Yusuf Sháh, son of Ạli Sháh who abdicated in 995 (1586) in favour of his son Yáḳúb, and in the same year Kashmír was occupied by Akbar and shortly after formally annexed.			

[1] A *manvantara* is the period or age of a *Manu*, being equal to 12,000 years of the gods, or 4,320,000 years of mortals. Its nature and duration are fully described in H. H. Wilson's Vishnu Purána.

as before mentioned,[1] have elapsed and of the twenty-eighth three cycles, and of the fourth cycle 4,701 solar years. And when, according to the legend which they relate, the waters had somewhat subsided, *Kasyapa* who is regarded as one of the most sublime amongst ascetics, brought in the Bráhmans to inhabit the new region.[2] When men began to multiply they sought to have a just ruler over them, and experienced elders, solicitous of the public weal met together in council and elected to the supreme authority one who was distinguished for his wisdom, his large understanding, his comprehensive benevolence and his personal courage. From this period dates the origin of their monarchical government which proceeded thus to the time of *Ugnand* 4,044 years prior to this the 40th year of the Divine Era.[3] Ugnand fell by the hand of *Balbhadra*, the elder brother of *Kishan* in the battle fought at *Mathura* betwean Kishan and *Jarasandha* rájá of Behár. *Damódara* (his son), to revenge his death marched against some of the relations of Kishan who were hastening to a marriage festival in Ḳandahár, and was killed fighting on the banks of the *Sind*. His wife being then pregnant and the astrologers foretelling that it would prove a son, Kishan bestowed on him the government of the province. Thirty-five princes succeeded, but through their tyranny their names are no more remembered. When *Lavah* ascended the throne, justice was universally administered and deeds met their just recognition. He founded in *Kámraj* the great city of *Lavapúr* the ruins of which are still to be traced It is said to have held 800,000,000 houses. As the sage[4] of *Ganjah* well says:

> House linked to house fnom Ispahan to Rai
> Like jointed canes, I've heard, stretch countlessly,
> So that a cat might trace the distant span
> From roof to roof twixt Rai and Ispahan;
> But if the tale my credit doth belie,
> The teller is its surety, faith not I.

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[1] See p. 15 of this Vol.

[2] According to Tieffenthaler, he was called "Cashapmír, from Cashapa grandson of Brahmá and *mér*, a mountain or habitation." Báber mentions in his Memoirs that the hill country along the upper course of the Indus was formerly inhabited by a race called *Kás* from whom he conjectures that Kashmír received its name. The *Kasia regio* of Plolemy applies to the race and seems to confirm his conjecture. Kasyapa was the son of Maríchi the son of Brahmá, and was father of Vivaswat the father of Manu. His name signifies a tortoise which form he assumed as Prajapati, the father of all, and had a large share in the work of creation. He was one of the seven great Rishis Dowson.

[3] As the 40th year of Akbar's reign is A. H. 1003, commencing 5th Dec. 1594 and ending 25th Nov. 1595 A. D. the date of Ugnand would be B. C. 2449.

[4] Shaikh Nizámi, who was born in that town. The lines occur in the *Haft*

When the succession devolved on *Asoka* the son of *Janaka's* paternal uncle, he abolished the Brahminical religion and established the *Jain* faith.[1] His personal virtues adorned his reign, and his son *Rájá Jalóka* was distinguished for his justice, and his conquests were limited only by the ocean. On his return from *Kanauj*, then the capital of Hindustán, he brought with him a number of learned and enlightened men and of these his sagacity and perception of worth selected seven individuals. To one of them he entrusted the administration of justice; to another the revenue department; to a third the finances; to a fourth the superintendence of the troops; the fifth took charge of the department of commerce; the sixth controlled the material resources of the state, and the seventh interpreted the mysteries of the stars. He had also a knowledge of alchemy. It is said that a huge serpent ministered to his commands, mounted upon which be could descend below water for a long space. Sometimes he appeared as an old man, and at other times, as a youth, and marvellous tales are related of him. Buddhism became prevalent about this time.

Damodar (II) is said by some to have been one of the descendants of *Asoka*. He was a pious devout prince but was transformed into a snake through the curse of an ascetic. In the reign of *Rájá Nara* the Bráhmans prevailed over the Buddhists and levelled their temples to the ground. *Rájá Mihirkal* was a shameless tyrant, but by the strange freaks of fortune he made extensive conquests. As he was once returning homewards by the pass of *Hastibhanj*, an elephant lost its footing, and its screams and

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Paikar, one of the Khamsah or Five poems of Nizámi. The other four are the *Makhsan i Asrár*, *Khusrau wa Shírín*, *Laila wa Majnún*, and the *Sikandar Námah*. Some copies have the *Khirad Námah* (Aristotle's instructions to Alexander) instead of the *Haft Paikar*.

1 The origin, history and sects of the Jains are sketched in H. G. Briggs' Cities of Gujarashtara. Prof. Wilson remarks that their faith was introduced into the peninsula about the 7th century A. D.; Col. Sykes thinks about the 4th. It is closely allied to Buddhism, though the Jains assert it to be long anterior. Sir W. Hunter defines Jainism as Buddhism equipped with a mythology of saints and narrowed in its practical aspects from a national religion to suit the exclusive requirements of a sect. According to one view, the Jains are a remnant of the Indian Buddhists who saved themselves from extinction by compromises with Hinduism and erected themselves into a separate caste. Another view represents them as the unbroken succession of the Nigantha sect of the Asoka edicts. The Buddhism of Asoka (244 B. C.) is said to be a later product than the Jain doctrines. The I. G. refers to the modern literature of the subject in Mr. Ed. Thomas' *Jainism or the Early faith of Asoka*. Mr. Rhys David's article in *The Academy* of 13th Sept. 1879; and *Numismata Orientala* (Ceylon fasciculus) pp. 55, 60. (Trübner, 1877.)

manner of falling caused him such amusement that he ordered a hundred elephants to be precipitated in a similar manner. From this circumstance the pass received its name *hasti* signifying *elephant*, and *bhanj*,[1] *injury*. During his reign, a large rock blocked up the ferry of a river, and, however much it was cut away, it yet increased again during the night to its ordinary dimensions. Remedies were proposed in vain. At length a voice came forth intimating that if touched by the hand of a chaste woman, the rock would displace itself. Time after time it was touched by women in succession, and when no effect was produced, he ordered the women to be put to death for incontinence, the children for bastardy, and the husbands for consenting to the evil, until three *krórs* of human beings were massacred. The miracle was at length effected by the hand of a chaste woman, a potter by trade and caused great wonder. The Rájá being afflicted by various diseases, burnt himself to death.

Rájá Gopadit possessed considerable learning and his justice increased the extent of his sway. The slaughtering of animals was forbidden throughout his dominions and high and low abstained from eating flesh. The temple which now stands on *Solomon's Hill* was built by his minister.

Rájá Judishthira in the beginning of his rule administered the state with an impartial hand, but in a short space through his licentious conduct and intimacy with base associates, his subjects became extranged from him, and the kings of Hindustán and Tibet were arrayed against him. The chiefs of Kashmír threw him into prison.

During the reign of *Rájá Tanjir* (Banjír) snow fell when the sun was in Leo (July, August). The crops were destroyed and a terrible famine threw the country into disorder.

Rájá Jayandra possessed a minister wise, loyal and virtuous, and void of levity and dissimulation. His equals bore him envy and the wicked at heart but specious in appearance sought his ruin and undermined his influence by underhand misrepresentations. As princes are on these occasions apt to err and do not investigate closely, forgetful of former experiences of what envy can effect, the minister was overthrown, and

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[1] In Sanskrit भंज् or भञ्ज—destruction, loss, injury. See p. 347—The Governor of Jammu informs me that this word does not occur in the body of the Ráj Tarangini, as Dr. Stein who is editing the Sanskrit text has shown him, but where the mention of this elephant story is made, there is a marginal gloss in Dr. Stein's MS. in which it is stated that the spot where the accident took place is still known by the name of Hasti-bhanj or bhenj. There is no doubt therefore that the *Hasti Watar* of the text is incorrect.

banished in disgrace. His strange destiny, however, did not deprive him of his composure. He allowed not grief to encompass him, but gladdened his days with cheerfulness of heart. His wicked enemies represented him as aiming at the throne, and the Rájá, ignorant of the real facts, ordered him to be impaled. After some time had elapsed, his spiritual preceptor happened to pass that way and read on the frontal bone of his skull that he was destined to disgrace and imprisonment and to be impaled, but that he should again come to life and obtain the sovereignty. Amazed at learning this, he took down the body and secretly kept it and continued in supplication to the Almighty. One night the spirits gathered round and by their incantations restored the corpse to life. In a short time he succeeded to the throne, but his experience of life soon induced him to withdraw into retirement.

Megaváhan was renowned for his virtues and gave peace and security to Hindustán as far as the borders of the ocean. After the death of *Rájá Hiran* without issue, the chiefs of Kashmír paid allegiance to *Rájá Bikramájít* the ruler of Hindustán. *Rájá Matrigupta* was a learned Kashmíri Bráhman. Bikramájít profited by his wisdom but did not advance his temporal interests. He, however, gave him a sealed letter to convey to Kashmír and furnishing him with a small sum of money for his expenses as he started, despatched him on his mission. The Bráhman set out with a heavy heart. On his arrival in Kashmír, the letter was opened. It ran thus. 'The bearer has rendered important services at my Court and has experienced many reverses of fortune. On the receipt of this letter, let the government of the country be entrusted to him, and be this mandate obeyed under fear of the royal displeasure.' The chiefs met in council and yielded their submission.

Rájá Pravaraséna had withdrawn from the country and lived in retirement in Hindustán. A devout and enlightened servant of God predicted to him the good tidings of his future elevation to a throne. On the faith of this, he went to Nagarkóṭ and possessed himself of that place. On hearing of the death of Bikramájít, *Matrigupta* abdicated and setting out for Benares lived in seclusion. *Pravaraséna* was universally distinguished for his justice and liberality. He founded *Srinagar*[1] the capital of the

[1] The old capital previous to the erection of Pravaraśénapura is stated to have been founded by Asoka (Ráj Tarangini, i, 104,) (B C. 263—226). It stood on the site of the present *Pándrethán* and is said to have extended along the bank of the river from the foot of the *Takht i Sulaimán* to *Pántasok*, a distance of more than three miles. It was still the capital in the reign of Pravaraséna I, towards the end of the 5th century when the king erected a famous symbol

country and rendered it populous during his reign with 600,000 houses. With surpassing munificence he sent to *Mátrigupta* the aggregate of eleven years' revenue of Kashmír which that personage bestowed upon the indigent. *Rájá Ranáḍitya* was a just prince and made many conquests. In the neighbourhood of Kishtawár near the river Chenáb, he entered a cave with all his family and many of his courtiers, and was seen no more; many strange legends are related regarding him. *Rájá Báláditya* invaded Hindustán and extended his dominions to the borders of the sea.

In the reign of *Rájá Chandrapíṛa* the wife of a Bráhman appeared to him claiming justice, saying, that her husband had been killed and the murderer was undiscovered. He asked her if she suspected any one, to which she replied that her husband was of an amiable disposition and had no enemy, but that he often had disputations on points of philosophy with a certain person This man was brought up but strenuously denied the accusation, and the complainant would not accept an ordeal by fire or water lest the man should employ some supernatural means of escaping it. The Rájá in his perplexity could neither eat nor sleep. An enlightened sage appearing to him in a vision taught him an incantation to be uttered over rice-meal scattered about, upon which the suspected person was to walk. If the footsteps of *two* people were observed as he passed over it, he was not to be suffered to escape. Through this suggestion the truth was discovered and punishment duly meted out. But as a Bráhman could not be put to death, an iron image of a man without a head was made and his forehead branded therewith.

Rájá Lalitáditya devoted himself to the prosperity of his kingdom and in the strength of the divine aid overran Irán, Turán, Fárs, Hindustán, Khaṭa, and the whole habitable globe, and administered his dominions with justice. He died in the mountains of the north, and it is said that he was turned into stone by the curse of an ascetic, but others relate the story differently.

Rájá Jayápíṛa reached a lofty pitch of glory and his conquests were extensive. Ninety-nine thousand nine hundred and ninety-nine horses were bestowed by him in charity at Benares, and his gifts to the poor were on the same munificent scale. He asked of the elders whether the army of his grandfather Lalitáditya or his own were the larger. They answered that

of the god Siva, named after himself *Pravareswara*. The new capital was built by Pravaraséna, II, in the beginning of the 6th century. Anct. Geog. India, p. 97. Neither the text nor the U. T. mention two homonymous monarchs: This epoch given by Cunningham shows that they must have followed in close succession, and a single name has possibly been by error duplicated.

his contained but 80,000 litters, whereas 125,000 of such conveyances were arrayed under his grandfather's standard, by which proportion he might judge of the numerical strength of his other retinue. When he had proceeded some distance on his march of conquest, his brother-in-law, *Jajja*, who was in Kashmír disputed the throne. The nobles of the king, in anxious fear for their wives and children, betrayed him and preferred their outward reputation before their true honour. The Rájá hastened alone to Bengal, and with the aid of troops from that country, repossessed himself of his kingdom, Jajja being slain in battle.

Rájá Lalitápíṛa took low companions into favour and associated with buffoons, and his wise councillors withdrew from the court. His minister finding remonstrance of no avail, retired from office.

Rájá Sankar Varmá conquered Gujarát and Sind, and overran the Deccan, but left it in the possession of its ruler. Although in the beginning of his reign he followed a virtuous course, he lacked perseverance. The intoxication of worldly prosperity plunged him into every vice.

During the reign of *Rájá Jasaskardeva*, a Bráhman lost a purse of a hundred gold *mohurs*. Under the impulse of violent grief he resolved to make away with himself. The thief hearing of this, asked him how much he would be satisfied to take, if he discovered the purse. The Bráhman answered, "Whatever you please." The thief offered him ten *mohurs*. The Bráhman, sore at heart, appealed to the Rájá who inquired into the case, and sending for the thief ordered him to restore ninety *mohurs*, intending by this, that the amount the thief desired to keep for himself, should be the portion of the Bráhman.

In the reign of *Sínhadeva*, a Muḥammadan named Sháh Amir who traced his descent to Arjun the *Pandava* was in the royal service. About this time Dalju the chief commander under the king of Ḳandahár, attacked and plundered the kingdom. The Rájá took refuge in the mountain passes and levied forcible contributions on the people, and sent them to him and entreated him as a supplicant. The invader withdrew, dreading the severity of the weather, and many of his troops perished in the snow. About the same time also, *Rinjan*, the son of the ruler of Tibet invaded the country which was reduced to great distress. On the death of the Rájá, the sovereignty devolved on *Rinjan* who was distinguished for his munificence. He appointed *Sháh Mír* his minister whose religion, through intimacy and association with him, he eventually adopted.

When *Rájá Adindeva* died, the aforesaid Sháh Mír by specious flattery and intriguing, married his widow. In the year 742, A. H. (1341-2,

A. D.) he caused the *khutbah* to be read, and the coin to be minted in his own name and assumed the title of *Shamsu'ddín* and levied a tax of one-sixth on all imports into Kashmír. It had been revealed to him in a dream that he would obtain the sovereignty of the kingdom.[1]

Sulṭán Aláu'ddín issued an ordinance that an unchaste woman should not inherit of her husband.

Sulṭán Shahábu'ddín encouraged learning and proclaimed an equal administration of the laws. Nagarkót, Tibet and other places were overrun by him.

During the reign of *Sulṭán Ḳutbu'ddín* Mír Sayyid Ạli Hamadáni arrived in Kashmír and was received with great favour.

Sulṭán Sikandar was a rigid follower of religious tradition and a bigot. He overthrew idolatrous shrines and persecuted people not of his faith. During his reign, Timúr invaded Hindustán and sent him two elephants. *Sikandar* desired to pay his homage to that conqueror, but on his road to the interview he learnt that it was reported in Tímúr's camp that the sovereign of Kashmír was bringing with him a present of a thousand horses. Concerned at the untruthfulness of this rumour he returned and sent his excuses.[2] Ạli Sháh appointed (his brother) Zainu'l Ạábidín regent in his stead and set out for Ḥijáz. By the persuasion of foolish and evil advisers[3] and through inconstancy of purpose, he returned with the view of recovering his authority in Kashmír and aided by the Rájá of Jammu he took possession of the kingdom. Zainu'l Ạábidín set out for

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[1] Such is the literal translation according to the punctuation of the text which I suspect is in error. Ferishta states that Shamsu'ddín abolished the exactions of his predecessors and having repaired the ruin, caused by the invasion and exactions of *Dalju*, by written orders fixed the revenue at $\frac{1}{6}$th of the produce. The readings of Gladwin and the S. ul M. here complete the sentence and continue, that *before* he came to Kashmír, it was revealed to him in a dream that he should obtain the kingdom. I have little doubt that this is the correct division of the sentences. A full stop should follow بستد and ازآنکه should be preceded by the word پیش inadvertently omitted, but retained by Gladwin and S. ul M. The text would then run as follows "Assumed the title of Shamsu'ddín and fixed the revenue at one-sixth of the produce. Before his arrival in Kashmír, it had been revealed to him in a dream that he would obtain &c."

[2] Ferishta relates this circumstance with detail, somewhat curtailed by Briggs.

[3] These, states Ferishta, were his father-in-law the *Jammú Rájá*, and the chief of *Rajauri*, who dissuaded him from abandoning his authority and abdicating in favour of his brother. Finding that without their help, his restoration could not be effected they reinstated him by force.

the Punjáb and joined Jasrat of the Khokhar[1] tribe Ạli Sháh collecting a large army advanced into the Punjáb and a great battle took place in which Ạli Sháh was defeated and fell into obscurity while *Zainu'l Ạábidín* recovered the sovereignty of Kashmír. Jasrat leaving Kashmír advanced against Delhi but defeated by Sulṭán Bahlol Lodi retreated to Kashmír and with the assistance of an army from its monarch, conquered the Panjáb.

Zainu'l Ạábidín overran *Tibet* and *Sind.* He was a wise prince, devoted to philosophical studies and it was his fortune to enjoy universal peace. He was regarded by high and low as a special servant of God and venerated as a saint. He was credited with the power of divesting himself of his corporeal form, and he foretold that under the dynasty of the *Chaks*, the sovereignty of Kashmír would be transferred from that family to the monarchs of Hindustán, which prediction after a period of years was accomplished. His benevolence and love of his people induced him to abolish the capitation tax (*levied on other than Muslims*) and to prohibit the slaughtering of cows, as well as penalties and presents of all kinds. He added somewhat to the measure of the *Jaríb.* His private revenues were drawn from copper mines. He often personally administered medicinal remedies[2] and resolved all difficult undertakings with ease. Robbers were employed in chained gangs on public works. His gentleness of disposition dissuaded men from the pursuit of game, and he himself eat no flesh meat. He caused many works to be translated from the Arabic, Persian, Kashmíri and Sanskrit languages. During his reign musicians from Persia and Turkestán flocked to his court; among them Mulla Ụúdi the imme-

[1] According to Ferishta *Jasrat Shaikha Ghakar* imprisoned by Timur in Samarkand, escaped and founded or acquired a principality in the Punjáb. Zainu'l Ạábidín with his aid defeated Ạli Sháh who, according to one account was taken prisoner by Jasrat, and to another was expelled from Kashmír by his successful brother. Mention of Jasrat occurs in Ferishta under Bahlol Lodi, and Zainu'l Ạábidín, he says, on his accession fitted out an army under Jasrat for the conquest of Delhi and the Punjáb. Unable to cope with Bahlol Lodi at Delhi, he, however, possessed himself of the Punjáb. This freebooter gave considerable trouble to the Sayyid dynasty and held his own against Bahlol Lodi when that chief governed Multan under Sayyid Muhammad. See Vol. I, 456, n. for the Gakkhars (as it is there spelt) and the reference to Delmerick's history of this tribe.

[2] Ferishta says that for the encouragement of the study of medicine, he specially favoured *Sri Bhat* an eminent physician, by whose advice, the Bráhmans, expelled under Sikander the Iconoclast, were recalled. Briggs has been too sparing in his extracts of this reign of the most celebrated among Moslem monarchs of Ḳashmír. Wearied with his long task, the gaps are greater as he approaches its completion.

diate pupil of the famous Khwájah Abdu'l Kádir arrived from Khurásán, and Mulla Jamíl who in singing and painting was preeminent among his contemporaries. Sultán Abu Saíd Mirzá sent him presents of Arab horses and dromedaries from Khurásán and Bahlol Lodi king of Delhi and Sultán Mahmúd of Gujarát were in friendly alliance with him.

Sultán Hasan, collecting an army invaded the Punjáb and encountering Tátár[1] Khán (Lodi) in several actions devastated the country.

In the reign of *Fath Sháh*, Mír Shamsu'ddín one of the disciples of Sháh Kásim Anwár,[2] came from Irák and promulgated the *Núr Bakshi* doctrines, from which period date the dissensions between *Sunnis* and *Shias* in this country.

During the third reign of *Muhammad Sháh* when he recovered the kingdom by the help of Sultán Sikandar (Lodi of Delhi), Báber invaded Hindustán.

During *Sultán Ibrahím's* domination, Abdúl Mákri[3] represented to Sultán Báber that Kashmír might be conquered with little difficulty. Shaikh Ali Beg, Muhammad Khán and Mahmúd Khán were therefore despatched to that country and obtained some success but the intrigues of the people prevented a settlement and they returned with gifts and presents and *Názuk Sháh* succeeded to the government. Under the reign of

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[1] The Delhi governor of the Punjáb and the country at the foot of the hills. Briggs mistranslates his author here, and makes Tátár Khán penetrate into Jammu and sack Siálkot, whereas Ferishta says that the Kashmír troops, under Malik Bari Bhat fought Tátár Khán, ravaged his country and plundered Siálkót.

[2] Ferishta places the accession of Fath Sháh in A. H. 894 (A. D. 1488-9), about which time occurred the arrival of Sháh Kásim son of Sayyid Muhammad *Núr Baksh*, and the establishment of his doctrines as the prevailing creed. All religious grants and places of worship were made over to this sect, among the most illustrious converts to which were the Chak tribe. Their proselytes were very numerous, but the esoteric doctrines of Mír Shamsu'ddín being beyond the comprehension of some of them, on the death of this apostle, they fell into heresy or reverted to paganism. Briggs ornaments his page with the ceremony and explanation of the "cup of grace" given to the proselytes. It may be true, but Ferishta does not allude to it.

[3] He was the son of Ibrahím Mákri who was minister in chief to Muhammad Sháh during his second reign. Abdál Mákri his son played a considerable part in the stirring events of this time and was eventually driven from court by the intrigues of the minister Malik Káji. He went to India and incited Báber to the conquest of Kashmír. Fearing that the inhabitants would be opposed to the foreign rule of the Mughals, the enthronement of Názuk the son of Ibrahím was adopted as a pretext to conciliate the Kashmíris, who, on his instalment in authority, dismissed the troops of Báber with conciliatory gifts.

Muhammad Sháh for the fourth time, the emperor Humáyún ascended the throne of Delhi, and when Mirzá Kámrán[1] was at Lahor, the officers formerly despatched to Kashmír (Ali Beg and Muhammad Khán) persuaded him that Kashmír could be taken with little trouble.* The Mírzá therefore, despatched Mahram (Beg) *Kokah* with a body of troops to that country which they occupied. Massacres were frequent and their intolerable tyranny drove the people to rise till the Mughal chiefs sued for terms and withdrew. In the year A. H. 930, (1523-4) by command of Sultán Saíd Khán of Káshghar, his son Sikandar Khán and Mirzá Haidar[2] advanced into Kashmír at the head of 10,000 troops by way of Tibet and Lár, and taking an enormous booty retired after a short time under terms of peace. In the year A. H. 948 (1541-2) Mirzá Haidar, by command of Humáyún a second time entered Kashmír, guided by some of the natives of that country, as has been related in former accounts, and took possession of a part of Great Tibet. Káji Chak came to Hindustán and bringing with him the aid of an army from Sher Khán, engaged Mirzá Haidar but was defeated. The Mirzá won over the Kashmíris by peaceful and conciliatory measures, so that he succeeded in having the *Khutbah* read and the coin minted in the name of Humáyún, the Kashmíris having previously read the *Khutbah* in the name of Názuk Sháh.

At the present time under the sway of His Imperial Majesty it is the secure and happy abode of many nationalities, including natives of Persia and Turkestán as well as of Kashmír.

Sarkár of Pakli.

Its length is 35 and its breadth 25 *kós*. It is bounded on the east by *Kashmír*, on the north by *Katór*,[3] on the south by the territory of the *Gakhars*,[4] and on the west by *Atak Benáres*. Timúr left a few troops to

[1] Brother of the Emperor, governor of Kabul and Kandahár, to whom Humáyún had ceded the government of the Punjáb and the Indus frontier.

[2] See Vol. I, pp 460-1, for a slight notice of this historian, poet, and prince who governed Kashmír for ten years. The events of his reign are condensed by Briggs under the name of the impotent Názuk, who is as unworthy of the preference as are the reasons by which Briggs, against the authority of Ferishta, supports it.

[3] Vár. Kiór, Kanór. T. Katour. G. Kinore. Erskine says (p. 144) that Kattor or Katár is a place of note in the Kafiristán country, but in the maps Kunar occupies a corresponding position.

[4] "The Gakar chiefs hold the lower valley of the Jhelum and the upper course of the Haro river to the S. W. of Kashmír. They are all Muhammadans, but their conversion is comparatively recent as their names were Indian down to the invasion of Timur. Their occupation of these districts is of very early date; but they are Turanians and not Arians, as none but a Gakar will inter-

hold this tract, and their descendants remain there to this day. Snow lies perpetually on these mountains and at times falls on the plains.[1] The period of winter is longer than the summer. The rainfall is somewhat similar to Hindustán. It is watered by three rivers, the *Kishan Ganga*, the *Bihat* and the *Sindh*. The language of the country differs from that of Kashmír, Hindustán or Zábulistán. Vetches and barley are the principal crops. Apricots, peaches and walnuts grow wild, it not being the custom to plant fruit trees. Game and horses, camels and buffaloes are of middling account: goats and poultry, plentiful. The rulers of this district generally paid tribute to Kashmír.

Sarkár of Sawád (Swát).

It comprises three districts, those of *Bimbar*, *Swát* and *Bajaur*. The first is 16 *kós* long by 12 broad and is bounded by *Pakli* on the east, *Kator* and *Káshghar*[2] on the north, *Aṭak Benáres* on the south and *Swát* on the west. Two roads approach it from Hindustán, *viz.*, the *Shérkháni*[3] pass and the *Balandari*[4] *Kótal*; although both routes are difficult to traverse, the first is the more rugged.

The second district (Swát) is 40 *kós* in length by 5 to 15 in breadth. On the east lies *Bimbar*; to the north *Katór* (Kunar) and *Káshghar*; to the south *Bigrám*[5] and on the west *Bajaur*. It possesses many defiles. Near the *Damghár*[6] pass which leads to *Káshghar* is the town of *Manglór*[7]

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marry with a Gakar, a practice repugnant to Hinduism which permits no man to marry one of his own tribe. They also occupy several portions of the E. Doáb, as Guliána near Gujar Khán, and Bugiál under the lofty hill of Balnáth. But these districts do not properly belong to the hills, although they were subject to Kashmír at the time of Hwen Thsang's visit in the seventh century." Anct. Geog. Ind. p. 132.

[1] I would amend the punctuation of the text, placing a stop after کاه کاه.

[2] By Káshghar cannot be meant the well-known town of E. Turkestán which is too far removed, but Chitral or Káshkar, which, according to Erskine, (Báber's Memoirs) is a corruption of Káshghar with the territory of which it was long included, the name having survived the dominion. The *Kasia* or *Akhassa regio* of Ptolemy beyond Mount Imaus has perhaps given its name to both Káshghar and Kashmír.

[3] Var. Sarjani, Sarkháni.

[4] Var. Malandari, Makandari; a marginal gloss has Bulandi. Vol. I, p. 344, Balandri. *Kotal* signifies the crest of a defile.

[5] This name is said by Cunningham (p. 29) to signify "the city" *par excellence* and is applied to 3 other ancient sites near Kábul, Jalálábád and Pesháwar. Masson derives the name from the Turki *bi* or *be* "chief" and the Hind *grám*, a hybrid to which Cunningham prefers the simpler Sanscrit prefix in *viȝráma*.

[6] Var. دره مغارکه or دره و مغارکه.

[7] This was the capital of Udyána, the

the residence of the governor. It is entered by two routes from Hindustán, *viz.*, the passes of *Malkand Baj*[1] and *Sherkhánah.* It has no extremes of heat or cold, and though snow falls, it does not lie in the plains for more than three or four days; in the mountains it is perpetual. It is spring-time here during the periodical rains of Hindustán. Rainfall occurs and the spring and autumn are very delightful. Its *flora* are those of Turkestán and India, wild violets and narcissus covering the meadows, and various kinds of fruit trees grow wild. Peaches and pears are excellent, and fine hawks and falcons are obtained. It also possesses an iron mine.

The third district (Bajaur) is 25 *kós* in length by 5 to 10 in breadth. On the east lies *Swát*, on the north *Katór* and *Káshghar*, on the south *Bigrám*, and on the west *Kunér* (and) *Núrkil.*[2] Numerous passes lead from Kábul.

An ancient mausoleum[3] exists here, and there is a strong fortress which is said to be the residence of the governor. Amír Sayyid Ali Hamadáni died here and his body was conveyed to *Khutlán*[4] by his last testament. Its climate is similar to that of Swát, but the extremes of cold and heat are greater. It has only three roads, one from Hindustán called *Dánishkol*, and two from Kábul, one called *Samaj* and the other *Kunér* and *Núrkil*, the easiest of these being *Dánishkol.* Adjoining this and between the mountains and the Indus and Kabul rivers, is a plain, 30 *kós* in length by 20 to 25 *kós* in breadth.

The whole of this tract of hill and plain is the domain of the *Yusufzai* clan. In the time of *Mirzá Ulugh Beg* of Kábul, they migrated from

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Sanskrít name for the modern districts of Panjkora, Bajaur, Swát and Bunér. It is mentioned by Hwen Thsang as Mung-kie-li or Mangala, probably the Mangora of Wilford's surveyor and the Manglora of General Court's map. It was about 2¼ miles in circuit and very populous. Anct. Geog. Ind. p. 82.

[1] Var. Malkand, Sher Khán; Malik Ranj or Ríkh.

[2] Erskine states that *Kúner* and *Núrgil* form another Tumán situated in the midst of Kafiristán which forms its boundary. Núrgil, says Báber, lies on the west and Kúner on the east of the Cheghán sarái or Kámeh river, p. 143.

[3] The text is here in the hesitancy of uncertain readings and makes fact or sense of none. Báber removes the doubt. The word درو should be transferred from the bottom of p. 585 to the top of p. 586, and a stop placed after باسلتني. The word كبه according to the *Burhán i Ḳáti* is equivalent to the arabicized form قبّة.

[4] Var. Jílán, but Báber confirms Khutlán. Hamadáni, he says, died one farsang higher up than Kúner, and his disciples carried him to Khutlán. A mausoleum is erected on the spot where he died and in the year 920 (1514) Báber circumambulated his tomb, near which are groves of orange and citron, p. 144.

Kábul to this territory and wrested it from the Sultáns who affected to be descended from a daughter of Alexander Bicornutus. It is said that this monarch left some of his treasures in these parts with a few of his kindred and to this day the descendants of this band dwell in these mountains and affect to show their genealogical descent from Alexander.[1]

Under the present ever-during Imperial sway, of the lawless inhabitants of this country, some have been put to death, others imprisoned, while some happily dwell under their tribal rule.

Sarkár of Daur, Banu[2] and Isakhel.

This territory is to the south-east of *Kábul*, and is inhabited entirely by Afgháns. It is the principal settlement of the Shiráni, Kararáni and Wazíri tribes.

Sarkár of Kandahár.

It is situated in the third climate. Its length from *Kalát Banjárah* to *Ghor* and *Gharjistán*[3] is 300 *kós*: its breadth from *Sind* to *Farah* is 260 *kós*. On its east lies *Sind*; to the north *Ghór* and *Gharjistán*; on the south *Síwi*, and on the west *Farah*; *Kábul* and *Ghaznín* on the north-east. Its mountains are covered with perpetual snow which seldom falls in the city.

Eighteen *dinárs*[4] make a *túmán*, and each *túmán* is equivalent to 800

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[1] See Elphinstone's Cabul. App. C. p. 617.

[2] I am indebted to the critical acumen of Pandit Radha Kishan, governor of Jammu, for his ingenious emendation of the faulty text. The two first names of the three are jumbled together into one with a misplacement of the diacritical points in all the variants. The alteration required to clear the difficulty was simple, but its simplicity unobserved, as is usually the case, until after the discovery. Isakhail is still a *tahsíl* of Banu district, and Daur is independent territory. The country which the Isakhail, according to Baber, shared with the Keráni, Kivi, Súr and Niázi Afgháns, has Chaupárah and the Indus to the south, Dínkót on the east, and on the west the Desht, called also Bázár and Ták. After the sack of Kohát, Baber attacked the Isakhails who fled to the Chaupárah hills, and following them up stormed their *sangars*. See p. 160. But all through his operations in Banu, Báber uses W. for S. and the other points of the compass accordingly. Hence we have on the E. Chaupárah and Sind, Dinkot on the N. and Desht or Damán on the S. Erskine.

[3] See Vol. I, p. 381. Its limits are defined by Erskine, (p. 152), within Herat on the west, Farah on the south and Ghor on the east, and the reader is referred to Silvestre de Saci's Mines de l'Orient., Vol. I, p. 321 for a learned dissertation on its position.

[4] See Vol. I, p. 35. Erskine's note on the *tumán* (p. 61) is at fault through his not knowing its varying *local* values

dáms. The *túmán* of Khurásán is equal in value to 30 rupees and the *túmán* of Irák to 40.

Grain is for the most part taken in *kharwárs,* the *kharwár* being equivalent to 40 Kandahári *man,* or 10 of Hindustán.

The capital of the district is *Kandahár.* Its longitude is 107°[1] 40′, and the latitude 33° 40′. It has two forts. The summer heats are extreme and the cold in winter is inconsiderable, but the ice-pits are filled in December and January. Once in three or four years a fall of snow occurs and is hailed with delight. Flowers and fruits are in abundance. Its wheat is extremely white, and is sent as a present of value to distant countries. At a distance of five *kós* is a hill called *Ashdarkoh* (the Dragon Hill) in which is a wonderful cave known as the *Cave of Jamshíd.* People enter with lighted lamps, but the oppression of its atmosphere prevents exploration of its extent. Eight *kós* from *Kálát* is a large mountain in the side of which is a huge cave called *Ghár i Sháh* (the King's Cave). Within it are two natural columns, one of which touches the roof of the cave and is 30 yards high. Water flows down it and enters a basin at its foot. The other is 11 yards in height. The waters of the *Hirmand* (Helmand) which rises between Balkh, and Kábul, flow in this direction along the skirts[2] of the mountains. The meaning of *Hirmand* is 'abounding in blessings.' *Mauláná Muínu'ddín* in his history of Khurásán records that it feeds a thousand streams. At a distance of 16 *kós* is a mountain, at the base of which is an area of land called *Natíl,*[3] formerly full of water-courses, where melons are grown in great quantity and perfection. The mountain has several clear springs. There is also an iron-mine, and at the foot of the mountain is an iron-foundry for the smelting of the ore, a work of ancient times.

West of Kandahár is a long torrid tract of country, (*Garmsír*) through which flows the *Hirmand.* One side of it touches the *Dáwar*[4]

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which would account for the diverse reckonings of Tavernier, Chardin and Della Valle. Mandelsloe must be wrong in making the zecchin = 9 rupees, nearly double its gold value in silver at a time when the rate for the conversion of the rupee was as in Akbar's day, 8 or 9 to the £.

[1] Var. 170. Properly, long. 65° 30′ E., lat. 31° 37′ N.

[2] Kandahár is in a plain on the left bank of the Arghandáb which falls into the Dorí, a tributary of the Helmund. It is separated from the Arghandáb by a range of mountains.

[3] Var. Tanil, Tabsal, Batsal, Bansanîl, Bambal.

[4] See Vol. I, Geog. Index for this tract as *Garmsir* and under *Dáwar*, and Elphinstone. Cábul. pp. 136-137.

Zamín Dáwar lies west of the Helmand below the hills or as Erskine

territory, and on the other *Sístán*. There are many forts and much cultivation on both sides of the river. In this neighbourhood once stood a large city, the residence of the Sulṭáns of Ghor, and many ruins still exist of the palaces of its ancient kings.

Between the *Hirmand* and Ḳandahár is the well-known city of *Maimand*, described in old astronomical tables.

Wheat and barley are called *Safédbari*.[1] The *jaríb* of sixty (square) yards is used for measurements, but they reckon 30 yards of this according to the *Hijázi jaríb*, each yard of 24½ digits, the *gaz* there in use; equal altogether to 54 *gaz* of *Ḳandahár*. In the exchequer, out of every ten *kharwárs*, two are taken for the minister of finance on account of revenue and *jihát* cesses. Cultivation is reckoned under seven heads. In the registers, the best kind of land is marked with an ع and calculating the produce of each *járíb* at 3 *kharwárs*, 24 *man* are taken as revenue. Thus:

No.	Kind of land.	Distinguishing Mark.	Produce in *Kharwárs.*	Revenue in *man.*
1	Best.	ع	3	24
2	Best and Medium.	ط ع	2½	20
3	Medium.	ط	2	16
4	Medium and Poor.	د ط	1½	12
5	Poor.	د	1	8
6	Poor and Poorest.	دد د	30 *man.*	6
7	Poorest.	دد	8	4

But if the husbandman is incapable of sustaining this class of assessment, the produce is divided into three heaps, two of which are taken by the tenant, and the third is again subdivided into three shares, two[2] of which go to the revenue department and the third is charged to incidental expenses.

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defines it elsewhere, on the right bank of the Helmand reaching from Jirbesha under the Hazára hills to the Helmand.

[1] Var. and G. *safédtari*. I am disposed to think the marginal reading correct and that it signifies *white crops* in contradistinction to the *sabzbari* or *green crops* that follow lower down, though it is not easy to see why rice should be relegated to the green, rather than the white class. There are, however, two kinds of *sháli* rice, the white requiring deep water and the red needing only a moist soil.

[2] I read دو for و an evident error.

The revenue from grapes also is taken by agreement and by paying a special rate. In the latter case experts appraise the average outturn of the vineyard and exact 4 *báberies* for each *kharwár*. Under the reigns of Báber and Humáyún the rate was fixed at 2 *báberis* and 4 *tangahs*. The *baberi* is one *miskál*[1] weight and 2½ are equivalent to the rupee. Besides these three (wheat, barley, grapes), upon nine other articles called *sabzbari*, 7½ *báberis* are taken for every *jaríb*, formerly rated at 5 *báberis*, *viz*., rice (Sháli), musk-melons, water-melons, cucumbers, onions, turnips, carrots and lettuce. On other crops than these, two *báberis* were formerly taken, the Turkománs exacting three.

In the torrid tract (above-mentioned, between Dáwar and Sístan), the *safédbari* crops are divided into three heaps according to the Ḳandahár custom and all crops paying special rates are registered under the ع and ط class (No. 2), and for every *jaríb*, 50 *man* of the torrid tract (*Garmsír*) equalling 20 *man* of Ḳandahár, are taken. The *kharwár* of this district is 100 *man*, equivalent to 10 *man* of Hindustán. Grapes are treated in the same manner as at Ḳandahár. All articles under *Sabzbari*, pay two *baberis* on each *jaríb*.

In the *Dáwar* tract, produce under *safédbari* is apportioned in three heaps as described above and the exchequer receives for every 4 *jaríbs*, one *kharwár* weight of *Dáwar*, which is equivalent to one *kharwár* and ten *man* of Ḳandahár, and for other produce, one *kharwár* on three *jaríbs*.[2]

Sarkár of Ḳandahár.

Containing 24 *Mahals*. Revenue 8,114½ *túmáns*, 39,600 *dinárs*: 45,775 sheep; 45 Balochi horses: 3,752,977 *kharwárs* of grain; 420 *man* of rice; 2 *kharwárs* of flour; 20 *man* of clarified butter. It furnishes 13,875 Cavalry and 25,260 Infantry. Ḳandahár city—5,270 *tumáns* in cash; 35,120 *kharwárs* of corn; 550 horse; 1,000 foot.

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[1] See p. 36, Vol. I.

[2] Under the Caliphs, the land-tax was usually rated at ⅖ of the produce of wheat and barley if the fields were watered by public canals; $\frac{3}{10}$ if irrigated by wheels or other artificial means; and ¼ if altogether unirrigated. If arable land were left uncultivated, it seems to have paid 1 *dirhem* per *jaríb* and $\frac{1}{10}$ of probable produce. Of dates, grapes, garden produce, ⅓ was taken either in kind or money; and ⅕ of the yield of wines, fishing, pearls and generally of products not derived from cultivation, was to be delivered in kind or paid in value even before the expenses had been defrayed. The customs and transit dues, for which unbelievers paid a double rate, and the taxes on trades, manufactures and handicrafts were also sources of public revenue. Sir H. Elliot. (Arabs in Sind, p. 78). His principal references are to Hammer-Purgstall in the Asiatic Journal, XXX, p. 52.

Dependencies east of Kandahár.

Territory of Duki,[1] has a fort of unbaked brick. 6 *túmáns* in money: 1,800 *kharwárs* of grain; 12,000 sheep; 15 Balochi horses; Afgháns of the *Tarín* and *Kákar* tribes: 500 horse, and 1,000 foot.

„ *of Pashang;* has an old fort of unbaked brick. 33 *túmáns* in money; 3,200 sheep; 500 *kharwárs* of grain; 1,500 horse and 1,500 foot.

„ *of Shál,* has a mud fort; 4½ *túmáns* in money; 940 sheep; 780 *kharwárs* of grain; Afgháns of *Kást*[2] and *Baloch;* 1,000 horse, and 1,000 feet.

„ *of Mashtang,* (Mastang) has a mud fort; 10 *túmáns* and 8,000 *dinárs* in money; 470 *kharwárs* in grain. Afgháns of *Kási,*[3] and *Baloch* 100 horse and 500 foot.

„ *of Khelgari,* 12 *túmáns* in money; 415 *kharwárs* of grain; 200 horse, 300 foot.

Tribe of Pani, 60 sheep, an Afghán clan, 1,000 horse, 1,000 foot.

„ *Abdáli,* formerly paid revenue 1,000 sheep; fixed in the time of the *Kázilbáshis*[4] at 100 *túmáns,* 400 horse, 600 foot.

„ *Abdáli,* 2,800 sheep, 5 *kharwárs* of butter. Afgháns. 2,000 horse, 3,000 foot.

„ *Jamandi,* responsible for 11 *túmáns* and 4,000 *dinárs.* Afgháns, 30 horse, 20 foot.

Surkh Rábát i Balochán, revenue included under city of Kandahár. 50 horse, 50 foot.

Dependencies south of Kandahár.

Kalát Banjárah, has a strong mud fort. 30 Balochi horses, 30 camels,—Baloch—500 horse, 500 foot.

Shórábak, 1,200 sheep. Afgháns. 200 horse, 100 foot.

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[1] Erskine says that the whole country probably took the name of Dúki from its lying among the hills, *Dúki* signifying a hill in the language of the country, and may be opposed to *Desht*, or plain, Báber, p. 164.

[2] Var. Kási.

[3] Var. Afghán and Sohat.

[4] This name (*Kizil*, red, *básh*, head) was given to the seven Turkish tribes, descendants of the captives released by Timur at the request of Safíu'ddín ancestor of Shaikh Ismaíl the first of the Suffavean monarchs. To the gratitude of these Carmanian captives the *Safi*, (Anglice Sophy) dynasty of Persia owed its elevation to the throne. See the XIVth Chapter of Malcolm's History of Persia. Round the red cap was twisted a turban in 12 plaits to the memory and in honour of the 12 Imáms. D'Herbelot. The term is applied generally to the Persians, and is so employed by Báber, p. 181.

Tribe of Bísakh,[1] 225 sheep. Afgháns. 200 horse, 300 foot.

„ *Mírkháni,* 9 *túmáns* in money, 3,250 sheep. Afgháns. 200 horse, 400 foot.

„ *of Maswáni,*[2] 200 sheep. 7 *man* of butter. Afgháns. 50 horse, 100 foot.

Dependencies north of Ḳandahár.

Territory of Kalát Tartyk[3] has a very strong mud fort. 520 *túmáns,* 9,600 *dinárs* in money. 4,346 sheep; 1,171 *kharwárs* (of grain ?) 1 *man* of butter; 1 *kharwár* of rice. Ghilzai Afgháns. 2,200 horse, 3,820 foot.

Hazárah Dahlah,[4] 1,454 sheep; 20 *kharwárs* of grain; 200 horse, 500 foot.

Hazár Banjah Banji,[5] 160 sheep; 15 horse, 50 foot.

Territory of Tarín, has a strong fort. 15,000 sheep; 1,000 *kharwárs* of grain. Hazárah tribe. 1,500 horse, 3,000 foot.

Dependencies west of Ḳandahár.

Territory of the torrid tract (Garmsír). 602 *túmáns,* and 8,000 *dínárs* in money; 12,000 *kharwárs* of grain. 200 horse, 2,000 foot.

„ *of Zamín Dáwar,* 1,200 horse, 1,000 foot.

Tribe of Siáhkhánah, 42 *túmáns;* 30 horse, 70 foot.

Fort of Kushk Nakhód, has a mud fort, revenue included under city of Ḳandahár.

Sarkár of Kábul.

It is situated in the third and fourth climates. Its length from *Aṭak Benáres* on the Indus to the *Hindu kóh* is 150 *kós;* its breadth from *Ḳarábágh*[6] of Ḳandahár to *Cheghán Será,* 100 *kós.* It is bounded on the

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[1] Var. Bíski.

[2] Var. Maswáli, Mastiwáni.

[3] Var. and G. Barlúk, var. Ḳalá Yastarlúk, Turak.

[4] Var. Dahnah.

[5] Var. and G. Dhajar Banji; var. Sahar Sahi.

[6] According to Tieffenthaler 11 royal miles from Ghazni (about 19½ common miles) on the road to Ḳandahár, I, 21. The greater part of the account of this province is taken without acknowledgment by Abul Fazl from the Memoirs of Báber, which should be in the hands of the reader for comparison and illustration of this brief sketch. Cheghánserái contains one village only, according to Báber, and lies in the entrance of Kafiristán. The large river known as the Cheghánsarái river comes from the north-east behind Bajaur. Another smaller stream from the west after flowing through

east by Hindustán; on the north-west by the mountains and Ghór; between to the north lies *Anderáb* of Badakshán, the *Hindu kóh* intervening; on the south by *Farmul* and *Naghr*. Adequate praise of its climate is beyond the power of pen to express, and although its winter is severe rather than moderate, it occasions no distress. The torrid and cold belts are so contiguous that the transition may be made from one to the other in a single day. Such approximation of summer and winter pasturage in an inhabited country is uncommon. Snow falls both in the plains and on the mountains; in the former from November and on the latter from September: Báber states that the snowfall in the direction of Hindustán does not pass the crest of the *Bádám Chashmah*.[1] This doubtless was the case in those days, but at the present time it extends to the crest of the *Nímlah*, and indeed as far as the *Khaibar* pass. Even in summer time covering is needed during the nights. There are various delightful fruits, but the melons are not so good.[2] Agriculture is not very prosperous. The country is surrounded on all sides by lofty mountains, so that the sudden invasion of an enemy is attended with extreme difficulty.

The *Hindu kóh* separates Kábul from Badakshán and Balkh, and seven routes are employed by the people of Turán in their marches to and fro. Three are by the *Panjhír*[3] (valley), the highest of which is over the *Khawák* pass; below this is *Ṭúl*, and the next lower in succession, *Bázárak*.

Píoh, a district of Káfiristán, falls into it. Naghr is sometimes written Naghz. It is now unknown but Erskine conjectures it to have been on the upper course of the Kurram, and Farmul probably Urghún where the Persian race of Farmulis still exist. Niamatu'llah (Dorn's History of the Afgháns, p. 57) says that Farmul was originally the name of a river running between the borders of Kábul and Ghazni and the dwellers on its banks were called Farmulis. See Elphinstone's Cábul, p. 315 for a fuller account of this division of the Tájiks.

[1] The pass of Bádám Chashmah lies south of the Kábul river between Little Kábul and Báríkáb. Erskine.

[2] Báber confirms or originates this fact, and adds that those raised from seed brought from Khurásán are tolerable. He praises those of Bokhára, but pronounces those of Akhsi, a district north of the Jaxartes, to be beyond comparison the best.

[3] The word is so written by Báber, but, according to Cunningham, (p. 32,) the true name is *Panchír*, the Arabs writing *j* for the Indian *ch*. The modern spelling of *Panjshir*, adopted by Burnes, Leech and others, now prevails. A town named *Panjshír* is mentioned by Ibn Haukal and a mountain called Pashái was crossed by Ibn Batúta on his way from Kunduz to Parwán. The height of the Khawák pass over the Hindu Kush is marked in Curzon's map. (Russia in Central Asia) 13,000 feet. In this enumeration, as Erskine observes, Báber begins from the east. The whole passage is taken almost word for word from the Memoirs.

The best of these is *Ṭúl* but it is somewhat long as its name implies. The most direct is over the heights of *Bázárak*. Between the high range and *Parwán* are seven other heights called *Haft Bachah* (*the Seven Younglings*). From *Anderáb* two roads unite at the foot of the main pass and debouch (on Parwán) by the *Haft Bachah*. This is extremely arduous. Three other roads lead by Parwán up the *Ghorband* valley. The nearest route is by the pass of *Yangi-yúli*,[1] (the new road) which leads down to *Waliyán* and *Khinján;* another is the *Ḳibcháḳ* pass, also somewhat easy to traverse, and a third is the *Shibertú*. In the summer when the rivers rise, it is by this pass that they descend by way of *Bámián* and *Tálikán*, but in the winter the *Ábdarah* route is chosen, for at this season, all other routes but this are closed.

There is also a road leading from *Khurásán* to *Ḳandahár* which is direct and has no mountain pass.

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[1] I have corrected the inaccuracies of the text by the true readings in Báber. For بایکی بول read ینگی یولی and for پولیان read بولیان. For Bámián and Táliḳan, Erskine has Bámián and Saighán. He adds that Bázárak must be the straight road from Saifábád to Chármaghzár (p. 139). The Parwán route is that by Parwán to Chármaghzár which passes between Saifábád and the head of the valley of Sauleh-auleng (between Panjhir and Ghorband). Yangi-yúli is that by Doshákh direct upon Khinján. The Kipchák route runs up the valley of Ghorband and then over the mountains to the junction of the two rivers at Ḳila Beiza. The Shibertú pass is by Shiber. There seems to have been a direct road from that to Mader in dry weather; but in wet, people went round by Bámián, Saighán and the pass of Dendán Shiken, or the Tooth-breaker. Báber himself passed through Bámián and by the Shibertú Kotal on his march from Khorasan to Kabul in February 1507. Three of these roads, the τρίοδον of Strabo, leading to Bactria parted at Opián near Charikár, the Hupián of Báber, identified with Alexandria Opiana by Cunningham who gives the routes as follows:

1. The north-east road, by the Panjshír valley, and over the Kháwak pass to Anderáb.

2. The west road by the Kushán valley, and over the Hindu Kush Pass to Ghori.

3. The south-west road up the Ghorband valley and over the Hájiyak (Hájigak) Pass to Bámián.

The first of these roads, he continues, was taken by Alexander on his march into Bactriana from the territory of the Paropamisadæ, and by Timur on his invasion of India. It was also crossed by Lieut. Wood on his return from the sources of the Oxus. The second road, he supposes Alexander to have followed on his return from Bactriana, as Strabo mentions the choice of another and shorter route over the same mountains. The third was taken by Changiz Khán after his capture of Bámián; by Moorcroft and Burnes on their journeys to Bokhara; by Dr. Lord and Lt. Wood when driven back by the snow from the Kushán pass, and was surveyed by Sturt in 1840 after its successful passage by a troop of horse-artillery.

From Hindustán five roads are practicable. 1. *Karpah,* which after traversing two defiles, leads to Jalálábád. This route is not mentioned by Báber and doubtless was not used in his time. 2. *Khaibar,* this was formerly somewhat difficult, but by the command of His Majesty it has been made easily practicable for wheeled conveyance, and at the present time travellers from Turán and India take this route.[1] 3. *Bangash* which is reached by crossing the Indus at the Dhankoṭ[2] ferry. 4. *Naghr.* 5. *Farmul,* by which the Indus must be crossed at the *Chaupárah* ferry.

Eleven languages are spoken in this province, each nationality using its own, *viz.*, Turkish, Mughal, Persian, Hindi, Afghánі, Pushtu, Paráchi, Geberi, Bereki, Lamghání and Arabic.[3] The chief tribes[4] are the *Hazárahs*

[1] The S. ul M. states that by the command of Nádir Sháh, after his conquest of Kábul, the Afgháns made the Khaibar pass broad enough to allow 40 horsemen to ride abreast, and it was so swept and cleared that travellers were uninconvenienced by thorns and stones. Behind *his* commands was the sword. The Karpah or as Elphinstone writes it, Carrapa Pass is in the Mohmund country, but seldom traversed on account of its rugged defiles and the frequent crossings over the stony and rapid fords of the Cabul river. (p. 355).

[2] Erskine writes the word *Dínkot* and locates it near "Khushalghar" or "perhaps Kálabagh." The road from Chaupárah to Farmul was probably the direct road from Kánigurum to Urghún. Chaupárah itself he places near "Kagalwála" on the Kurram.

[3] Báber adds Pasháі; Gabri is said in the Khulásatu'l Ansáb, to be a place in Bajaur. Dorn, p. 131.

[4] See Vol. I, p. 371. The meaning there given to ایماق does not apply here. The word is constantly used by Báber either alone or in conjunction with *Il* and *Ulús*, as at pp. 77, 133, 140, to signify the wild nomad tribes of the country. At p. 151 is the following passage: "As in Khorasán and Samarkand, the possessors of the Wolds are the Turks and Aimáks, so in this country, (Kábul) the inhabitants of the Waste are Hazáras and Afgháns. The most powerful of the Házaras in this territory, are the Sulṭán Masaúdi Hazáras, and the most powerful of the Afgháns are the Mehmend Afgháns." This interpretation is also confirmed by Dorn who in his annotations on Part 1st of his History of the Afgháns, p. 67, refers to this passage of the Ain i Akbari in discussing the origin of the Hazáras and Afgháns. The general name of Aimák or Eimák has become the special designation of a particular cluster of septs. The author of Ansábnámah i Afághinah employs the term اویماقات plural of اویماق in the meaning of tribes, and in another passage speaks of the *Chár Aimák* consisting of 60,000 families. De Guignes (Hist. des Huns. I. Part II, p. 9) gives the eponymous founders of these four tribes or Aimáks and the curious origin of their names, but he is in error in making Nikodar the grandson of Hulagu (I. 283). Nikodar took the name of Ahmad Khán and according to D'Herbelot was the 9th of the Moghal Emperors of the race of Chengiz Khán. He reigned from A. D. 1282 to 1284. Dorn places the event related by Abul Fazl between A. H. 644—647. Elphinstone (Cábul) devotes an interesting chapter to the

and *Afgháns*, and the pasturage of the country is in the hands of these two clans. The *Hazárahs* are the descendants of the Chaghatai army, sent by *Manku Ḳáán* to the assistance of *Hulákú Khán*. These troops were sent to these parts under the command of his son *Nikodár Oghlán*. Their settlements extend from Ghazni to Ḳandahár and from Maidán to the confines of Balkh. They number more than 100,000 families,[1] the third part of which consists of cavalry. They possess horses, sheep and goats. They are divided into factions, each covetous of what they can obtain, deceptive in their common intercourse and their conventions of amity savour of the wolf.

The Afgháns consider themselves the descendants of the *Israelites*. They assert that their remote progenitor, named *Afghán*,[2] had three sons, *viz.*, *Saraban* to whom the *Sarabani* clan trace their lineage; the second, *Ghurghusht* from whom the *Ghurghustis* claim descent, and the third *Baṭan* to whom the pedigree of the *Baṭani* tribe is ascribed. From these three branches they developed into their several clans, each distinguished by its eponymous tribarch. The following septs unite in SARABAN, *viz.*, *Tarín*, *Baraich*, *Miyánah*, *Kharshín*, *Shiráni*, *Urmar*, *Kási*, *Jamand*, *Kheshgi*, *Katáni*,[3] *Khalíl*, *Mohmandzai*, *Dáúdzai*, *Yusufzai*, *Kaliyáni*,[4] and *Tarkaláni*. From GHURGHUSHT spring the *Suráli* (var. Suráni), *Jílam*, *Orakzai*, *Afrídi*, *Jagtáni*, *Khattaki*, *Kararáni*, *Báwar*, *Mansúb*, *Kákar*, *Nághar*,

Aimáks and Hazárahs. The former, he says, live in camps, called Orde, derived from the Turkish Ordu from which name is derived the *lingua franca* of Hindustán and our English word, 'horde.' De Guignes applies the same name to the palaces of the four principal wives of Chengíz Khán. (III. 70.)

[1] Lit. houses; the Tartars reckon the numbers of their families by households, tents and sometimes by kettles. Erskine's Báber.

[2] In Dorn, Ạbdúr Rashíd, surnamed Patháu. See p. 41, Part II, and annotations for these genealogies. Baṭan according to Dorn is more frequently written بیٹن and sometimes پٹن. The tribal ramifications are given by Niamat-u'llah in considerable detail which it is unprofitable to transcribe and may be pursued in Dorn, in Elphinstone's Cábul, and Sherring's Tribes, Vol. II.

[3] According to the Khuláṣat-u'l Ansáb (Dorn, p. 127) the Katánis possess no territory but are scattered in single families. From Niázi descend the Músakhail, Isakhail, Sambal Saharangh, conjointly called Niázis: they reside about the town of Makhad on the banks of the Indus as far as Dera Ismaíl Khán. The descendants of Pani reside about Shikárpúr. Another account places them, after their expulsion from their country, about Jeypúr and Jodhpúr where they subsist by traffic and carry merchandise to the Deccan. Nághar's descendants reside about Dera Ghází-khán, and Kákarís near Ḳandahár. The word 'zai' or 'zacy' as Raverty writes the word, signifies 'son,' and answers to Mac, Fitz, and O. Suffixed to the tribal name, it means 'a man' of the particular clan.

[4] Probably a misscript for Gagiyáni.

Báni, Maswáni, Pani, and *Táran.* To BAṬAN are ascribed the *Ghilzai, Lódi, Niyázi, Loḥáni, Súr, Bani, Sarwáni* and *Kakbór.*[1]

It is said that *Mast Ali*[2] *Ghóri* whom the Afgháns call *Matí* had illicit intercourse with one of the daughters of Baṭan. When the results of this clandestine intimacy were about to become manifest, he preserved her reputation by marriage, and three sons were born to him, *viz., Ghilzai, Lódi,* and *Sarwáni.*

Some assert the Afgháns to be *Copts,* and that when the Israelites came to Egypt from Jerusalem, this people passed into Hindustán. The tradition is too long to be condensed within narrow limits, but it is noticed in passing as a fanciful digression.

There are many wild tribes, such as the *Khwájah Khizri, Ḳáḳshál, Maidáni, Uzbek, Kalatki, Paránchi, Nilpúrchi, Bakderi, Bahsúdi, Sídibái, Tufakandás* (matchlockmen), *Arab, Gilahbán* (shepherds) and *Túḳbai* but not as numerous as the first mentioned, and most of them at the present time have become settled colonists.

The *City of Kábul* is situated in the fourth climate. Its longitude is 104° 40,'[3] and its latitude 34° 30.' It is one of the finest of ancient[4] cities, and is said to have been founded in the time of *Pashang.* It possesses a double earthwork fortress of considerable strength. To the south-west of the fortified town is a low hill which is a source of much beneficence, called *Sháh Kábul,*[5] doubtless with reference to an edifice erected

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[1] Var. Gakbor.

[2] According to Dorn, Sháh Husain, Prince of Ghor, (pp. 46, 48, Part II.). Matu was the name of Shaikh Patni's daughter and Sháh Husain not being of Afghán extraction, his descendants were called by the maternal name of Matí. The name of Ghilzai was given on account of the clandestine amour, '*ghil*' signifying thief, and '*zai*' born, a son.

[3] This is taken, according to Tieffenthaler, from the Fortunate Islands. Its true position is long. 69° 5′ E., lat. 34° 30′. This meridian is the subject of a later portion of the A. A.

[4] It was the old capital of the country, says Cunningham, before the Macedonian conquest, and Ibn Haukal states that inauguration at Kábul was a necessary qualification for government in a king. Tieffenthaler names 4 gates, *viz., Lahor, Kábul, Nalbandi* and *Fatouhi,* adding that near this last was an ancient castle with mud walls. It was pulled down by Aḥmed Abdáli, and the houses in front of the Fatouhi gate razed to the ground. A new fort was then erected of brick work 'sur un lieu elevé,' and its garden laid out by the governor.

[5] Erskine says that there is a hill *south* of Kábul on which Ḳábil (Cain) the founder, is said to have been interred, but the only hill south-west is that known as Báber Bádsháh where Báber himself was interred, and is the great holiday resort of the people. Báber's description is as follows: "There is a small ridge which runs out from the hill of Sháh Kábul and is called Aḳábain, and there is besides another small hill on which stands

upon it by one of its former kings. Upon its summit stands the citadel, and there was a separate ridge[1] named *Aḳábain.* As it somewhat overlooked the fort, it was included within its precincts by royal command. Skirting its base are fair embankments, pleasure-gardens and delightful groves, amongst which the *Shahr Árá* (Pride of the City) are especially beautiful. The city is watered by two streams. One of these, called the Júi Khaṭíbán, enters from *Lalandar* and flowing through the *Shahr Árá* passes by the city; the other, the *Júi Pul i Mastán,*[2] more wholesome and limpid than the former, from the narrows of the *Deh i Yaḳúb* winds past the Delhi Gate and runs on to *Deh i Maműrah.* Near this a canal called *Máhum Anagah*[3] has been brought, which is of extreme convenience, and adjacent is the *Gulkanah* quarter fair to the eye and dear to the heart. From the hill (of Sháh Kábul) flow three streams citywards; at the head of one is the shrine of Khwájah Hamu;[4] the second, according to popular belief, had been visited by the prophet *Khizr;* the third is over against (the tomb of) *Khwájah* Abdu's Ṣamad known as *Khwájah Roshanái.* The wise of ancient times considered Kábul and Ḳandahár as the twin gates of Hindustán, the one leading to Turkestán and the other to Persia. The custody of these highways secured India from foreign invaders, and they are likewise the appropriate portals to foreign travel.

In Kábul as well as in Samarḳand and Bokhára, a *parganah* which comprises towns and villages is called a *Túmán.*[5] The *Túmán of Bígrám* is called *Parasháwar,* the spring season of which is delightful. Here is a shrine greatly venerated called *Kórkhatri,*[6] visited by people especially *jógis* from distant parts.

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the citadel. The fortified town lies on the north of the citadel." Erskine identifies Aḳábain with that now called Ashikán Arifán, which connects with Báber Bádsháh. The Bálá Hissár is on the same ridge further east and south-east of the town. The beneficence of the Sháh Kábul mentioned in the text, is due to three streams that issue from it, two of which are in the vicinity of the shady and retired Gulkanah, the scene, as Báber not regretfully notes, of many a debauch. The position of the citadel and of the conjoined hills, has been carefully described by Forster. Travels, p. 73.

[1] I read بيني كوهى and would so amend the text.

[2] It is a canal derived from the river Logar as it enters the plains of Shevaki and has a course of about five miles. I. G.

[3] The name of Akbar's nurse (Anagah) who attended him from his cradle and exercised a backstair influence that affected many political fortunes. See Vol. I. 323 and note, and Vol. I. 90 of Mrs. Beveridge's Translation of Count Noer's Kaisar Akbar."

[4] Var. Samu, but Báber, *Shams.*

[5] And Báber adds that in Andeján, Káshghar and the neighbouring countries, it is called *Urchin.*

[6] This shrine, is mentioned by Báber as one of the holy places of the Hindu jógis who came from great distances to

The *Túmán of Néknihál*[1] is one of the dependencies of *Lamghán*. The residence of the governor was formerly at *Adínahpúr* but is now at *Jelálábád*. There is here no snowfall and the cold is not so severe. Nine streams irrigate the cultivated lands; the pomegranates have no seed-stones. Near Jelálábád is the *Bágh i Ṣafá*[2] (*The Garden of Purity*) a memorial of Báber, and adjacent to *Adínahpúr* is the *Bágh i Wafá* (*The Garden of Fidelity*) another relic of the same monarch. To the south lies the stupendous range of the *Safed kóh* (*The White Mountain*) with its perpetual snows from which it derives its name. In this neighbourhood is a low hill[3] where when it snows in Kábul, a similar snowfall occurs.

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cut off their hair and shave their beards at this spot. He rode out to Bigrám to see the great tree but was not shown the shrine in 1505. Fourteen years later his curiosity was gratified. Gor Khatri was once a Buddhist monastery, (I. G.) then rebuilt into a Hindu temple, and now used as a *sarái*. I refer the reader to the Gazetteer for a sketch of the ancient and modern history of Pesháwar. His curiosity may be further gratified or confounded by the learned details of Cunningham of this ancient capital of the Gandhára kingdom. *Gor* or *Kor Khatri*, (the Grain Merchants' House,) he says, was applied to a cell in the Ranigát hill, sixteen miles north of Ohind, as well as to the great *víhára* of Kanishka at Pesháwar which is mentioned in the Memoirs of Báber. Pesháwar was also fortunate in possessing, during the first centuries of the Christian era, the begging-pot of Buddha and the holy *pípal* tree which had shaded the great eremite when he predicted the coming of the king Kanishka.

[1] Var. *Néknihár*; in the I. G. *Nangnihár* and by Báber Nangenhár, or Nekerhár, the district south of the Kábul river in the province of Jelálábád, that on the north, bounded on the west and east by the Alingár and Kunar rivers, being Lamghán. It lies along the Kábul river on the south, and the name is said to mean 'nine rivers.' The I. G. affirms it to be a distortion of the ancient name of *Nagarahára*, identified by Lassen with the *Nagara* of Ptolemy regarded by Cunningham as identical with Jelálábád. Adínahpúr is south of the Kábul river.

[2] A garden of this name was planted by Báber at Keldeh-Kehár (Kuller Kaher) near Pind Dádan Khán, eleven years after that of the Bágh i Wafá near Adínahpúr south of the Kábul river. It was situated 10 *kos* from Bahrah in the middle of the hill of Júd on a level plot of ground in the centre of which was a lake which received the water of the surrounding hills and was about five miles in circumference. Bahrah or Bhíra is marked in the maps 20 *kos* from Kuller Kaher, but the name is said to be common in the district. I find mention of no other Bágh i Ṣafá nearer Jelálábád. Júd is apparently a spur of the Salt Range. Báber states that the tribes of Júd and Janjúhah descended from a common ancestor, are the ruling races of the district and of all the tribes between the Sind and Bahrah. The hill received its name from its supposed resemblance to Mount Ararat, (Júdi).

[3] Báber is more explicit. 'On the south of the fort of Adínahpúr is the *Surkh-rúd* (runs into the Kábul river between Jagdalik and Gandamak). On

The *Túmán of Mandráur:* monkeys here abound. The *Ạlishang* river uniting with the Alingár joins the *Bárán,* while the *Cheghán Sarái* river flowing through the north-east quarter enters *Katór.*[1]

The *Túmán of Ạlishang* is surrounded by lofty mountains covered with snow in which is the source of the *Ạlishang* river. The inhabitants are called *Káfirs.* In the vicinity is a tomb asserted by the people to be that of *Lám* the father of Noah, called also Lamek (Lamech). The people here pronounce the *káf* like a *ghain,* and hence the currency of the name (Lamghán).

The mountainous *Túmán of Najráo*[2] also is peopled by the *káfirs.* Instead of lamp they burn the *chilghozah.*[3] There is also an animal called the *Flying Fox,*[4] which flies upward about the height of a yard. There is also a rat which exhales the smell of musk.[5]

Charkh is a village of the *Túmán of Loghar* which gives its name to *Maulana Yạḳúb Charkhi.* *Sajáwand* is also one of the well-known villages of this *Túmán.*

The mountains of the *Túmán of Badráo*[6] are the home of *káfirs* and wild Házarahs and Afgháns.

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the north is a detached mass of mountain dividing Nangenhár and the Lamghánát. Wherever it snows at Kábul, the snow falls also on the top of this mountain by which means the people of the Lamghánát can tell when it snows at Kábul.

[1] Báber's words are: 'The river of Cheghansarái, after passing through Kaferistán from the north-east, unites with the river Bárán, in the *Balúk* of Kámeh and then passes onwards to the east.'

[2] It lies north-east from Kábul in the hill country according to Báber, who adds that their inhabitants are wine drinkers, never pray, fear neither God nor man, and are heathenish in their usages.

[3] The seed of the *Pinus gerardiana;* the cone, which is as big as a man's two fists, and also the tree itself, said to be derived from *chihal* 'forty' and *ghosa* 'nut.' Sansk. चीर + घोट.

[4] Copied from Báber whose account is as follows: "It is an animal larger than a squirrel with a kind of leathern web stretching between its fore and hind feet like a bat's wing. It is said that they can fly a bowshot from a higher tree to a lower one. I myself have never seen them fly, but have let one go beside a tree which it quickly clung to and ascended, and when driven away, expanded its wings like a bird and came to the ground without injury." This must be the flying squirrel, which does not fly though wing-handed, but is supported by its membrane as it leaps.

[5] Báber likewise mentions the musk-rat, but adds that he had never seen it; whence Erskine suggests the inference that it may not have been as common in India in his day as it is now.

[6] Perhaps the upper part of Tugow now called Báhághái. Charkh is now called Charkh Beraki. The geography of this part of the country may be followed in Elphinstone's Cábul, Cap. II, 94.

The *Túmán of Alsá*[1] is situated intermediately between the torrid and cold belts. Birds cross this tract about the beginning of spring and good sport is had.

The *Túmán of Bangash*[2] furnishes 7,000 Cavalry and 87,800 Infantry, *viz.*:—

	Cavalry.	Infantry.
Mohmand	500	500
Khalil, ...	500	6,500
Dáúdzai, ...	3,000	37,000
Gagiyáni,...	500	4,500
Muḥammadzai, ...	400	4,000
Ṣáni, ...	100	1,400
Utmánkhail, ...	50	850
Ghilzai, ...	100	2,900
Khizrkhail, ...	30	950
Shérzád, ...	20	1,400
Khargúni,[3]	10	200
Khattaki,...	200	4,000
Ạbdu'r Rahmáni, ...	100	2,500
Afrídi, ...	500	10,500
Orúk, (Orakzai)	500	5,500
	6,510	82,700

The *Túmán of Gardéz*[4] has a strong fort. The houses are for the most part three and four stories high.

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[1] Báber, *Alah-sái*, which Erskine says is now called Tugow. "It lies two or three farsangs east of Najráo from which you advance straight towards Alah-sái." Báber places it between the cold and warm belts, and says that the birds take their flight across in the spring. Fowlers sit behind, scream and raise nets as the flights of fowl approach and intercept them. In the winter season the birds come down to the skirts of the hills and if in their flight they happen to pass over a vineyard they are no longer able to fly and are caught. A similar story is told of some fields near Whitby. (Notes to Marmion.) The pomegranates of Alah-sái are famous in the country, and are sent to Hindustán.

[2] Occupies the lower grounds from Gardez to Kohát. Báber says it is infested by Afghán robbers such as the Khugiáni, Khirilchí, Búri and the Linder.

[3] Var. Kharkúli.

[4] Upwards of sixty-five miles south-east from Kábul. Báber says that the Daroghá of the Túmán of Zúrmat, south of Kábul and south-east of Ghazni, resides at Gardéz which is not named as a separate Túmán. Next follows the Túmán of Farmul omitted by Abul Fazl. It is notable only in the fact that the Shaikhzádahs, who were treated, as

Ghaznín is situated in the third climate, and is also known as *Zábul*, and was the capital of Sulṭán Maḥmúd, Sulṭán Shahábu'ddín and several other monarchs.

This territory was formerly called Zábulistán, and some reckon Ḳandahár as included within it. Here is the last resting-place of *Hakím Sanái*[1] and many other saintly personages. The winter season is said to resemble that of Samarḳand and Tabríz. A river[2] runs from north to south which waters all the arable tracts. The cultivators are put to great trouble as fresh soil has to be supplied each year to fertilize the land and it becomes then more productive than that of Kábul. The metal called *ruín*[3] is here abundant and is imported into Hindustán. In the time of Báber there was here a tomb which shook whenever the praises of Muḥammad were recited. The investigations of acute observers discovered that this was effected by the fraud of relic-mongers. There is also a spring into which if any filth be thrown, a thunderstorm ensues with a fall of snow and rain.[4]

The *Túmán of Dáman i koh*[5] has a profusion of flowers and its spring and autumn are matchless in beauty.

Báber says, with such distinguished favour in Hindustán during the time of the Afgháns, were all of Farmul and descended from Shaikh Muḥammad Musalmán.

[1] This tomb is mentioned by Elphinstone, Cábul, 433. He was a mystic of high authority and repute whom the great Sufi Maulaná Rúm looked up to as his master. He flourished under Bahrám Sháh son of Masạúd Sháh of Ghazni (A. D. 1118-52) to whom he dedicated his Hadíḳat úl Haḳáiḳ. He left also the usual Diwán which is necessary to every Persian poet's fame or ambition. He is said to have died in 1131 at the age of 62. Orient. Biog., Beale.

[2] Ghazni is situated on the left bank of a river of the same name. It runs north to Loghar and joins the Kábul river. Báber says it may be large enough to drive four or five mills.

[3] Composed of four *sers* of copper to 1¼ of lead. See Vol. I. p. 41.

[4] Albirúni in his Chronology, Chap. XIII alludes to the "famous well in the mountains of Fargh´ana" which causes rain if contaminated and adduces several similar traditions. Báber says that he made strict inquiry for the well but no one could give him the slightest information about it. The discovery of the fraud at the tomb is due to his observation. A scaffolding had been erected over it, so contrived, that it could be set in motion when any one stood upon it, so that a looker on imagined it was the tomb that moved. He directed the persons who attended the tomb to come down from the scaffolding, after which no number of prayers or praises could persuade it to stir.

[5] This beautiful plain is better known as *Koh Dáman* the *hill skirt* of the Paghmán range. The gardens of Istalif at its north extremity, gay with flowers, its limpid ice-cold streams, the Arghwán trees with their vivid blossoms of scar-

In the *Túmán of Ghorband* the variety of floral hues is beyond expression. Three and thirty species of tulips here bloom and one kind named the *rose-scented tulip* breathes the fragrance of the blush-rose.[1]

Mines of silver and lapis-lazuli are also found. Near the mountains is a sandy tract called *Khwájah Rég i Rawán*[2] and from this quicksand, the sound as of drums is heard in the summer time.

In the *Túmán of Zohák* and *Bámián*, the fortress of *Zohák* is a monument of great antiquity, and in good preservation, but the fort of Bámián is in ruins. In the mountain-side caves have been excavated and ornamented with plaster and paintings. Of these there are 12,000 which are called *Sumaj* and in former times were used by the people as winter retreats. Three colossal figures are here: one is the statue of a man, 80 yards in height; another that of a woman 50 yards high, and the third is that of a child measuring 15 yards. Strange to relate, in one of these caves is placed a coffin containing the body of one who reposes in his last sleep.[3]

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let and yellow seen in no other part of the country, its groves of oak and spreading plane trees have excited the eloquent admiration of Báber.

[1] It is needless to say that the nomenclature of native flora by Persian or Indian writers is extremely unscientific and vague, and beyond a few well-known kinds, the rest are indiscriminately expressed by a shuffling of the few botanical terms they possess, and the same name does duty for more than one flower. Thus *nasrín* is the eglantine and the narcissus; *lálah* the tulip and the red poppy and the prefix of *gul* which means both 'rose' and 'flower' increases the confusion. Again '*rayáhín* plur. of '*rayhán*' means particularly the *Ocymum basilicum*, hence any sweet smelling shrub, and further extended in a general sense to flowers of any kind. A glance at the Abul Fazl's description of the flora of India at p. 82, 1st Vol. suffices to show the breadth and freedom of his treatment. This large licence of expression in Oriental writers may be perhaps considerately permitted in their translators. This account of the tulips is taken directly from Báber's Memoirs who mentions that he himself thus named the tulip alluded to in the text. He also noticed in the skirts of the same hills below Parwán, the *lálah i ṣad barg* or hundred-leaved tulip, found only in one narrow spot emerging from the straits of Ghorband. This flower Erskine calls the double poppy. The etymology of Ghorband is given by Báber from *band* a steep hill pass, and *ghor* the country to which it mainly leads.

[2] This is mentioned by Báber. The name of Khwájah *Rég i rawán* (Khwájah quicksand) appears in the margin of Elphinstone's Turki copy of Báber's Memoirs as that of one of three personages known as the *Seh Yárán* or Three Friends who have given this name to a fountain in the *Koh Dáman* (Khwájah Seh Yárán) mentioned by Báber. The other two are Khwájah Maudud Chashti and Khwájah Khawend Saʿíd, p. 147.

[3] The punctuation in the text is clearly misplaced. The asterisk after آگاه دل should be removed and intervene between واپسین and کہن, the former word losing its izáfat. Moorcroft describes

The oldest and most learned of antiquarians can give no account of its origin, but suppose it to be of great antiquity. In days of old the ancients prepared a medicament with which they anointed corpses and consigned them to earth in a hard soil. The simple deceived by this art, attribute their preservation to a miracle.

The territory of Kábul comprises twenty *Túmáns.* The Emperor Báber in his Memoirs sets down the revenue at twenty *lakhs* of *Shahrukhis,* inclusive of *Tamgha*[1] imposts, equivalent to three *lakhs* and twenty thousand *Akbar Sháhi* rupees, the rupee being reckoned at forty *dáms.*

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these idols with his usual accuracy of observation, (II, 387). The ancient city of Bámián called Gulgula stood on a conical hill pierced with caves. Two colossal idols are cut out of the rock opposite the hill on which the city stood. The larger, said to represent a male, is called Sang-sal, the smaller called Shak-muma, is said to be a female, but the general appearance indicates no difference of sex. They stand in recesses cut out of the rock; and both have been mutilated. The height of the smaller figure is 117 feet; and the larger is probably a third more. Dead bodies have been occasionally found in subterranean chambers which have fallen to dust on exposure to the air. Moorcroft is convinced from his intimate acquaintance with the monasteries of Ladakh and Chanthan, and from the character of the painting and sculptures, that Bámián was the residence of a great Lama bearing the same relation to the Lamaism of the West as Lassa does to the East. The excavations which were connected by means of galleries and staircases, constituted the accommodation of the higher orders of the clergy and the insulated cells were the dwellings of the lower monastic society. The word Shak-muma, he considers a probable corruption of Shak-muni. Burnes, eight years later, visited Bámián and gives the height of the larger figure as 120 feet and an illustration of the idols as he saw them. He records the plastering and the vivid colours of the paintings but his opinion on their origin has little to recommend it. Masson (Journ. A. S. Soc. 1836, p. 188) ascribes them with a confidence not shared by his readers, to the Sassanian age and dynasty, A. D. 220.

[1] Inland tolls. See Vol. I. 189, but Báber's words are: "The amount of the revenue of Kábul, whether arising from *settled lands or raised from the inhabitants of the waste,* is eight *lakhs of Sháhrukhis.*" The word 'twenty' بیست must be a copyist's error for هشت eight, as the Akbar Sháhi rupee being equal to 2½ Sháhrukhis, the whole would give exactly three *lakhs* and twenty thousand rupees. The word *tamgha* on the case in point, occurs later at p. 172 where Báber says, with reference to one of his officers. "The revenue of Kábul arises from a *Tamgha.* This *tamgha* I bestowed on him, and made him at the same time Darogha of Kábul and Panjhír, gave him the property tax levied from the Hazárahs aud conferred on him the office of Captain of my Guards." Erskine notes *tamgha* as the stamp tax. All animals, goods, clothes &c. brought into the country are stamped or marked and a tax collected.

At the present time notwithstanding the remission of various taxes, by the blessing of this ever-during rule, the revenue has reached the amount of six *krórs*, seventy-three *lakhs*, six thousand, nine hundred and eighty-three *dáms*. (Rs. 1,682,674-9.) The increase is to be attributed to the improved state of the cultivation, and also that *Parashâwar* and *Ashtaghar*[1] were not included in the former account, and lastly, that the revenue officers of that time were not as capable as they are at present.

Sarkar of Kábul.

Containing 22 Mahals: Revenue 80,507,465 *Dáms* in money: *Suyúrghál* 137,178 *Dáms*. Cavalry, 28,187. Infantry, 212,700.

City of Kábul—Revenue, 1,275,841 *Dáms*. Cavalry, 7,000. Infantry, 15,000.

Dependencies east of Kábul.

	Revenue. D.	Suyúrghál. D.	Cavalry.	Infantry.	Tribes.
Túmán of Bigrám	9,692,410	......	...	.	......
„ Neknihál (Nangnihár)	11,894,003	1,224	200	5,000	......
Bulák i Kámah (not recorded) ...	......	......	...	...	......

North.

	Revenue. D.	Suyúrghál. D.	Cavalry.	Infantry.	Tribes.
Túmán of Mandráur, ...	2,684,880	...	50	500	......
„ Alishang, ...	3,701,150	1948	50	5000	Alishâng.
„ Alingár, ...	1,544,670	...	500	1000	Lamgháni.
Bulúk Najráo, ...	2,045,451	...	3000	3000	Káfir.
Túmán of Loghar, ...	3,193,214	22,960	50	500	......
„ Badráo, ...	413,885	...	50	500	......
„ Alsái, ...	600,000	...	...	5000	Dilazák.
„ Panjhír (Panjshir), ...	461,940	...	...	35,000	Pani.

[1] A corruption of Hashtnagar, now a *tahsíl* of the Peshâwar district. The "eight towns" of which it was composed were Tangi, Shirpao, Umrzai, Turangzai, Usmánzai, Rajur, Chârsada and Paráng. The last two are seated close together in a bend of the Kábul river and the sites of all are shown in Map IV. of Cunningham's Anct. Geog., p. 46.

South.

	Revenue. D.	Suyúrghál. D.	Cavalry.	Infantry.	Tribes.
Túmán of Bangash, ...	3,332,347	...	7,087	87,800	Afghán.
„ Kohat, (var. Kohast. Karbast.) ...	701,620	...	300	5000	Orakzai &c.
„ Naghr (var. Naghz.) ...	854,000	...	1000	7000	Afghán, Banúkhail.[1]
„ Gardéz, ...	2,030,002	...	200	1000	Afghán.
„ Maidán, ...	1,606,799	1,864	2000	...	Hazárah Maidáni.
„ Ghaznín, ...	3,768,642	1,076	1000	5000	......

West.

	Revenue. D.	Suyúrghál. D.	Cavalry.	Infantry.	Tribes.
Túmán of Farmul, ...	325,712	...	1000	5000	......
„ Dáman i koh, ..	16,461,785	...	5000	30,000	......
„ Ghorband	1,574,760	...	3000	5000	Hazárah and Turkomán.
„ Zohák Bámián, ...	861,750	...	200	1000	......

In the year 77 of the Flight (A. D. 696-7) Ạbdu'l Malik b. Marwán removed Umayyah b. Ạbdu'l Malik from the government of Khurasán and conferred it upon Hajjáj b. Yusuf of the tribe of Thakíf, and sent Ạbdu'l-lah b. Abu Bakr to Sistán, who levied an army, marched against Ranṭhél king of Kábul. The latter unable to withstand him took refuge in the depths of the mountains. Ạbdu'llah not realising the difficulties of his undertaking eagerly pursued. The mountaineers barricading the passes with stone breast-works, blocked his road. The invading force was hard-pressed and reduced to extrẹmity through want of provisions. Ạbdu'llah was therefore compelled to purchase a retreat with the sum of 700,000 *dirhams*, equivalent in present money value to 3,00,000 rupees. Shuraih b. Háni in indignation at the compact advanced to an engagement notwithstanding his being stricken in years, and fell bravely fighting. Hajjáj on hearing of the event, reprimanded Ạbdu'llah and removed him from his

[1] Var. Shahú Khail.

command. In the year 80 (A. D. 699) he appointed Abdu'r Raḥmán b. Muḥammad Ashạth to conduct the war against Ranṭhél and bestowed on him the government of Sistán and the adjacent territory. Ạbdu'r Raḥmán on his arrival in Kábul adopted the former tactics, but prudently occupied each defile with his pickets and performing prodigies of valour, secured a large booty. The difficulties of the country, however, prevented its permanent occupation. Hajjáj disapproving his retreat sent him a severe reprimand in the following terms: "Although your exertions during the present year have been strenuous, the retribution demanded by your dishonourable retreat is that immediately on the receipt of this letter, you take possession of the country. Should you, through persistence in your own opinions or through fear of the consequences to yourself, refuse to comply and defer operations till the coming year, you are removed from your command, and are hereby required to look upon Isháḳ b. Muḥammad as your commander and to place yourself under his orders." Ạbdu'r Raḥmán, confiding in the strength of possession, disloyally formed a compact with his officers and refusing submission, made peace with the king of Kábul and marched against Hajjáj. The conditions of peace were that Ạbdu'llah if victorious should altogether withdraw from Kábul and in no way molest it, but if defeated, the king should on his part afford him protection and assistance. Hajjáj was enraged at this rebellious conduct, and gave him battle outside the walls of Ṭustar.[1] Ạbdu'r Raḥmán was victorious, and Hajjáj retreated to Baṣrah. A second engagement took place in which the rebel was defeated and took refuge in the fortress of Bast[2] which was held by one of his lieutenants. This accursed of God and man, with a view to ingratiate himself with Hajjáj, seized him with the intention of surrendering him to Hajjáj. The king of Kábul, on being informed of the circumstance, set out with the greatest expedition and releasing him, returned with him to Kábul. On several subsequent occasions, with the assistance of the king, he continued the war but without success. In the lunar year 84, (A. D. 703) Ranṭhél overcome by the persuasion and seductive promises of Hajjáj, sent Ạbdu'llah to him as a prisoner. The latter resenting the dishonour, whilst on the road, threw himself from a precipice and was killed.

In A. H. 107 (A.D. 725-6) under the caliphate of Hishám b. Ạbdu'l Malik, Amín b. Ạbdu'llah Ḳashari, governor of Khurasán conquered Ghor,

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[1] Now *Shuster* in Khuzistán. It was first conquered in A. H. 20 in the Caliphate of Omar. See my translation of A. S. Suyúti's History of the Caliphs, p. 136.

[2] Basht in Luristán.

Gharjistán, the territory of Nímroz[1] and Kábul and made (the latter) his capital. From that time continuously under the dynasties of Umayyah and Ạbbás, it was held by the governor of Khurasán, until under the Sámánis, Alptegín a slave of that House, withdrew from their obedience, took possession of Ghaznín and Kábul and asserted his independence. On his death Sabuktegín father of the great Maḥmud succeeded to the kingdom, and it continued under the House of Ghazni. From this it passed to that of Ghor and thence into the possession of their slaves, one of whom was Táju'ddín Eldoz. The kings of Khwárizm succeeded, yielding in turn to the Great Ḳáán Changiz Khán. From him it reverted to Timur and is held by his descendants. May its fortune, through the enduring justice, unstinted clemency and ever increasing wisdom of the Imperial House, be blessed by an unfading prosperity.

ÁI'N 16.

The Karóh or Kós.

The system of survey and measurement, as promoting the interests of civilization having deeply engaged the attention of His Majesty, directions were issued for the ascertainment of distances and their determination by the standard measure of the *kós*. The *kós* was fixed at 100 *tanábs*,[2] each consisting of 50 *Iláhi gaz*, or of 400 poles (بانس *báns*) each pole of $12\frac{1}{2}$ *gaz*. Both of these measurements give 5000 *gaz* to the *kós*.

Whenever His Majesty travels, the distances are recorded in pole-

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[1] Usually applied to Sejestán. Elliot. Arabs in Sind, p. 172.

[2] See p. 61 of this Volume. This subject is discussed by Elliot. (Races, N.-W. P. II. 194). Cunningham (Anct. Geog. of Ind. App. B. p. 571) and Tieffenthaler (I. 23). To the measurements of Abul Fazl, I may add the length of the *kós*, as fixed by Báber. On Dec. 19th, 1526 he gave orders, as his Memoirs record, to have the distance measured between Agra and Kábul; that at every 9 *kós*, a *minár* should be raised 12 *gaz* in height surmounted by a pavilion; that at every 10 *kós*, a post-house for 6 horses should be placed. The *kós* was fixed in conformity with the *míl* according to the following verse in Turki.

Four thousand paces are one *míl*
Know that the men of Hindustán call it a *kuroh*.
This pace is a cubit and a half;
Every cubit is six hand-breadths;
Each hand-breadth is six inches; and again each inch
Is the breadth of six barleycorns. Know all this.

The measuring *tanáb*, was to consist of 40 *gaz* or paces, each measuring one and a half of the cubit that has been mentioned and so equal to nine hand-breadths, and 100 of these *tanábs* were to go to one *kós*.—Erskine adds that the larger *gaz* or pace was 9 hand-breadths; the smaller or cubit, 6 hand-breadths.

measurements by careful surveyors, and their calculations are audited by the superintendent and inspector.

Shér Khán fixed the *kós* at 60 *jaríbs*, each of 60 *Sikandari gaz* which measurement is employed in the *Delhi* country. In *Málwah* it consists of 90 *tanábs* of 60 *gaz* each and in *Gujarát* is called the *cow kós*, that is, the greatest distance at which the ordinary lowing of a cow can be heard, which is put by experts at 50 *jaríbs*. In *Bengal* it is called *dhapiyah*,[1] which is the distance that a fast runner can traverse at one breath. Some assert that it is the distance within which a green leaf placed on the head of one who walks rapidly, will become dry.

In ancient tables of measurement by *farsakh* of distances and magnitudes, it is recorded that the circumference[2] of the globe according to the method of the old geographers, was 8000 *farsakh*, but 6,800 of the modern school, while all agree in defining a *farsakh* as three *kós*. The former made the *kós* 3000 *gaz*, each *gaz* of 32 digits. The latter fixed it at 4000 *gaz*, each of 24 digits. The digit with both was the breadth of six ordinary barley-corns placed front to back in succession, and the breadth of each barley-corn was equal to the thickness of six hairs of the mane of a Turki horse. To short-sighted superficial observers, it would appear that these two systems differ in their estimate of the *kós*, but it is clear to the perspicacity of the far-seeing that their conclusion is the same, and the apparent difference is caused by the variance in the number of the digits as may be proved by the rule of proportion. This consists of four numbers, the first bearing the same ratio to the second, as the third does to the fourth, as for instance, two is to four as eight is to sixteen. Of the properties of this relation one is this that the product of the extremes is equal to the product of the means, as is evident from the example above mentioned. The proof is given in the 19th proposition of the 7th book of Euclid[3] where the apparent contradic-

[1] Properly धपिया. The word is Hindi and not Bengali as might be inferred from the text. It means a short run according to Wilson's Glossary, about ¼ of a *kos* or half a mile.

[2] The circumference of the earth, according to our calculations is 24,897 miles and the *farsakh* is about 3¾ English miles; there are of course many local variations. Ḥamdu'llah Mustaufi, the author of the Nuzhat'ul Ḳulúb, says that the *farsakh* under the Kaianian dynasty contained 3 miles of 12,000 feet; that of Khwarism was 15,000 yards; in Azarbíján and Armenia, 12,000 yards, while in the two Ira'ks and the neighbouring provinces it was reckoned at 6000 yards, and in some other places at 8000. The diversity is noticed by Pliny. Persœ schœnos et parasangas alii alia mensura determinant.—See Ibn Haukal. Ouseley. Pref.

[3] The Elements of Euclid were restored to Europe by translations from the Arabic which were begun to be made under the Caliphs Harún and Mamún

tion is removed. The ratio of 3000 to 4000 is the ratio of 24 to 32. Although the four numbers are here severally distinct, the product of 3000 and of 32 which are the extremes, is equal to the product of 4000 and of 24 which are the means, namely, 96,000. Thus the result in both is the same, and the discrepancy in the number of yards is through the difference in the number of digits. Each *farsakh* therefore consists of 12,000 *gaz* (of 24 digits) according to the measure of the moderns or of 9000 (of 32 digits) according to the *gaz* of the ancients. The properties and virtues of these proportional numbers are manifold. Among them are the following: If one of the extremes be unknown, multiply the means together and divide by the known extreme, and the quotient is the unknown extreme. For instance in the given example, if 2, the first extreme, be unknown, by multiplying the means together which are 4 and 8, we get 32. Dividing this by 16, the quotient (2) is the unknown extreme. In the same way, if the other extreme, which is 16, be unknown, by dividing the product of the means by 2, the known extreme, the quotient is 16. Again, if the unknown quantity be one of the means, we divide the product of the extremes by the known mean, and the quotient is the unknown mean. For example, if 4, the first mean, be unknown, by dividing the product of the extremes, which is 32, by the known mean which is 8, the quotient is 4.

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at a time when the very name of that geometrician had disappeared from the West. Naṣíru'ddín Ṭúsi (see p. 4, n. 4 of this Volume) in the preface to his Arabic Edition of the thirteen books of the Elements, describes their original composition by Euclid and the subsequent addition of two books by Hypsicles who is disguised under the name o انسقلاوس (probably a copyist's error for ايسقلاوس) of Ascalon. The attempts of succeeding geometricians to add to or explain the Elements are enumerated, and the reasons that led to his own. This edition, excellent in type but somewhat faulty in the orthography of the Arabic, was printed in Rome in 1594 and from it I transcribe the enunciation of the proposition referred to in the text.
كل اربعة اعداد متناسبة فمسطح الاول في الرابع كمسطح الثاني فى الثالث و ان كان مسطح الاول فى الرابع كمسطح الثاني في الثلث فنسبة الاول الى الثاني كنسبة الثالث الى الرابع : i. e. "When four numbers are proportionals, the product of the 1st and 4th = the product of the 2nd and 3rd, and if the product of the 1st and 4th = the product of the 2nd and 3rd, the ratio of the 1st is to the 2nd as the ratio of the 3rd to the 4th." The proof follows. The 7th, 8th and 9th books of Euclid treat of the fundamental properties of numbers on which the rules of arithmetic must be founded. The 10th is the development of all the preceding ones, geometrical and arithmetical. When the modern system began to prevail, these books were abandoned to the antiquary. In Smith's Dictionary art. Eucleides, the Greek and Arabic editions of the Elements are fully discussed and enumerated.

And if the second mean, 8, be unknown, by dividing the product of the extremes by 4, the quotient is 8.

By the same means the distance and altitude from the base of a given object can be ascertained. A staff of a given height is fixed upright. Its shadow and that of the elevate object are measured. The ratio of the shadow of the staff to the staff is proportional to the ratio of the shadow of the object-height to the height itself. Again, a staff is fixed in the ground in the same line with the height to be measured and regarded from such a point that the line of vision may pass over the top of the staff to the summit of the object-height; the ratio of the distance from the stand-point of vision to the base of the staff is to the height of the staff as the ratio of the distance from the same point to the base of the object is to the height of the object. And if the altitude of an object be measured in a mirror or water and the like, a position must be taken whence the incident line of vision may strike the summit of the (reflected) object-height. The ratio of the distance of the reflected summit from the foot of the spectator is to his height as the ratio of the distance of the same point from the base of the object is to the height of the object. And if it be required to find the depth of a well, the observer must stand where his line of vision traversing the brink of the well touches the level bottom of the well on the side opposite to him. The ratio of the distance of the brink of the well from the foot of the observer is to his height as the breadth of the well is to its depth.[1]

Some take the *baríd* as the standard measure of length and make.

1 *baríd*	equal to	3 *farsakh*.
1 *farsakh*	„	3 *míl*.
1 *míl*	„	12,000 *báḍ* (pole).
1 *báḍ*	„	4 *gaz*.
1 *gaz*	„	24 digits.
1 digit	„	6 barleycorns.
1 barleycorn	„	6 hairs of a mule's tail.

According to the Hindu philosophers—

8 barleycorns stripped of husks and laid breadth-ways	make	1 digit (*angusht*).
24 digits	„	1 *dast* (cubit).
4 *dast*	„	1 *ḍanḍ* (pole or perch) or *dhanuk*.
2000 *ḍanḍ*	„	1 *karóh* or *kós*.
4 *karóh*	„	1 *yoojana*.

[1] This method of calculating distance and altitudes is more scientifically given with illustrations in the Sidhanta Siromani of Pundit Bapu Deva.

Some measure by the steps of a woman with a water-jar on her head and carrying a child in her arms, reckoning a thousand such steps to a *kós*.

Praise be unto God that the institutes of imperial administration have been completed and a general survey of the Empire, by the aid of divine grace, placed upon record. The numbers of the tribal contingents and the chronology of the ancient kings with some other particulars have cost considerable labour, and from the conflicting accounts received, I was well nigh relinquishing the task, but the decrees of fate cannot be resisted. I have set down what has best commended itself to my judgment, hoping that it may win lustre from the light of public acceptance and its errors escape the carping of illiberal criticism.

END OF VOLUME II.

INDEX TO THE SECOND VOLUME

OF THE

ÁÍN I AKBARÍ.

[The numbers refer to the pages; *n.* means 'footnote.']

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(TRANSLATED BY COLONEL H. S. JARRETT.)

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NOTE.

This Index will be found of some value, it is believed, to those who do not share Colonel Jarrett's opinions as to its uselessness expressed in his Preface, p. x, and on page 129, note 6.

W. IRVINE.

December 6th, 1904.

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* J. Beames says the word is properly *Ujeyāl*, meaning "high land."

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